

THE
LONDON Monthly MERCURY;
OR,
FOREIGN
LITERARY INTELLIGENCER.

Containing,

A compendious Account of the present State of
Literature in *Europe*.



V O L. I.

L O N D O N:

Printed for P. VAILLANT, opposite *Southampton-street* in the *Strand*;
and R. GRIFFITHS at the *Dunciad* in *St. Paul's Church-yard*.
M.DCC.LIII.

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VOL. I.

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 MDCCLXXI.



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THE

P R E F A C E.

A Recommendatory Preface is, to a Work of real Merit, by no Means necessary, and to a bad one, can be of no Service; for which Reason we shall not endeavour at any Recommendation of this. — Let it stand on its own Basis, and subsist or fall according to its Worth. — As the Merit of others can by no Means diminish ours, or their Faults add to it, we desire not to undervalue any other Undertaking, or over-rate our own; and to say, that other monthly Writers have not kept up to the original Intention of those kind of Works, would be no kind of Proof, that ours will be more answerable to that Intention.

All therefore that can be said as to our main Design, must be to lay open that Design to publick View. — If approved in the Form it at present stands, the Encouragement of the Publick is hoped for its Establishment — If not, we shall think ourselves obliged for such judicious Hints as may tend for the Improvement of our Plan, and our Readers may be assured, that no Opportunity which may offer, of rendering it either more useful, or more entertaining shall be neglected.

The Produce of each Month, is proposed to be divided into three distinct Heads, each of which may reasonably be subdivided into smaller Articles, as may be found convenient.

I. The first general Head will contain a full History of Literature in other Parts of the World, consisting of Accounts of the most valuable foreign Books; Extracts from such of them, as may contain any Thing particularly deserving of Notice; and occasional Translations of small Pieces of Humour, Wit, or Science,

Science, very few of which ever reach farther than the Frontiers of the Country they are published in.

——— To these will be added, a Relation of any memorable Facts, or Occurrences, which may come to Hand, and which shall be adjudged capable of affording any Amusement to our Readers.

This Part of our Design is entirely new in *England*, and will therefore, it is hoped, prove deserving of Encouragement. — And, indeed, the great Success wherewith other Attempts of a like kind have been crowned abroad, sufficiently evinces the Usefulness of such an Undertaking.

Pamphlets and smaller Tracts published abroad, except such as make a very great *Eclat*, are seldom heard of amongst us, and yet such small Works are generally more productive of Amusement, very frequently produce more Novelty, nay, and sometimes afford Hints of greater Use than the labour'd Works of more voluminous Writers, who are frequently only Borrowers *from*, perhaps Improvers, *on* those who have gone before them in the same Subjects.

The Assistance the Undertakers of this Work are assured of from a foreign Correspondence, will, they hope, enable them to make Choice of such Things only as may be really deserving, and to give a continual Series of Entertainment of a Kind not to be met with any where else.

II. Our second Part will have nearly the same Scope in regard to domestic, that the first has to foreign Writings. — The Intention of all these kind of periodical Undertakings, is, or ought to be, to convey to Posterity, the Remembrance of such Works of Merit, as otherwise might have but little Chance of receiving in future those Praises, which they may justly obtain on their first Appearance. Notice will therefore be taken of such Publications only, whose Deficiency of Bulk alone, renders them liable to perish by the Accidents of Time. As for larger Works, the Limits of our Plan necessarily excludes them, as a *slight* Account (which is all that our Design could permit us to Attempt) would by no means prove satisfactory.



tisfactory. Besides, a more ample View is periodically given in another Work, with whose Merit we would neither vie nor interfere.

As the Number of periodical *Essays* at present published, is so great, that few think it worth their while to bestow either their Time or Money on them all, and yet none of them, but at some time or other, has its Share of Merit; it is proposed in each Number of this Work, to give some Account of every one of these Pieces, which shall appear worthy of any Notice, during the preceeding Month, and the whole of such whose Subject, either from itself, or the manner in which it may be treated, would receive Prejudice from an Abridgment.

A Dramatic History will also be included under this general Head; wherein every new Piece which shall appear on either of the Theatres, will be taken due Notice of, some Criticism thereon be attempted, and the particular Excellencies, or Faults of new Performers, as well as of old ones in new Characters, will be impartially discussed.

Throughout this part of the Work will be dispersed various original Pieces, both in Verse and Prose, such as shall occasionally come to hand; but as the Extensiveness of the general Subject will prevent any want of Matter, we shall be cautious in regard to what is introduced of this Kind. And although the general Course of *Rebus's*, *Acrostics*, *Ænigmas*, and other Pieces of the same Rank of poetic Distinction, will be left to the Acceptance of those who may stand in need of them; we shall by no means decline such Aids as may be tendered to our Acceptance by Writers of real Genius; Novelty and true Spirit is what we aim at. — These will recommend us to real Judges: to such we write, and the Approbation of one of these will outweigh a whole Theatre of others. — For which Reason, although we shall look on ourselves as obliged to every one who but intends to serve us, we hope no one will think himself slighted, if we confine to ourselves the Direction

of the Work, and to our own Judgment the Choice of what will, or will not be of Service to us.

III. Our third general Division, will be composed of two Parts; the first of which will contain all such domestic Occurrences, and extraordinary Facts, as we shall have due Authority for relating; and all possible Care will be taken to avoid giving Way to current Reports, or News-Paper Representations of Affairs. — The second will consist of the State of *Europe*, or a brief Account of what passes in the great World during the preceding Month; for which Purpose we shall make use of all such Assistances as fall in our Way; but as none of the Persons concerned in this Undertaking pretend to admitted into the Cabinets of Princes, the grand Coffee-House Politicians must forgive our Errors, if they should find us not so wise as themselves in these Points.

Those who are willing to favour us with Communications of any Kind, for the Service of this Undertaking, are desired to send them (Post paid) directed to the Authors of the *London Mercury*; to be left at Mr. *Vaillant's*, Bookseller, opposite *Southampton-street* in the *Strand*; or at Mr. *Griffiths's* at the *Dunciad* in *St. Paul's Church-Yard*.

And such as shall be desirous of having their Pieces returned to them, if not inserted, may have them redelivered, at the same Place to which they were first directed; in a Fortnight at farthest from the Receipt of them.

The

The LONDON Monthly MERCURY,

For *M A Y* 1753.

Foreign Literary MEMOIRS.

I. *Foreign Books.*

An Account of an ESSAY on MODERN COMEDY;
in one Volume 12mo. published at Paris.

THIS Work is an Answer to another lately published by M. FAGAN, in Vindication of the Stage. Yet, though it is professedly written *against* the Drama, it may be read with Pleasure, even by the most ardent Zealots for it. — It is conducted with the utmost Candour, and seems rather pointed at the Defence of the Stage, than at the Stage itself. — The Author confesses, that, had Nothing been said on the one Side, he should have been silent on the other; yet as it is, he has treated the Subject with so much Mildness, and so entirely thrown aside the Ecclesiastic, that the Work is fully divested of every Thing which can be tiresome or disagreeable, even to those who may differ from him in Opinion.

M. FAGAN, the Author of the first Work, had endeavoured to prove that as the Drama is at present purged from the Obscenity, Prophaneness, and other Impurities, which formerly rendered it blameable, it is become, not only no longer faulty, but a valuable Treasury of Morality, and a general School of Manners. — The Arguments, however, he makes use of for that Purpose, seem not to

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have been of Force enough to convince our Author; on the contrary, he declares, that the Ease of confuting them was what first urged him to the Task. — And indeed, what he has done in this Respect, if it is not sufficient entirely to overthrow the Stage, is at least enough to prove that the Defence could have been of very little Service in supporting it.

He does the strictest Justice to the Poets, as well as Players of the present Age, in regard to their Decency and Delicacy; but after shewing that there still remain, amongst the Pieces frequently presented, many that are far from maintaining that Purity which is contended for, and that they are in general by no means of Service to Morality, he proceeds to prove, (and it is on this that he lays the great Stress) that the new Pieces, as well as the old, are extremely prejudicial and dangerous to all kinds of People, but more especially to *Youth*.

The principal Objection he makes to dramatic Writings, is the introducing Love-Plots into them. As it is on this that the whole Force of the Treatise turns, we cannot avoid transcribing two or three Passages from him on that Head.

“ It is for the most Part, *says he*, by Means of the lively
“ and well varied Pictures we find given on the Stage, of
“ that fatal Passion of Love, a Passion so fatal to every
“ Heart it takes Possession of, and which either Sex, and
“ every Age is liable to suffer by, that Mankind acquire an
“ early Acquaintance with that unhappy Sensation, and that
“ in all its Gradations, in all its Caprice. — It is from
“ thence they learn to feel it, to inspire it, and to speak
“ its Language.

“ How many Persons are there, *says our Author again*, who,
“ if they were to be brought to a sincere Confession, must
“ own that their first Lessons of Gallantry were taken at
“ the Playhouse? and that it was in that School they first
“ were taught the Art of giving Words to Sensations, inspired indeed originally by Nature, but which without
“ those Assurances, their Simplicity had never distinguished,
“ ed, or their Timidity dared to vent.

“ A Declaration of Love made with Address, in a Piece
“ they have seen performed, has opened their Eyes, and
“ given them a new Existence; whilst such a Declaration,
“ in-

“ ingenuously and tenderly sigh’d out, kindly hearkened to,
 “ and attended with happy Consequences, points out to
 “ them the Path they are in Search of, and gives them
 “ Hopes of suitable Success. Their own Situation is the
 “ same with that of the Lover, whose Picture they see
 “ represented before them. — The same Ardor, the same
 “ Timidity; in every Circumstance alike. — What then
 “ have they to do, but to make use of the Means, and
 “ pursue the Pattern laid down for them to follow.”

From thence the Author proceeds to the younger Branches of the fair Sex. — But as the Danger is greater to them, he expatiates more fully on this Article, and enters into a more circumstantial Detail. — He has handled this Part of the Subject with great Address, and in a Manner very forcible and persuasive. — His Painting is very lively, and his Application of it striking and happy.

He then endeavours to lay down a Scheme for a new kind of Comedy, wherein Love shall be entirely excluded. — The Design is certainly not impracticable, but we doubt it will not soon be put in Execution.

As our Time will not permit us to go further in particularizing the several Parts of this Work, we shall content ourselves with only adding the main Principles whereon all his Arguments are founded, and they may properly be reduced to these four.

1st. That *Comedy* has hitherto been, and still is, so far from serviceable to Morality, that it is on the contrary highly prejudicial to it, and that nothing can be more hurtful and dangerous to Youth, who are naturally so susceptible of ill Impressions.

2^{dly}, That the Arts of *Moliere*, and others, who have followed this Way of Writing, have, by disguising the Danger, rendered it still greater, and that the Talents of dramatic Authors give no kind of Title to a Justification of their Works.

3^{dly}, That the Precautions proposed to be taken, in order to render the Stage less liable to Censure, are extremely insufficient, and that, as long as Love is suffered to subsist thereon, every other kind of Regulation, will prove of little or no avail. And,

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Lastly, That if it should be found impossible to reduce the Stage to a suitable Degree of Modesty, and to deprive it of its venomous Power, there can be no Hope that the Church should ever discharge it from those Censures, wherewith it complains of being loaded.

With respect to the Actors and Actresses, the Author speaks of them according to the common Prejudice against them; yet with Prudence and Moderation. He even allows, that there are many of them every way deserving of the Friendship and Esteem of People of Character.—— But at the same Time is so happy in his Confutation of what M. FAGAN says in their Favour, that he seems to prove thereby, that they might either have been justified better, or ought not to have been so at all.

2. *A LETTER on the new Medicinal Baths.* By M. C. Doctor of Physic at *Paris*.

This Letter is a Commendation, together with an Account of the Effects of the new medicinal Baths invented by M. GUERIN of *Montpellier*, and lately set up at *Paris*. They are only Stoves of a new and particular kind of Structure, whereby the Steams of Aromatics, and of all kinds of Medicines, may be conveyed to those Parts of the Body which stand in need of them. —— The Power of these Steams is extremely surprising, “ for, says the Author, there “ is Nothing so hard which they cannot soften, Nothing “ so thick which they cannot render fluid; and the Result of their whole Effect, is a Flood of Perspiration, “ which scours the Vessels, and carries away with it every “ thing impure or extraneous, which might clog up the natural Functions, and consequently impair the Health, and “ these Baths so thoroughly cleanse the Skin, that those who “ make use of them are said to imagine themselves in the “ Situation of a Snake, who has shed his Covering.”

The Writer of this Dissertation enters into some philosophical Remarks on the Usefulness of Baths in general; these we have not room to take Notice of, any further than to observe with him, that the Fumes of warm Water are the most powerful Dissolvent in Nature, and therefore the most proper for suppling the Joints, and freeing them from

from every Thing that renders them rigid and impedes their Flexibility. — He then proceeds to make mention of the particular Disorders wherein these Baths are of more especial Service, such as growing hard Swellings, Illness caused by the Alterations of the Seasons, Obstructions arising from Want of Perspiration, or from old Age, those more especially of the Female Sex, Loss of Appetite, and a too great Fulness or Spissitude of the Juices; and concludes with Certificates from the Faculty of Physick, as well as from the Royal Academy of Surgery, in Confirmation of the Truth of what he has alledged in Favour of these Baths.

3. The Life of CASTRUCCIO CASTRACANI, Sovereign of *Lucca*; translated into *French* from the *Italian* of MACHIAVEL. With critical and political Notes, by M. Dreux du Radier.

This is only a Pamphlet of about four Sheets in Quantity; and as it is a Translation of a Piece which cannot be unknown to the Learned, we shall take no other Notice of it, than just transcribing, for the Entertainment of our Readers, the Description the Author gives of his Hero.

“ CASTRUCCIO, says he, was of a pleasing Figure,
 “ tall and well shaped. His Address was so graceful and
 “ affable, that no one conversed with him without departing
 “ satisfied. — His Hair was of the yellow Cast, and he
 “ wore it cut above his Ears; yet Hail, or Snow, he al-
 “ ways went bare-headed. — He was tender to his Friends,
 “ but formidable to his Enemies. — Just to his Subjects,
 “ but faithless to Foreigners. — He never made use of
 “ Force to bring his Designs to bear, but where Cunning
 “ was insufficient; holding it for a Maxim, that it is Con-
 “ quest which gives Reputation to a Prince, and not the
 “ Manner of conquering. — No one was ever bolder in
 “ exposing himself to Dangers, or more dextrous in ex-
 “ tricating himself from them; and it was a common Ex-
 “ pression with him, that Man ought to strive at every
 “ Thing, and never to let his Courage fail him, for that
 “ GOD loved the Brave, because he employed them to
 “ punish Cowards. — Both in the Way of Raillery and Re-
 “ proof he had a lively Wit and Readiness at Repartee. —
 “ And

“ And as he spared no Body in his own Satire, his Disposition was very well adapted to bear the being made himself the Subject of Satire.”

4. A Collection of *Egyptian, Etrurian, Greek, and Roman Antiquities*, by M. le Comte de CAYLUS. One Volume in Quarto, printed at *Paris*.

The illustrious Author of this Work begins by observing, that the Monuments of Antiquity are extremely proper to give a fuller Extent to Knowledge. — They explain singular Customs, they give a Light into Facts, which are either obscure in themselves, or related in an unintelligible Manner by Authors. — They set the Progress of Arts before our Eyes, and serve as a Pattern for those among the Moderns, who would cultivate them. — But it must be confessed, that the Antiquarians have but seldom considered them in this Point of View; they have for the most Part looked on them only as Proofs of, and supplementary to, the Study History. M. de Caylus has not omitted the drawing these Kind of Lights also from the antique Remains, whenever Occasion offered of doing so — But he seems to have interested himself principally in regard to Arts. — His general Course of proceeding has been to study the Method and Style of the Artist, to dive into his Intentions, and follow him in the Execution. — In short, to look on these Monuments as the Proofs and Expressions of the Taste which reigned in the Age and Country that produced them.

In this great and elegant Work, (which, for the Sake of our Readers, we wish we could give a more extensive Account of) is given the whole History of Art, traced down from the Remains we have of the Operations of it in different Countries. First, we perceive it rise in *Egypt*, where it grows up with every Characteristic of Greatness. — From thence it passes to *Etruria*, where it becomes improved in Elegance, but in Proportion losing of its Greatness. — Transported thence to *Greece*, where by a mutual Combination of true Judgment with the noblest Elegance, it arrives at every Thing Perfection's self is capable of performing. — Lastly, it comes to *Rome*, where, shining only by the Aid of foreign Powers, after struggling for a Time with Barbarism, behold it sink beneath the Ruins of that Empire.

As

As the Progress, and Execution of all Arts, are intimately connected with their Theory, M. CAYLUS has in many Places thought proper to make Enquiries into the Methods the Antients made use of in their Operations. — This Way of writing on Antiquity, is undoubtedly the fittest to give some Idea of true Beauty to our modern Artificers; and to shew them the Necessity of an Exactness which the false Taste and Notion of Neatness, which prevails in our Age, is but too apt to make them negligent of, and may, perhaps, furnish them with Methods of working, which have hitherto appeared impracticable, probably for no other Reason, but because no one has attempted to put them in Practice.

The *Comte* has confined his Work to the giving an Account only of such Antiquities, as either do or have belonged to himself. Of these he has caused Drawings to be made, and Plates engraved therefrom, with the utmost Elegance and Exactness, and at a very great Expence; and has given such Descriptions of them, as have the Advantage of the greatest Simplicity, together with the utmost Clearness, and the most perfect Accuracy.

5. A CRITICAL ESSAY on the Establishment and Translation of the *WESTERN* or *GERMAN EMPIRE* and the singular Causes of its falling off from the *French*. By the Abbe *GUYON*. *Paris*. Three Volumes 8vo.

This Work is divided into three Parts.

In the 1st, The *Abbe* gives an Account of the Establishment of the Empire by *CHARLEMAINE*, its vast Extent, and the Manner of its Government. — Its being possessed by *LOUIS the Debonnaire*, *LOTHARIUS*, *LOUIS*, and *CHARLES the Bald*. — After the Death of the last mentioned Prince, the Imperial Crown devolves to *CHARLES le Gros*, Grandson of *LOUIS le Debonnaire*, and of the *German Line*. — The Indolence and Weakness of this Prince, during the Siege of *Paris* by the *Normans*, are the Means of depriving the Kings of *France*, Descendants from *Charlemaine*, of the Empire. *ARNOLD*, Bastard of *Carlomannus*, excites the *Germans* to rebel against him; engages them to depose *CHARLES le Gros*, and causes himself to be named King and Emperor of the *Germans* in

in his Stead ; and his Son succeeds him. — Thus separated from her lawful Sovereigns, *Germany* successively elected CONRADE, HENRY I. OTHO, and the rest who were afterwards in Possession of the GERMAN EMPIRE, so called from the Deposing of CHARLES *le Gros*, but before that Time known by the Title of the *Empire of the FRANCES*. But this is no more than a general Historical Review of the first Part, which is, however, extended to a very considerable Length, from a particular Recital of numberless Facts, which are every where sufficiently supported by authentic Vouchers.

After having thus established the Foundation, and given an Account of the Translation of the Empire, the Author proceeds in the

2d Part, to examine into the Reasons whereto the Loss of it from the *French* is to be attributed. — He first confutes, and proves the Fallacy of the common Prejudice, that this Loss was owing to the Empire's being weakened by the Division of it between the Sons of LOUIS *le Debonnaire* ; and his manner of Reasoning appears to have considerable Weight, since it was under CHARLES *le Gros*, in whose Person all the Conquests of *Charlemaine* were reunited, that the *Franks* lost the Empire. — He then proceeds to a particular Detail of the several Causes to which he attributes it, and which he treats of in so many distinct Chapters. Of these we shall here give the shortest and most concise Account in our Power.

First, The Weakness of LOUIS *le Debonnaire* : Whose Sons, the Lords and Bishops of that Time were continually urging to depose him. Nay, so very bold, so open were the Bishops, that they even dared at that Time to speak in the following Terms to his Sons, LOUIS and CHARLES *the Bald*, at the Distribution of the Estates of LOTHARIUS, “ *We do, by divine Authority, advise, exhort and command you, that ye take unto yourselves this Kingdom, and rule it according to the Will of God.*” This was a fatal Pattern for Posterity, which so long embolden'd the Grandees of the Empire to condemn their Sovereigns, to threaten them, rebel against them, deprive them of Part
of

of their Domaine, and even at length to depose them, as was the Case of CHARLES *le Gros*.

The *second* Cause was the temporal Power of the Popes, enriched by the Donations of PEPIN and CHARLEMAINE. Notwithstanding all the Care taken by the last mentioned Monarch, to keep them in Submission and Dependence, they insensibly shook off the *French Yoke*. Who could believed that GREGORY IV. would have dared to enter *France* with a Design to depose the Son of that CHARLEMAINE, who had been so zealous a Defender of the Church of *Rome*, and had so nobly and so richly endowed it? Yet that he did so, is certain. — And he would as certainly have proceeded in his Design, had he not had it signified to him by the way, by several Bishops, that if he came to excommunicate the King, he would himself be excommunicated in his Turn. — The same Hazard ran CHARLES *the Bald*, from the Machinations of ADRIAN II.

“ It is impossible, says the *Abbé*, to avoid being struck
“ with the surprizing Contrast there is between the humble,
“ submissive, and adulating Stile of the Popes, at the Time
“ when they had scarce any Possessions, and the haughty,
“ fierce and imperious one they assumed, after the Con-
“ cessions of our Kings; since after this *Æra*, some of
“ them not only pretended to a Right of disposing of Crowns,
“ but did actually do so.” — He proceeds to give the
Proofs of these two different Periods, from the Letters of the Popes themselves. But as he seems apprehensive that the Extravagance of them should render his Translation suspected, he has placed it every where in an opposite Column to the original Latin.

The *third* Cause of the Loss of the Empire was the Step taken by CHARLES *the Bald*, of sending to demand the Imperial Crown of Pope JOHN VIII. This Pontiff, laying hold of an Opportunity which he never could have expected to have had, caused the Affair to be seriously examined into, and considered of in two several Councils; where having enquired into the Life and Conduct of that Prince, he was adjudged deserving of the Crown, and a Menace of Excommunication denounced against all who
should

should make any Opposition to that Determination ; and from hence are derived the Pretensions of the Popes in regard to the Investiture of the Emperors.

The *fourth* Cause was the Weakness of CHARLES *le Gros*, who suffered himself to be shamefully deposed.

The *fifth*, and most decisive of all the rest, arises from the Separation of the *Germans*, who refused any longer to be obedient to the Descendants of CHARLEMAINE, then reigning in *France*. This Point our Author discusses, according to the Principles of *Grotius*, and proves, or at least endeavours to prove, the Unlawfulness of it.

The *sixth* and last Cause, he deduces from the weak Condition whereto the Kings of *France* were at that Time reduced, enfeebled as they were, and out of a Possibility of recovering their Right, or checking a Rebellion.—Next in the

3^d. Part, the *Abbe* GUYON proceeds to an Examination into the Right which the *German* Emperors have to rank, at the Head of their Titles, that of *Emperor of the Romans* ; and observes, that, as they build on Nothing more than their Succession to CHARLEMAINE, they have no Right to assume it, as that Prince himself ever declined it ; and that he did so, he proves, 1st. From the Conduct of CHARLEMAINE himself. 2^{dly}. From the Charters which remains of him. 3^{dly}. From such authentic Anecdotes as are remaining in regard to him. 4^{thly}. By Acts relating to several particular Persons, passed during his Reign. 5^{thly}. By the Stile of the Emperors his immediate Descendants. And 6^{thly}. By what happened to his Great-Grandson, LOUIS II. This Author moreover proves from every kind of Writer, that the Emperors, before their Consecration, had no other Title, but that of Kings of *Germany*.

The Original of the Title of *King of the Romans*, is also another Anecdote which our Author here furnishes us with.—It was given, he says, for the first Time to the Emperor CONRADE III. in the XIIth Century, by a factious Party, who were desirous of depriving Pope LUCIUS II. of all Power and Authority at *Rome*. — Delighted with this new Title, CONRADE gave it to his Son HENRY, and in Process of Time, it came to have that Use assign'd to it, which all the World is now acquainted with, that of insuring the *Imperial Dignity*.

The

The whole Work is conducted throughout with great Method, and a profound Depth of Knowledge, and concludes with an Account of the Establishment and Rights of the several Electors.

6. *AN ESSAY on the Principles of Harmony*; containing the Theory of Harmony in general, the respective Laws of Harmony and Melody, the Fundamental Bass, and the minor Modulation, at *Paris*.

This Work consists of three several Essays, and is the Production of M. le Serre, not a professed Musician, but an eminent Painter, who has in his own Way made a considerable Figure in several Parts of the World, and more especially at *Vienna*, on Account of the Paintings he has made in Miniature, of the Imperial Family.

The first of these Essays is a kind of preliminary Discourse, and turns principally on the Usefulness of having a Theory laid down for all Arts in general, and a more particular Demonstration of the Possibility and Advantage of reducing Harmony to such an Art.

The other two are upon two different and very complex Points, in regard to the Science of Music, and bear the Character of being extremely well executed; but as the Extent of a Work of this Nature, will not permit us to enter into the Depth of Science, and Books of deep Knowledge must greatly suffer by an Abridgment, we think ourselves discharged of the Duty we owe to our Readers, in having mentioned a Treatise of this Kind, without entering into a more particular Detail in relation to it.

7. *A Treatise on Optics*; containing the *Newtonian* System, in regard to the Theory of Light, with Solutions of the principally Problems in Optics, and Catoptics. At *Paris*, by M. le Marquis de Courtivron.

This Work is divided into three Parts; in the first whereof the Author, after having considered in the View of Comparison, and sufficiently weighed, the Opinions of the two modern Philosophers, NEWTON and DESCARTES, in Respect to the Theory of Light, makes no Doubt of giving

giving the Preference to the former, from the general Agreement, which appears throughout his whole System.

The second Part, contains the Principles of Dioptrics and Catoptrics, which is accompanied by a Series of Problems, whereof the Author has given new Solutions, and by the Assistance of which, by mere Substitution, may be solved all the Questions which can possibly arise on those Heads. The first Chapter is taken up with a Determination of the Focuses of all kinds of Lenses, and the second of those of Mirrours; in which Chapter also, the Author proposes an Experiment to make use of Mirrours instead of Lenses, in the Construction of *Camera obscuræ*. He then proceeds to take Notice of the Aberrations in Images, caused by the Sphericity of Convex and Concave Mirrours. — And the whole of this Part of the Work, appears to be extremely serviceable in promoting the Improvement of Telescopes in general, and in explaining several Points which Sir *Isaac Newton* has imagined in his Optics.

The fourth and last Chapter of this second Part is a compleat Treatise on Rainbows, and contains a full Solution of many Problems on this Subject: but what appears the most curious, is the Method he lays down for finding the Dimensions of the second, third and fourth Rainbow, and so *ad infinitum*.

The third Part treats fully on the Eye, and on the manner of seeing and distinguishing Objects, whether by the naked Eye, or by the Help of Glasses. — The Author has here avoided entering into any full Detail, as to the metaphysical Part of Vision. — And rests his Demonstrations on Physical and Geometrical Researches. — He concludes with a very useful Table of the Lengths and Diameters of Telescopes, whereto is added, the Resolution of a Problem, proposed to the Author in the Year 1747, by the late learned Professor *Kramer* of *Geneva*, and answered by him at that Time. — *viz.* to find the Quantity of Light reflected by a circular Plane Mirror, at any given Distance.

Proceedings of the Foreign Academies.

At a publick Meeting of the Royal Academy of Sciences at Paris.
 Wednesday, Nov. 15, 1752.

MONS. *de Fonchy*, Perpetual Secretary of the Academy, opened the Sitting by an Elogium on the Marquis *d'Albert*.

M. *le Monnier*, M. D. read a Memorial, containing some Observations on the electrical Property of the Air.

M. *Macquer*, read an Essay, containing a chymical Examination of the Blue used in Painting, called the *Prussian Blue*.

The *Prussian Blue*, is a chymical Preparation equally curious in regard to the Theory of its Production, from the Effect of the various Substances employed in its Composition, as it is useful in respect to Art from the Beautiffulness of its Colour. M. *Macquer* has shared his Attention and Enquiries equally between both these interesting Points. In the Year 1748, he read at a publick Sitting of this Academy, a *Mémoire*, consisting of his Observations and Experiments, tending to introduce the Advantages of this delightful Colour, which had hitherto only been employed in Painting, into the Dying of Wool and Silks. — The Experiments he had been obliged to make, in order to bring an Attempt of this Nature to bear, had furnished him with a fresh Insight into the Nature and Properties of the Composition, which he had thus taken under Examination; and the Discoveries which were the Result of these Observations, have become the Subject of the present *Mémoire*.

In order to have the better Idea of what is intended by the Author; it will be necessary to inform our Readers, that the principal Ingredient which enters into the Composition of *Prussian Blue*, and without which it cannot be prepared; is *Iron*. — Now as Iron, when exposed to a certain Degree of Heat, does of itself receive a very fine blue Colour, it has been generally believed by all the Chymists who have hitherto argued on the *Prussian Blue*, that the first Principles of that Colour are to be sought for only in

the Iron of which it is compos'd: The only Difference between them has been, that some suppose it to proceed from the inflammable bituminous Matter contained in the Iron, and others that it is only the Iron itself; but so separated and diffus'd, as to appear of a bright blue, which they have imagined to be the natural Colour of that Metal.

M. *Macquer*, having observed that on the heating of polished Iron, it received not only a very fine blue, but moreover a yellow, orange, crimson, purple and violet Colour, and that Copper does also take the same Colours when heated to a certain Degree, was apprehensive that none of these Colours given to Metals by the Power of Heat, might be the real Colours of those Metals, but only caused by some singular Alteration in their inflammable Principle, more or less developed or burnt up by the Heat. That consequently the blue Colour given to Iron by Heat is not essential to it, any more than to Copper, which acquires it by the same Means, and therefore may not be so to the *Prussian Blue*.

This Consideration set him on making a strict Examination and exact Analysis of the Substance before us. In order to which after many preliminary Experiments, M. *Macquer* exposed the *Prussian Blue* to the Action of the strongest Dissolvents known by the Chymists, none of which had any Effect on it, till he came to make use of what he calls a *fixt alkaline Salt**. But the Power of this was very strong, sudden, and surprising, as it instantly destroyed the blue Colour, changing it all at once to a rusty yellow. M. *Macquer* amaz'd, yet pleas'd at this sudden Alteration, proceeded to an Examination of this yellow Matter, and by a very few proper Experiments on it, found it to be a true and absolute Rust of Iron, soluble in Aqua Fortis, and easily attracted by the magnetic Properties, natural to Iron, but not at all so to the *Prussian Blue*, which is a Particular of very great Consequence to remark.

M. *Macquer* was now no longer in doubt, that the entire Destruction of the Colour of the *Prussian Blue* was a real Decomposition, occasioned by the Dissolvent; and became satisfied that this Colour was not that of pure Iron, but of a Substance compounded of that Metal, and some other Matter, which

* This he imagined to be the *Pearl Ashes*, or Essential Salt of the Fir.

which the Alkali had deprived it of. To be more thoroughly satisfied of this, however, he reapplied the Residuum of the *Prussian Blue*, which had been dissolved by the Alkali to *Iron*, in order to find if by that Means it could be again restored to its Colour; which Experiment succeeded to his utmost Wish.

These kind of Reproductions formed by the Combination of first Principles, are undoubted Demonstrations of the Discovery of the first Principles of the Bodies so reproduced. And we may safely venture to affirm, that M. *Macquer* has fully proved, *That the Prussian Blue is not produced by a mere Devellopment of the blue Colour, which has been supposed natural and essential to Iron; but is a Composition of Iron, and some other Substance, which, when combined with that Metal, forms this Prussian blue Colour, and which separated from it, suffers it to return again to the state of pure and simple Iron.*

This Discovery, which is the Basis, and principal Object of M. *Macquer's* Memoire, is accompanied with many others, which although only accessory to the main one, are however no less interesting than itself, on account of the Novelties they introduce into the Study of Chymistry. — The fixt Alkali itself, which takes away the tincturing Materials from the *Prussian Blue*, acquires by the Combination with it, Properties, hitherto unknown to it — Another kind of Alkali, which he calls a *volatile* one, and which is in that respect different from the former, has also a Power of incorporating itself with the Tincture of the *Prussian Blue*, and forming therewith a new Composition, possessed of no less wonderful Properties. — And these several new Combinations being mixt with Solutions of various metallic Substances, throw from them various Precipitations of different Colours, each of which might become the Object of fresh Researches.

M. *Herissant* read some anatomical Observations on the Organs of Digestion of the Cuckoo Bird. And

M. *Buache* closed the Sitting, by an Essay of physical Geography on the Structure of the Earth.

After some general Consideration on the regular Method of studying the several Parts of Geography. M. *Buache*

gives his own Opinion, as to what he looks upon as the most considerable Portion of physical or natural Geography. He examines into the Continuity of those great Chains of Mountains, which pass through Sea as well as Land, and which he considers in the Light of a kind of Frame-Work and Support to our Globe. — He then evinces, that the Sea or watery Part of the Globe, is naturally divided into three large Portions, which form as many distinct Basins or Seas, and lastly he forms a View of the interior Configuration of the Sea; which he does, as well by drawing Consequences and Deductions from his own Chart of the Ocean near the *Equator*, published in 1746, as by laying dry the Channel between *England* and *France*, and shewing, that under the Straits of *Calais*, there lies an Isthmus, &c. This he rendered sensible by a Figure in Relief of three or four Feet in Length, representing the Bottom of the Sea between *France* and *England*. He also laid before the Company, *A Plan and Profile of the Channel, and Part of the Northern Ocean*, wherein is shewn the actual State of the various Depths of the Sea. — And, with respect to his general Opinions, he had four large Charts, one of which was entitled, *A Physical Planisphere, wherein are seen, from the Northern Pole, all the known Parts of the Globe, as well Land as Sea, and also the great Chains of Mountains which traverse it*. The three other large Charts, represent the three great Seas we have been speaking of, namely, the *great Atlantic Ocean*, the *Indian Sea*, and the *great or Pacific Ocean*, each of them surrounded with the Lands which border on it, and the great Tracts of Mountains, from whence flow the Rivers which run into it: He shew'd, moreover, a *Chart of Europe*, and another of *France*, divided into the different Portions of Land, by the Rivers and Chains of Mountains.

At a Public Meeting of the Academy of Dijon, Aug. 20. 1752.

The Academy, not having thought proper this Year to bestow the Philosophical Prize, for the Reasons set forth in its Programme, M. *L'Abbe Leaute*, a Honorary Member of the Academy, opened the Meeting by reading a *Memoire,*

moire, wherein he endeavoured to prove, that the Temperature of the Air of different Climates, is one of the most frequent and common Causes, of the Inclinations of those who inhabit them.

He distinguishes three different Kinds of Climates, *viz.* Cold, Hot, and Temperate.

The People of cold Climates are, says this Author, commonly very strong; and the Strength of the Northern People is the Cause of their Courage and Inclination for War.— Such was, according to *Tacitus* and *Cæsar*, the Character of the ancient *Germans*, amongst whom even the Women took Part in the Chance of War; such was that of the *Scythians*, and of the *Huns*, *Goths*, and *Vandals*, and such is to this Day, that of the *Muscovites*, *Cossacs* and *Tartars*, who are of an extraordinary Strength, and who live entirely on Rapine and Plunder. The Business of Arms, if continual, takes from the Taste of Arts; by which means, the Northern People we have been speaking of, as well as their Successors, lived only in their Chariots, went almost naked, and fed only on what they got in the Chace, or took from their Enemies.

Cold rendering the Joints rigid, and freezing the Blood of the Inhabitants of the Northern Nations, they naturally give into every Thing that may put them in Motion, and above all to strong Liquors.

The Imagination, which so strongly marks the Character of the Mind, fails with them of that Vivacity, which transmits the Impressions of Objects with Facility to the Brain; yet the Failure of that Vivacity renders them more serious; they are usually sensible, and of good though slow Judgments. They speak little, but think justly; and their Writings speak their Minds. Their Books are mostly studied, and go deep into Science, and are more intended to instruct than please.— They readily engage in abstruse Subjects, and have Courage and Patience sufficient to surmount every Difficulty they meet with in the Prosecution of it; and the Manners of the People of the cold Climates are generally purer than of those who inhabit the warmer ones. Their Passions are not so strong, they are not so easily drawn
B 3 away

away from their Duty, and with much less Difficulty led back to it again after a *faux pas*.

That Warmth of Climate, which produces a different Temperament of Body in the Southern People, gives them also a Difference of Inclinations. They are as cowardly as the colder People are brave, and have few good Soldiers in their Armies. *Xerxes* with seventeen hundred thousand Men struck no Terror into the *Greeks*, and was shamefully beaten by them. *Alexander* with thirty thousand Men overthrew innumerable Armies, and conquered immense Countries. And we know that the *Portuguese* and *Spaniards* have in these latter Times frequently overcome large Bodies of the *Indians*, with a meer Handful of Men.

The Southern People are as treacherous, as they are lazy and cowardly; and the Heat of their Blood, makes them fond to an Excess of the Delights of Love, and a Plurality of Women. — Yet their Imaginations are lively, and often rise to Enthusiasm; and it is a Liveliness of Imagination, which produces the emphatic and hyperbolic Style of Poetry, which is more frequent in hot than cold Countries. It was *Greece* which gave Birth to *Homer*, *Sophocles*, *Euripides*, &c. and the most celebrated *Latin* Poets, as *Virgil*, *Horace*, *Ovid*, &c. of the Growth of *Italy*. And in the Revival of Sciences, we may still observe the same Thing; it was in *Italy*, that the good Writers, such as *Tasso*, *Guarini*, &c. first began again to rise. And in general, the hotter every Country is, the more lively the Imaginations of its Inhabitants. The *Spaniards* have more of it than the *French*, and the *French* than the *Germans* and *English*.

From what has been said, it is easy to conclude, that in the temperate Climates, the Dispositions of the Inhabitants must be more moderate, and better adapted to the Cultivation of Arts and Sciences.

Whereto can we attribute the Inclination of the *Chinese* to Arts and Sciences, but to the happy Temperament of the Climate where they dwell. It is not to be denied, that Policy, the Knowledge of Manners, and Poetry, have made no great Progress amongst them; yet we cannot say they have been indebted to any but themselves for what they know,

know, since Arts and Sciences were a long while amongst them before the *Europeans* came there.

Nay, even among the *Mexicans* and *Peruvians* in *America*, are to be found People, who have like them been indebted to the Goodness of their Climate alone, for the Progress they have made in Knowledge. — The Accounts which the *Spaniards* gave of these People, when they first discovered and conquered them, inform us, that in Point of Government, they equalled the most polished Nations, that they had amongst them many excellent Customs, much Justice, Equity and Politeness. — That they were fond of Glory, and that in order to excite it when young, they frequently recounted the great Deeds of their Ancestors in the Songs, which they carefully taught their Children in their tenderest Infancy.

M. *Barberet*, M. D. and Associate of the Class of Natural Philosophy, next read an Essay on the Formation of Hail.

He begins with laying it down, that although Fire is the first Cause of the Evaporation of the watery Particles and one Reason of their Rise, yet that the Air has a very considerable Portion in the Formation of Hail. He supposes, that Air and Water are mutual Dissolvents of, and have a constant Action and Reaction upon each other. The one, says he, becomes charged with aqueous, the other with aerial Particles; all is reciprocal. The Air incorporates with the Water, and in spite of its Weight, obliges it to rise; the Water absorbs the Air, and notwithstanding its Lightness, forces it down with it. The first of these Actions, is the Inverse of the second; and they will give mutual Light into each other.

He then proceeds to the Congelation and Fall of the Hail, which he treats of in the following manner.

The Vapours are reunited, *1st*, by the Cold, which reigns in the superior Regions. *2dly*, by the Action of the Winds. *3dly*, because the higher they rise, the more they are deprived of their Dissolvent.

They become congealed, *1st*, By their Distance from their central Heat. *2dly*, By Means of a current of Air, which displaces an hotter one, in order to substitute a colder in

its Place. 3dly, By Means of saline Bodies, which by reuniting the *Moleculæ* of the Air, form a denser Atmosphere, which by presenting a greater Number of Obstacles to the fiery Matter, retard its Motion. And 4thly, The Dissipation of their first Principle of Motion, the Fire. — Violent Claps of Thunder are Signals for the Fall of the Hail, for as soon as the igneous Matter, which at that Time departs at once from the Cloud, quits the aqueous Particles whose Motion it supported, they instantly harden.

Electricity, perhaps, says the Author of this *Memoire*, may furnish us with a Method of producing Hail. Who, continued he, would ever have imagined, that by the Assistance of this simple Property, apparently so little interesting to Mankind, they should be enabled not only to secure themselves from Thunder, but also to convert Clouds into Hail. — The first appears almost demonstrable from some late Experiments; and the latter seems not at all improbable. — Clouds abound in electric Matter. — In order to discharge them of it, it is necessary to present to them Bodies which are less abundantly fraught with it, to which, from its natural Inclination to support an Equilibrium, it readily communicates itself. — In a Storm, it quits the watry Particles, to attach itself to an Iron Bar. — And from hence proceeds the Meteors, which frequently burn in Ships, where there is constantly a sufficient Quantity of Iron to attract it.

The *Journal des Sçavans* of July last makes mention of a Phenomenon of this kind, frequently seen after great Storms upon the Steeple of *Plauzat*, near *Clermont* in *Auvergne*. This Steeple terminates in a Cross, whose Extremities are pointed. There is often observed a Ball of Fire, burning at each of these Points, for two Hours together; and as this Steeple is of the properest Form for strongly attracting the fiery Matter, this appears to be exactly the *Castor* and *Pollux* of the Sea Men.

It is by setting Bars of Iron, pointed at their Extremities, upright upon electric Bodies, that our modern Philosophers take upon them to insure us from the Effects of Thunder and Lightning — Yet if this Experiment can be brought to bear, may there not be more Reason for Fear than Hope from the Success of it. — It is the Fire which maintains the intestine Motion of the aqueous Particles; and

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if we come to deprive them of it, which would be the Case if every House in a great Town was to be provided with a Preservative against Thunder, these aqueous Particles reunited, and deprived of the first Principle of their Fluidity, must be converted into Hail, and the ravaged Countries would dearly pay for our Security from Thunder.

The Sitting was closed by M. *L'Abbe Richard*, who read a Memoire on the State of Learning amongst the *Gauls* before the *Roman* Conquest.

After taking Notice that the Manners, Religion and Government of the *Greeks* and *Romans*, though treated on by an infinite Number of Writers, still appears an inexhaustible Subject, as new Lights are daily cast upon it, the *Abbe* informs us, that he proposes to quit this beaten Tract, and take a Path hitherto less considerable, and yet, perhaps, not less interesting.

We, says he (speaking of the *French*) dwell under the same Sky, breathe the same Air, and are in Possession of the same Territories, where formerly dwelt those celebrated *Gauls*, whose Valour, Learning and Customs, merited the Esteem and Regard of the most amiable of the *Romans*; why then, proceeds he, should we be silent on a Subject so interesting to ourselves as the setting forth the Glory of our Ancestors.—Brightness of Ancestry always forms the Nobility, and very frequently the principal Merit of their Progeny.

He then proceeds to prove by a chronological Detail, that they were as well enlightened as the most antient and learned Nations, and even wiser than the *Egyptians* and *Greeks*, who never attained to the Doctrine of the Immortality of the Soul, which was the first Point of Belief amongst the *Gauls*.—In the Course of this Part of the Dissertation he gives some Conjectures in regard to the Origin of the Art of Writing with the *Gauls*, which, as well as Painting and Sculpture, he pretends to have been taught them by Nature, aided by Reflection.

He next takes Notice of the Care taken by their Princes to cultivate those Societies, which might tend towards the Enlightening the Minds of their Subjects, such as the *Bards*, who were the Chanters and Poets of their Nation. — Their
Name,

Name, says he, which was no other than that of their Function, became of so much Consideration, that it was at length adopted by their Sovereigns.——As Mankind were not then acquainted with Writing, and every Thing was handed down by oral Tradition, it was extremely easy for those who were the principal Depositories of that Tradition, to conceal the Obscurity of their own Origins amidst the Glory of Persons whom they celebrated, and obtain for themselves the same Superiority over the People their Ministry subjected to them, as those celebrated Persons had gained over the useless Beings whom Indolence and Inactivity had left in Obscurity and Contempt.——These *Bards* had Colleges where they lived in Society together, and it's to one of these established by them near *Alize*, that the City of *Moubard* owes its Origin and Name.

He then comes to the *Druids*.—Their Fame, says he, could not be prevented from taking Air, notwithstanding their great Caution to conceal it from Foreigners, and the Writings of those Foreigners has preserved to them a Reputation, which without them they never would have had at this Time.——In the double Capacity of Philosophers and Divines, exclusive of the Knowledge of Nature, they carried their Enquiries to every Thing which regarded the Regulation of Manners.——Thus was it natural that they should have a considerable Share in political Government; especially at Times of Peace and Tranquility, when the *Gauls*, living in that happy Repose which is so proper for the Culture of the Mind and the Improvement of Knowledge, had nothing to transact with their Neighbours, whom indeed they had very little Acquaintance with.

The further Explanations he gives in regard to their Philosophy, Theology, and Morality, is principally founded on the Account *Cæsar* gives of them in his *Bellum Gallicum*, Lib. VI.

He enters next into a full Detail of the Education given to the *Gaulish* Youth.—An Education, which, with respect to the Manners and Customs of the Country, might be placed on an equal Footing with that of the Youth of *Persia* and of *Lacedæmon*.—The Grandees of the Nation, however, were alone intitled to these sublime Instructions, which Custom
seemed

seemed only to have the general Advantage in View. It was extremely reasonable to take a particular Care of those to whom the Fate of the People was in future to be confided.

— The Commonalty are not formed for aspiring to the more elevated Sciences. — And the narrow Limits wherein the Empire of Genius was confined amongst them, led them to believe, that Arts and Sciences would be degraded, if they were to be introduced to the Acquaintance of Persons of obscure Birth.

M. Richard then makes a slight Mention of the Language spoken by the antient *Gauls*, which being polished and enriched by a Variety of new Terms, has produced the present Language of *France*.

After a general Idea of the Manners and Customs of the *Gauls*, drawn from the Account given of them by *Cæsar*, this learned Academician proceeds to a more particular Detail of them, wherein he collects and reduces to Method all that *Livy*, *Pliny*, *Diodorus Siculus*, *Tacitus*, *Lucan*, and many other of the ancient Writers have said in regard thereto,

Their religious Principles make up the first and most considerable Part in this Account: — He observes, that from a firm Persuasion, that the divine Majesty could not be confined within the Limits of a Temple, or represented by any Form whatever, they consecrated Woods and Forests to his Honour; and gave the Name of Divinity to that sacred Horror, wherewith they found themselves affected, whenever they approached those Places so consecrated to their Deity. — That they looked on Worship as the necessary Consequent and Companion of the Knowledge of a supreme Being; and therefore as they could not approach him in Person, thought themselves bound to bear Testimony by their Respect to that grateful Sense they bore of all his Favours and his kind Protection.

But what, our Author says, does the greatest Honour to their Opinions, is their Doctrine of the Soul, whose Immortality they taught, and looked on Death but as a Passage to a better Life. — They held indeed the Transmigration of the Soul; but this was only a Corruption of their former Tenets; from whence the *Abbe* would infer, that their Philosophy was of a prior Date to that of *Pythagoras*.

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He next takes Notice, and enters into a very full Discussion of what their Knowledge was in regard to Oratory, Astronomy, Mathematics in general, and Physic. — After which, having thus determined what was the State of Literature amongst them before they knew the *Romans*, he proceeds to their Conquest by that Republic, and to the Methods whereby that Conquest was confirmed, and they prevented from ever recovering their Freedom.

The *Romans*, he says, put an entire Stop at once to all public Assemblies amongst them, which were not held under their Authority, and wherein they did not themselves preside. — This struck at the very Stem of their whole Constitution, as it was diametrically opposite to that inviolable Secrecy which had hitherto supported it. — And from the Instant the *Romans* penetrated into the very Recesses of the *Gaulish* Science, Learning and Liberty, which had liv'd together, fell. No longer were Assemblies held in public, either for Affairs of State or of Religion. — No longer durst the noble Youth present themselves to be instructed by Men of Learning of their Nation. Whilst Fear of giving Umbrage to their powerful Victors, who had so many Methods of Revenge, subjected even Minds.

Busied with present Ills, and loaded with a reasonable Terror for Futurity, they neither had Power nor Leisure for Reflection. — All was Confusion, Anarchy and Uproar. Peace and Science fled together from them, and much the greatest Part submitted to the *Romans*, only because their Power was irresistible, reserving to themselves the Liberty of Thinking, and living according to their ancient Customs, as far as the new Laws imposed by their Conquerors would permit them.

We should in this Place, had we Room, give the Proceedings of several more of the foreign Academies of Arts and Sciences. — But as the Limits of a single Number will not permit us to introduce them all, we shall defer some of them to our next.

PRIZES to be distributed in the several Foreign Academies for the Years 1753, and 1754.

ROYAL ACADEMY of SCIENCES, INSCRIPTIONS and BELLES LETTRES at PARIS.

THIS Academy, desirous that such Authors as shall contend for their Prize, should have sufficient Time allowed them deeply to consider on the Subjects offered for their Discussion, give Notice, that the Argument proposed by them for the Year 1753, is to examine into and determine, *What was the System of the antient Religion of the Romans, which Dionysius Halicarnassensis pretends to have been different from that of the Greeks?*

The Prize is every Year a gold Medal of 400 Livres Value, and will be delivered to the Author of the best Memoir on the foregoing Subject, at *Easter*, 1754.

And those Essays which are intended to stand for it, must be delivered into the Hands of the Secretary of the Academy, (Carriage entirely paid) before the 1st of *December*, 1753.

Academy of Arts, Sciences, and Belles Lettres, at BOURDEAUX.

The gold Medal given annually by this Academy is of the Value of 300 Livres, and will be bestowed in the Year 1753, on the best Explanation of

In what Manner the Air, in Consequence of its natural Qualities, acts on the Human Body?

The Subject proposed for the Year 1752 was to determine,

The Cause which rots the Grains of Corn in the Ear, and turns them black, together with the properest Means for preventing those Accidents?

The Academy has thought proper to reserve the Prize, and to propose the same Subject for the Year 1754, when those Authors who have already sent Dissertations on this Head, are requested to add any new Observations they may have made, and particularly those whose respective Mottos were, *Vertitur*

in

in cariem viridi sub cortice succus. — and Non fingendum aut excogitandum, sed inveniendum quid Natura faciat aut ferat.

The Academy will bestow another Prize, the same Year 1754, to him who shall determine in the most rational Manner,

The Principles of cutting Vines, in regard both to the Difference of the Vines themselves, and the Diversity of Climate.

The Dissertations for 1753 will be taken only till the 1st of May in that Year.

Those on the other Subjects must be Carriage paid, and directed to M. Secondat, *Secrétaire de l'Académie des Belles Lettres, rue Momejan a Bourdeaux.*

Royal Academy of Sciences Inscriptions, and Belles Lettres at
THOULOUSE.

The Prize given annually by this Academy is of five hundred Livres Value, and is given alternately to Subjects on Mathematics, Physic, and Literature.

That of 1752 was on *the State of Arts and Sciences at Thoulouse, under the Visigoth Kings, and what were the Laws and Customs of that City under those Princes.* But as none of the Pieces hitherto presented have fully satisfied the Expectations of the Society on that Prize, it was thought fit to withhold the Prize of that Year.

For the present Year the Subject is *To determine the Direction and most advantageous Form of a Mole in order to enable it in the best Manner possible to resist the Force of the Waters, in respect to every different Manner wherein they may tend to destroy it.*

As the Prize of 1751 which was to have been given to a Dissertation on the *Theory of Hearing*, was withheld, the Academy has determined to add it that of 1754, and propose the same Subject once more for that Year. — And Notice is hereby given to those Authors, who are desirous of standing Candidate for this double Prize, that the most exact and circumstantial Exposition is required of the peculiar Functions of every Part of the Ear, of the Advantages arising from their Form, and of their particular Action in the Reception of Sound.

The

For M A Y 1753.

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The Prizes will be bestowed annually on the 25th of *August*, but are received only till the last Day of *January* of the Year for which they are intended.

The Direction is to M. *L'Abbe Sapte*, perpetual Secretary of that Academy.

Academy of Belles Lettres at MARSEILLES.

This Academy, which having postponed the last Year's Prize, has two to dispose of on the 25th of *August* next, will bestow them on two several Pieces, the one in Verse of eighty Lines at least, and one hundred and fifty at the most, the Subject whereof is to be the *Laws*; and the other a Prose Discourse of fifteen or at most thirty Minutes Reading, on the following Theme, *That Nothing is more dangerous than ill-placed Glory.*

The Prize is a Gold Medal of three hundred Livres, bearing on one Side the Head of M. *le Marechal Duc de Villars*, Founder and Patron of the Academy, and on the Reverse these Words, *Præmium Academicæ Massiliensis.*

The Essays must be directed to M. *de Chalamont de la Viscleda*, Sec. perp. de l'Acad. de Belles Lettres, rue de l'Évêche a Marseille; they must be Post paid, and delivered before the 1st of *May*.

Academy of Belles Lettres at AMIENS.

Two Prizes are proposed at *Amiens* for the present Year.

—— The one is a Medal of six hundred Livres given by the Duke *de Chaulnes*, Patron of the Academy, for the best Dissertation on the following Subjects, viz.

What different Properties in Wool are necessary to render them fit for the Manufactures of France? — May not the French Wool be brought to surpass that of Spain, England, Ireland, and other foreign Countries? — In what Manner can the Wool of France be made as fit for the Manufacture of that Country, as the foreign Wools? And what would be the surest Means of producing an Increase in the Quantity of Wool yielded in France?

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The other Medal of three hundred Livres, the Gift of the *Hotel de Ville*, is destined to an Essay in Prose on this Question; *Whether it is easiest to succeed in Eloquence or Poetry?*

Academy of Belles Lettres at MONTAUBAN.

A Prize of two hundred and fifty Livres, the Gift of the Bishop of *Montauban*, is annually bestowed by this Academy on the best Discourse presented to it on some Point of Morality.

The Theme given this Year is, *that the Corruption of Taste ever follows that of Morality.*

Foreign Dramatic History.

IN regard to the dramatic History of *France*; the two Theatres of *Paris* have produced a greater Number of new Pieces, than those of *London* in the preceding Year. — Of these therefore, we shall give our Readers a short Account.

I. The *Heraclides*, or the *Heraclicæ*, a Tragedy, by M. *Marmontel*.

The Plot of this Play is taken from the *Grecian History*. The Scene plac'd at *Athens*, during the Reign of *Demophon*, the Son of *Theseus*, to whom *Dejanira*, the Widow of *Hercules*, flies for Shelter, together with her Children, from the Enmity of *Euristheus*, King of *Sparta*; but only one of them, and that a Daughter, is introduced in Person into this Tragedy, under the Name of *Olympia*. *Euristheus* however, determined if possible to exterminate the Race of *Hercules*, sends an Ambassador to *Demophon* to demand the Delivery of the *Heraclicæ*; and on *Demophon's* Refusal so to do, *Copreus*, the Ambassador from *Euristheus*, in his Master's Name proclaims War against *Athens*; and *Sthenelus*, the Son of *Demophon*, who is deeply in Love with *Olympia*, undertakes the Management of it. *Copreus* remains at *Athens*, and raises up several Factions in that City, in Opposition to the *Heraclicæ*; this alarmed the King, and his Fears being further excited by

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an Oracle delivered by the Priestess of *Ceres*, declaring, " that he never should regain the Favour of the Gods, or meet with Success in Battle, till a Virgin of a noble and illustrious Birth should be sacrificed to that Deity," he refuses to proceed any further in their Defence, but promises to assist them in Flight. *Olympia*, however, explaining the Oracle to mean herself, voluntarily offers to be made a Sacrifice for the Service of her Brothers, and will not be dissuaded from her Purpose, by the Solicitations either of *Dejanira* her Mother, or her Lover *Sthenelus*; till at last, when all the necessary Preparations have been made for the Sacrifice, and she is even led veil'd to the Altar, she is rescued by Prince *Sthenelus*, who had discovered that the Oracle was an Imposition, to which the Priestess had been bribed by *Copreus*, in order to work on the superstitious Temper of *Demophon*. The young Prince brings her back to her distressed Mother, of whom he demands her as a Reward for his Services; she joins their Hands, and so ends the Play.

This Plan is scarcely interesting enough, and the Incidents not sufficiently numerous; it has however nothing disagreeable in the Language, and some of the Scenes are very affecting, and interspersed with many pleasing and noble Sentiments.

II. *Le Duc de Foix*, a Tragedy. This Piece is the Work of no less considerable a Man than M. *Voltaire*. It is not quite new; but only a Revival and Alteration of one which he brought on the Stage in the Year 1734, under the Name of *Adelaide de Gueselin*, and which at that Time met with a very middling Share of Success; and altho' it is now greatly amended both in the Characters, Plan and Conduct, it is still greatly inferior to many other of his dramatic Pieces; and in particular said to be as much below his *Alzire*, as the *Bajazet* of *Racine* is inferior to the *Athalie* of the same Author.

The Hero of this Piece, viz. the Duke de Foix, is a Character composed of strong Passions, faulty in Action, yet strongly virtuous in Principle, and never deserting the Paths of Virtue, but when hurried away by the Force of violent Inclinations.——It is indeed extravagantly drawn, yet beyond the Limits of Nature.——And the principal Ob-

jection that can be made to it is, that his Repentance is rather too sudden.

The Language is the same with that of every Piece which comes from the Pen of this great Writer, every where easy and natural, yet supporting a proper Dignity, and in many Places delightful; and although there are a great Number of Beauties in the Diction of this Tragedy, they are no where introduced unnecessarily or without having a proper Connexion with the general Subject. In short, few Alterations seem necessary to render it still greatly superior to what it is at present; but as this Piece has been published in *England* we shall omit giving so particular an Account of, and Criticism on it, as we propose to do of every Piece which cannot so readily come to the Knowledge of our Readers otherwise.

III. A Comedy of one Act, intituled, *L'Amant de lui-meme*, or the *Self-lover*: This Piece has been played but twice, and never printed.

IV. A Comedy in Prose and in three Acts, called *La Rivale confidente*, which met with no Success.

V. A Ballet by the *Italian* Comedians, called *Les Coronnes* or *L'Amant timide*. This has met with good Success, but deserves no more than to be just mentioned here.

VI. *Le Faloux corrigé*, or the *Jealous Husband cured*, a burlesque Opera, with Parodies on some favourite *Italian* Airs.

The Plan of this *Opera* is founded on a single Incident, yet the Conduct of it is diverting and ingenious. *M. Orgon*, a Citizen of *Paris*, is extremely jealous of his Wife, but without Cause: In order to cure him of which she suffers him to find her in close Conference with a Gallant, who, when he comes to seize upon him, immediately vanishes, and no one remains in his Place, but *Mad. Orgon's* Maid. This however enrages the Husband, and on the Conviction of his own Sight he declares he will part with his Wife, till after having tormented him for a considerable Time with his

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Suspensions, she causes her Servant to turn round, and discovers that being habited in Front as a Woman, and behind like a Man, it was her alone that he had taken for her Lover, and then tells him that it was only a Plot laid by them both to punish him for his ridiculous Jealousy. This makes him ashamed of his Behaviour, and reconciles them, and the Farce ends with a Dance.

VII. *Le Porier*, or the *Pear Tree*, a comic Opera; the Subject taken from one of *Fontaine's* Tales. An old Man, who is in Love with his Ward, sends his Servant, who is her Lover in Disguise, into a Pear-tree to gather her some Fruit; whilst he is in the Tree he rallies the old Man on Freedoms he had taken underneath it with his Ward. He denies it, and with Reason, as no such Thing had in Reality passed. But on the Servant's insisting on his Charge, he goes up into the Tree himself, and sees the Servant and his Ward below in actual Caresses; but coming down and finding them in the most decent Situation, he imagines the Tree enchanted; yet to be more thoroughly convinced thereof, he once more mounts, and whilst he is among the Branches the Lovers strike down the Ladder, and make their Escape into a Fisherman's Boat which is ready to receive them.

This Piece is taken from one of *La Fontaine's* Fables, is intermixed with some very pretty Language, conducted in an agreeable Manner, and has met with very great Applause.

Foreign Literary NEWS.

AS the Disputes between M. *Maupertuis* and M. *Voltaire* have made a considerable Noise in the World, and that it will appear by the following Letters, which have been handed about in Manuscript, and which may be depended on as authentic, to how great a Height of Inveteracy they have risen, we thought our Readers would not be displeased with a Translation of them in this Place, as they are extremely characteristic, and seem to give a juster Idea than any thing else can do, of the Manner wherein each of these great Men act in their private Character in regard to their publick Enmities.

A P P R O B A T I O N.

Berlin, April 3, 1753.

THE following Letter, which, according to the common Course of Things ought to have remained a Secret, is forced thus to make it's Appearance in Public by Mr. *de Voltaire's* having circulated some curtailed and altered Passages of it. — *M. de Voltaire* has written Word, that he has deposited the Letter itself in the Hands of the Magistrates of *Leipsic*; but it is not a little surprizing, that in an Affair of this Kind, that Poet should dare to apply for Protection to the Magistracy, whose Presence ought always to carry Terror in it to the Authors of Libels.

Seen and approved,

F R E D E R I C.

Copy of a Letter from M. de Maupertuis to M. de Voltaire.

THE Gazettes tell us, that you still continue ill at *Leipsic*, whilst, as the common News-papers relate, you only stay to print and publish further Libels. For my own Part, I am willing to acquaint you of my Condition and Intentions, with the greatest Certainty.

I have neither done, written, or so much as said, any Thing against you; nay, I have even looked upon it as below me to reply a single Word to all the impertinent Things you have hitherto thrown out against me; and chose rather to pass over unnotic'd the Stories of *M. de la Baumelle*, whereof I have a Denial under his own Hand, and an hundred other Falsities you spread, with a Design to give some Colour of Reason for your own Conduct towards me, than to maintain so indecent a Contest.

The Justice the King has done me on your former Writings, my Illness, and the small Value I set on my own Works, have hitherto been sufficient to justify my Indolence; — but if what I have been told is true, that you intend to go on attacking me; and attacking me in the Manner you have already done, with personal Abuse, I do hereby declare, that instead of answering you with my Pen, my State of Health is sufficiently confirmed, to enable me to find you out where-

ever

ever you may be, and draw down the most severe Vengeance on you.

Return Thanks to that Respect and Obedience which have hitherto withheld my Arm, and preserved you from the most unfortunate Adventure that could have happened to you.

Answer of M. de Voltaire to M. de Maupertuis.

THE Letter you did me the Honour to send, came safe to Hand, wherein you inform me that you are well, and that your Strength is perfectly recovered, and threaten to come hither to assassinate me if I publish *la Beaumelle's* Letter. — This Kind of Proceeding is neither suitable to the Character of President of an Academy, nor of a good Christian, as you are. — I congratulate you on your good State of Health, but have not myself an equal Share of Strength with you. — I have kept my Bed for this Fortnight past; for which Reason I beg the Favour of you to put off for a Time the little philosophical Experiment you are desirous of making. — You would perhaps dissect me; but consider, that as I am no Giant of the *Terra Australis*, my Brain is so very small, that the Discovery of it's Fibres can afford you no new Lights, nor any new Idea of the Soul. Moreover, if you should kill me, be so good as to remember that M. de la *Beaumelle* had promised to follow me even into Hell itself. — He will not fail to go and seek me there, notwithstanding that the Hole which is to be dug by your Order to the Center of the Earth, and which therefore must be a strait Path to Hell, is not yet begun. — There are other Ways of getting thither, and he will find that I shall scarcely be treated in another World as you have persecuted me in this. — And would you, Sir, carry your Animosity so far? — Be so kind also to give a little Attention to one Thing more. — Raise but your Thoughts ever so little to look into Futurity, and you will perceive, that should you come to assassinate me at *Leipsic*, where you are not better beloved than elsewhere, you would run some small Risk of being hanged; an Event which would rather too much accelerate the Moment of your Maturity, and would be a little improper for the President of an Academy.

——— Let me advise you first to cause la *Beaumelle's* Letter to be declared a Forgery, and derogatory to your Glory in one of your *Meetings*; after which you may perhaps have a better Authority for murdering me, as the Disturber of your Self-love.

I am still very weak. — You will find me in Bed, and I shall be able only to throw my Glyster and Chamber-pot at your Head. — But as soon as ever I recover a little Strength, I will get my Pistols charged *cum pulvere pyrio*, and by multiplying the Quantity into the Square of the Velocity, till the Action and you shall both become = 0, I shall give you some Lead in your Brain, which seems at present to stand in Need of an additional Weight. — In which Case it may prove as unfortunate for you that the *Germans*, whom you have so abused, have invented Gunpowder, as you have had Reason to complain that they invented Printing. — My dear President, *Adieu*.

The following Advertisement on this Occasion has appeared in the literary and common Gazettes of *Leipfic*.

A certain Person having written a Letter to an Inhabitant of *Leipfic*, wherein he threatens the said Inhabitant to assassinate him; and Assassinations being evidently contrary to the Rights of Society; it is desired of all and every one to take Cognizance of the said certain Person, if he should appear at or within the Gates of *Leipfic*. — He is a Philosopher. His Gate is in a compound Ratio of the distracted and down-cast Air. — His Eyes round and small. — His Perriwig the same. — His Nose flat. — His Aspect malign, having a broad Face, and a Mind full of himself. — *N. B.* He always carries a Penknife in his Pocket to dissect those who are taller than himself.

Whoever gives Notice of him shall have a thousand Ducats Reward, payable on the Revenues of the Latin City to be built by the said certain Person, or on the first Comet of Gold and Diamonds, which shall fall on the Earth, according to the Predictions of the said certain Philosopher and Assassin.

From

From the THEATRES.

NOtwithstanding the Lateness of the present Season in regard to theatrical Affairs, we cannot think ourselves acquitted from the Performance of our Promise as to that Article. We shall hereafter make it our Business to enter into our Disquisitions, both on the Writers and Performers in the Drama, as Occasions shall offer to claim our Notice; but as Observations on each of the Plays this Season has produced; have been already made public in some or other of the periodical Works, which have had the Start of ours, we hope to stand excused if, in order to avoid Repetitions, and that we may offer no more to the Public than what shall appear to be new, we confine the whole of what we have to say on that Head, within the Limits of a single Essay; which we here present to it, not so much as a Piece of Criticism, as we intend it to contain a summary History of the Stage for the whole past Season, which will be more fully continued in the Prosecution of this Undertaking, for the ensuing one.

But before we enter on this Office, it will be necessary to give Notice, that it is our full Intention, and determined Resolution to preserve the utmost Impartiality in the Execution of it. — No personal Prejudices shall ever be admitted to have Weight in general Decisions. — Merit alone shall be considered, as the Guide which ought to fix our Judgment; and we shall resolve as far as possible to

Laugh where we must, be candid where we can.

And yield to every one the Share of Merit, which his Works appear to claim. — And whilst we have resolved to suffer nothing from within ourselves, so shall no Externals have any Influence on our Conduct; — We are above being terrified, and below being bribed to contradict the real Sentiments of our Hearts. — If therefore the Observations we present should at any time appear faulty, it must be attributed to Want of Judgment, not of Integrity. — Should we be found to condemn unjustly, we may have been misguided in our Censures; should we approve without Desert, we may be

missed in our Approbation. — We would also desire to be understood as entirely detaching the Works of every one from himself; and that the Blame we may be obliged to cast on the former, is not intended in the least to throw a Reflection on the latter. — We have the highest Esteem for every Man of real Worth, of what kind soever it may chance to be; yet whilst we are giving our Opinion of the Writer, have nothing to do with the Man; or when we are deciding on the Merit of a Performer in regard to his Actions on the lesser Stage of the Theatre, can have no Right to give them a Connection, which they have not in Reality, with those he may exhibit on the greater one of the World. — Praise, indeed, where Merit calls, we may be at Liberty to bestow, but private Scandal, or personal Abuse will wholly be avoided. — Since all the Roar of Approbation, which can be granted to the most spirited Satire, cannot make up for the Pain a Man of Sensibility must receive from having given Offence to one deserving Reader. But to the Point.

The two Theatres have furnished the Public with a considerable Share of Entertainment, as well in the new Plays they have brought forth to its Observance, as in shewing the Abilities of new Performers in Characters never before represented; and in which alone their natural Genius and Talents can properly be distinguished. The generality of principal Characters, in which our Actors make their first Appearances, are such as have been handed down from Time to Time, and from one Player to another; whilst, perhaps, the greatest Perfection aimed at, is only being indifferent Copies of an excellent Original — But in a new and hitherto untried Representation, the Player having nothing to guide him as to Elocution, but his Understanding in the Sense of his Author, nor as to his Action, but his Knowledge of Nature, and Observation of the Manners of Mankind, we may easily be able to distinguish the Orator from the Repeater, and the Actor from the Imitator — Here may the judicious Critic distinguish real Merit, and here alone can he bestow deserved Applause. — Should this appear as a Digression, be it our Excuse to the Reader, that it is a short one; and that he shall not for the future be troubled with such; as we propose at a proper Time to give him some distinct

tinſt Eſſays on the Art of theatrical Criticiſm in general, and confine this Part of our Work only to the Obſervance of particular Occurrences.

The firſt Tragedy which appeared on the Stage this Season, is the Work of an Author who has produced two other dramatic Pieces, which have had different Merits, and met with different Succeſs — Yet we cannot ſurely be thought to pay him an ill Compliment, in preferring this to either of the others. — The GAMESTER, as well in its Deſign as Execution, deſerves from the honeſt and well meaning Part of Mankind, the higheſt Approbation, as it perfectly answers the original Intention of the Drama, by ſetting out in the moſt diſagreeable and ſhocking Light, one of the moſt reigning Vices of the Age. — Nor can the ſevereſt Critic deny to it the Poſſeſſion of a conſiderable Share of Merit as a dramatic Piece. — Let us then, in order to make the fairer Judgment of it, examine it in its ſeveral Parts, and give our Opinion accordingly.

Fiſt then, as to the *Plot*. The Unities, though not kept up to in the ſtricteſt Manner, are far from being notoriously broken in upon. — The Time cannot be more than twenty-four Hours; the whole Scenery is laid in *London*, and the Action, ſetting aſide the Loves of *Lewſon* and *Charlotte*, is entirely one, viz. the Ruin of a Man of Fortune, and perſonal Deſert, by giving way to the Influence of a ſingle Vice. The Diſtreſs is great without Extravagance, and riſes regularly to a Cataſtrophe without ſhocking Nature, or exceeding even Probability. — The Incidents are natural and ſtriking; all of them ſerviceable in bringing on the general *Denouement*; and although the Play is not what we can call a very buſy one, it is far from wanting ſufficient Calls to the Attention of an Audience. — There is no long Scene in it, which is not an intereſting one; and although, perhaps, the general Plan may be ſomewhat too eaſily ſeen into, yet the uſe *Stukely* makes of his own Letter in his Addreſs to Mrs. *Beverly*, and the Appearance of *Lewſon* at a Time, when his ſuppoſed Death threatens the moſt dreadful Cataſtrophe, are Surprizes which demand Applauſe. — The Sticklers for poetical Juſtice will, perhaps object, that the Fortune of *Charlotte*, and the entire Happineſs of Mrs.

Mrs. *Beverly*, two valuable Characters (and more especially so the latter) should not be made a Sacrifice to the Folly of a *Beverley*, or the Villainy of a *Stukeley*; and that the Punishment of the last named Character does not seem evidently enough determined. But we would recommend it to these rigid Judges to consider, that it is the Business of a dramatic Writer to represent Rewards and Punishments, not as we would form them to ourselves in Idea, but as they really happen in Life. — Could the Merit of those innocent Persons, who must necessarily suffer from the Vices of one bad Man, ward off the Vengeance of Heaven; there is scarcely any Crime could meet its Punishment in this World; — to a feeling Heart, the Idea of its own Sufferings cannot give so much Pain, as the Reflection of causing the Ruin of others. — Such alone can be profited by the Example of a dramatic Character; and yet, so great is our Bigotry, our Partiality to a favourite Folly, that there is many a Man, whom the Death of a *Beverley* could have had no Effect upon, had the Author shewn a Precedent for the Escape of his Wife and Children from Poverty and Ruin. — The uncertainty of *Stukeley's* Punishment, is also highly judicious, since the depriving a Man of the Hopes of seeing his Wrongs revenged, is one of the surest Means to set him on his guard against them.

2dly, *The Characters*. These are perhaps as justly drawn, and as thoroughly maintained throughout the whole Course of the Play, as in any Piece which has for many Years appeared. — There are enough of them to preserve a pleasing Variety, and yet no Sameness, nor any unnecessary one introduced amongst them. — Mrs. *Beverley's*, is that of a thoroughly valuable Wife, whose Love for the Man she marries, makes her partial to his Virtues, and blind to all Faults. — She has Love enough herself, not to doubt her Husband's, and is judiciously made to be easier alarmed by a Charge on his Gratitude than his Integrity, whilst her Resentment against *Stukely*, the instant he declares his Passion, as thoroughly evinces her good Sense, and Freedom from Imposition, as her Constancy. — *Charlotte* has more Spirit, and less Passiveness; yet the Ardor she shews against the Follies of her own Brother, as they are evidently designed for the

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Service of a Sister, and in Justice to a valuable Lover, are Proofs of a Virtue and Goodness of Heart equal to that, even of the milder and more submissive Mrs. *Beverly*. —

Lewson's Disposition is equally supported throughout. —

The Manner he treats *Stukely* in his first Interview at Mrs. *Beverley's*; his Behaviour in the Sale of his Friend's Goods; his Forbearance to that Friend, both at his own Lodgings, and in the Night Scene; the generous Conditions he insists on with *Charlotte*, before he will declare to her the Loss of her Fortune, and his Behaviour to *Stukely* at his own Lodgings, are all uniform, and all suitable to a Man of true Courage and open Generosity. — *Beverley*, though virtuous in every other Respect, is finely contrasted to him from the guilty Consciousness of having fallen from that Rank his Virtues might have claimed, from his own Fault. — The Author has judiciously thrown Reflections on his former Condition into several Parts of his Meditations on his present, and has very happily succeeded in so doing.

“ What had I to do with Play? — I wanted nothing. —

“ My Wishes and my Means were equal. — The Poor fol-

“ lowed me with Blessings; Love scattered Roses on my

“ Pillow, and Morning wak'd me to Delight. — Oh, bitter

“ Thought! that leads to what I was, by what I am! —

“ I wou'd forget both.” *Act II. Scene I.*

Again, towards the End of the IVth Act.

“ I was so happy, that even a Wish for more than I

“ possess'd, was arrogant Presumption. But I have warr'd a-

“ gainst the Power that bless'd me, and now am sentenc'd

“ to the Hell I merit.”

Charlotte strongly describes his Situation in the following Words.

“ Unthinking Rioter! whose Home was Heaven to him;

“ an Angel dwelt there, and a little Cherub, that crown'd

“ his Days with Blessings. — How has he lost this Hea-

“ ven, to league with Devils.” *Act II.*

The Inferiority he has sunk into from his Follies, he appears to be sensible of in the following Passage in his Speech to *Jarvis* in the Beginning of the II^d Act.

“ O! I have play'd the Boy, dropping my Counters in the

“ Stream, and reaching to redeem them, have lost myself.

“ — Why

“ — Why wilt thou follow Misery? Or if thou wilt, go to
 “ thy Mistress. — She has no *Guilt* to sting her, and *there-*
 “ *fore* may be comforted.”

Even in his warmest Moments of Madness and enthusiastic Folly, in his Reproaches on his supposed Friend, he cannot avoid a Comparison between his present and his former State.

“ I had a Friend, *says he*, he found me happiest of the
 “ Happy. Fortune and Honour crown’d me; and Love and
 “ Peace liv’d in my Heart. One Spark of Folly lurk’d
 “ there; that too he found; and by deceitful Breath blew
 “ it to Flames that have consum’d me.”

The forming *Beverley’s* Character in so estimable a Light, is undoubtedly proper, since it shews that no Proportion of good Sense, no Reflection, nor the Possession of every other social Virtue, can secure a Man from becoming the Dupe of, and even a Sacrifice to the most absurd of all Follies, if once he gives way to its first Temptations; and at the same Time, the Sensibility he shews of the Crime of Suicide, both at the Time when he is once prevented from it, and after he has brought a second Attempt to bear, are sufficient to prevent his Example from being urged in Favour of such an Act.

The Character of *Stukely* is well kept up to the Description *Lewson* gives of his Boyish Days to *Beverley*. It is so characteristic, and the Observation which terminates it so striking, that we cannot properly avoid giving it at length.

“ At School we knew this *Stukely*. A cunning plodding
 “ Boy he was, fordid and cruel. Slow at his Task, but
 “ quick at Shifts and Tricking. He schem’d out Mischief,
 “ that others might be punish’d; and wou’d tell his Tale
 “ with so much Art, that for the Lash he merited, Rewards
 “ and Praise were given him. Shew me a Boy with such a
 “ Mind, and Time that ripens Manhood in him shall ripen
 “ Vice too.”

His long Soliloquy in the first Act, is, as all narrative Soliloquies, and aside Speeches are, improper and unnatural. — It is a bungling Way of an Author to inform his Hearers of what he does not know how to let them know in a more proper manner; but the Sentiments which pass between him and *Bates*, in the first Scene of the third Act, are well conducted,

educted, have an reasonable Air of Plausibility, and yet are such as none but a Villain would profess; they are as follow.

Stuk. " Fools are the natural Prey of Knaves; Nature
" designed them so, when she made Lambs for Wolves.
" The Laws which Fear and Policy have framed, Nature
" disclaims. *She* knows but two; and those are Force and
" Cunning. — The nobler Law is Force; but then there's
" Danger in't; while Cunning, like a skilful Miner, works
" safely and unseen.

Bates. " And therefore wisely. Force must have Nerves
" and Sinews; Cunning wants neither. The Dwarf that
" has it shall trip the Giant's Heels up.

Stuk. And bind him to the Ground. Why, we'll erect a
" Shrine for Nature, and be her Oracles. Conscience is
" Weakness; Fear made it, and Fear maintains it. The
" Dread of Shame, inward Reproaches, and fictitious Burn-
" ings swell out the Phantom. Nature knows none of this;
" her Laws are Freedom."

He is made a most accomplished Villain, and the Goodness of *Beverley's* Heart is sufficient to make all his Schemes take Effect. — Yet is this Method of drawing on his Friend to the different Acts which cause his Ruin, rather too much alike in different Circumstances. — His objecting to the taking *Mrs. Beverley's* Jewels in the second, his Refusal of the Notes, and his declining to advise his Friend to what he intends to persuade him to in the third Act, have too much of a Sameness, and shew some Want of Invention in the Author; but his Conduct of *Beverley's* Quarrel with *Lettsom*, and his Management of the Writ, are quite new, and do Honour to that Invention. In short, the Character is in the general extremely well drawn.

Bates and *Dawson*, though only Underlings to the Arch-Rogue, are nevertheless distinguishable both from him and from each other,

Jarvis seems pretty evidently to owe his Origin to the Trusty of *Sir R. Steel*; but he by no Means disgraces his Birth; and though he is the least necessary, he is far from being the least interesting Character in this Play. — No Man of Feeling but must love the Zeal he shews for his old Master; and it would be difficult for the dryest Eyes to check

a Moisture, when he brings to his good Mistress the Tidings of her Uncle's Death.—He is uniformly sincere, honest and generous, and there are few Incidents could be more affecting than the plain Description *Charlotte* gives of his Manner of discharging an importunate Creditor, and the little generous Evasion he makes use of.

“ Don't distress his Wife ! ——— Don't distress his Sister !
 “ I could hear him say; 'Tis cruel to distress the Afflicted.
 “ And when he saw me at the Door, he begg'd Pardon that
 “ his Friend had knock'd so loud.”

Thus much will be sufficient to observe in Regard to the Characters. We come in the

3d Place, to take Notice of the *Sentiments*. Of these there are many exceeding good ones; we shall here only point out a few of the most striking; and first in Regard to the principal Point which the Play is intended to chastize, *viz.*

G A M I N G.

Bates. “ The Passion of Gaming casts such a Mist before the Eyes, that the Nobleman shall be surrounded with Sharpers, and imagine himself in the best Company.”
Act I.

Beverly himself shews the Baseness of this Vice by his Conversation with *Jarvis* in the first Act, where he says

“ How speaks the World of me, *Jarvis* ?

Jarvis. “ As of a good Man dead. Of one, who walking in a Dream, fell down a Precipice. The World is sorry for you.”

Bev. “ Ay, and pities me. Says it not so ? ——— But I was born to Infamy.— I'll tell thee what it says. It calls me Villain; a treacherous Husband; a cruel Father; a false Brother; one lost to Nature and her Charities: Or, to say all in one short Word, it calls me — *Gamester*.”

Nay nothing can more strongly express the Villainy of the profest Gamester, and the Cruelty of his Calling, than the Upbraidings which *Stukely* himself throws out against the Abettors of his base Designs, when they hesitate at being Accessaries in the Murder of *Lewson*; he reproaches them in the following Words,

“ Had

“ Had my Designs been levelled at his Fortune, you had
 “ stept in the foremost. — And what is Life without it’s
 “ Comforts? Those you would rob him of, and, by a lingering
 “ Death, add Cruelty to Murder.”

What *Stukely* artfully describes as his own Sensations are
 but too truly those of every infatuated Gamester.

“ Habit is Nature in me; Ruin can’t cure it. Even
 “ now I would be Gaming. — Taught by Experience as
 “ I am, and knowing this poor Sum is all that’s left us, I
 “ am for venturing still, — and say I am to blame! —
 “ Yet will this little supply our Wants? No, we must put
 “ it out to Usury. Whether ’tis Madness in me, or some
 “ resistless Impulse of good Fortune, I yet am ignorant,
 “ but — ’tis surely Impulse; it pleads so strong-
 “ ly. *Act III.*

The generous *Lewson*’s Answer to all *Stukely*’s Pleadings
 in Defence of it on Account of it’s Frequency, is worthy of
 himself.

“ And will Example sanctify a Vice? — No, Wretch;
 “ the Custom of my Lord, or of the Cit that apes him,
 “ cannot excuse a Breach of Law, or make the Gamester’s
 “ Calling reputable.” *Act IV.*

Nothing can be more truly philosophical than *Mrs. Be-*
verley’s Observations in the very first Scene upon

C O N T E N T.

“ Poverty, says she, has no such Terrors in it as you
 “ imagine. There’s no Condition of Life, Sickness and
 “ Pain excepted, where Happiness is excluded. The Hus-
 “ bandman, who rises early to his Labour, enjoys more
 “ welcome Rest at Night for’t. His Bread is sweeter to
 “ him, his Home happier, his Family dearer, his Enjoy-
 “ ments surer. The Sun that rouses him in the Morning,
 “ sets in the Evening to release him. All Situations have
 “ their Comforts, if sweet Contentment dwell in the
 “ Heart.”

WORLD. CONVERSATION

“ The World is full of Slander; and every Wretch that
 “ knows himself unjust, charges his Neighbour with
 “ like

"like Passions; and by the general Frailty hides his
own. *Act I.*

Again, "The Sport of half Mankind is Mischief; and
for a single Error they make Men Devils." *ibid.*

Lewis. "Few Characters will bear a Scrutiny; and where
the Bad outweighs the Good, he's safest that's least talk'd
of."

GOLD. PLENTY.

Bew. "Why, what a World is this; the Slaves that digs
for Gold, receives his daily Pittance, and sleeps contented;
while those for whom he labours convert their Good to
Mischief, making Abundance the Means of Want. Plenty
leads to Waste; and shallow Streams maintain their Cur-
rents, while swelling Rivers beat down their Banks, and
leave their Channels empty." *Act II.*

W O M E N.

"The Reflections which *Stukely* casts on the whole Sex are
suitable only to the Mouth of a Man of his Character, yet
are not without some Foundation in Nature.

"Fools only conquer Women; fearless of Dangers
which they see not, they press on boldly, and, by per-
sisting, prosper." *Stuk. Act III.*

"The softest of her Sex, if wrong'd in Love, or thinking
that she's wrong'd, becomes a Tygres in Revenge."
ibid.

And a most useful Lesson stands conveyed in the following
Passage for every tender Husband, who from Gaming, or any
other Kind of Imprudence, is exposing a beloved Wife to
deep Distress.

"Ruin the Husband, and the Wife's Virtue may be bid
for; 'tis of uncertain Value, and sinks or rises in the
Purchase as Want, or Wealth, or Passion governs. The
Poor part cheaply with it. Rich Dames, though pleased
with selling, will have high Prices for it. — Your lovesick
Girls give it for Oaths and Lying. But tender Wives,
who boast of Honour and Affection, keep it against a Fa-
mine. — Why let the Famine come then, I am in
haste to purchase." *Act II.*

There

There is something very great and yet very new in the Sentiments which the noble-hearted *Lewson* expresses as his own in Regard to

P R O M I S E S.

“ A Promise, — given freely, not extorted, the World thinks binding ; but I think otherwise, *Act III*

Again, “ For a Promise, tho’ given in Love, and meant for Binding ; if Time, or Accident, or Reason should change Opinion, — with me that Promise has no Force.” *ibid.*

The Self-upbraidings of *Beverley* after his Quarrel with *Lewson* in the Street, contain some judicious Observations on

F A L S E H O N O U R.

“ How vile, and how absurd is Man ! His boasted Honour is but another Name for Pride, which eaiser bears the Consciousness of Guilt than the World’s just Reproach. — But ’tis the Fashion of the Times, and in Defence of Falshood and false Honour, Men die Martyrs.” *Act IV.*

We cannot close this Collection of the Sentimental Strokes contained in this Play, without taking Notice, that there can scarcely be conceived any thing more truly forcible and to the Point, than one Observation made by *Beverley* immediately after his drinking the Poison, and which may serve to answer every Plea that can be urged in Favour of

S U I C I D E.

“ O that the Grave would bury Memory as well as Body For if the Soul sees and feels the Sufferings of those dear ones it leaves behind, the Everlasting has no Vengeance to torment it deeper.” *Act V.*

We ought, perhaps, according to Regularity, to have mentioned the Language first ; but as that is what seems most generally to have been discommended in this Play, we thought proper to give the foregoing Abstracts before we took any Notice of it, as they may serve to shew, that on the more particular and striking Occasions, Elegance and Force of Language are by no Means wanting. — We cannot help

confessing, that the Author might have rendered his Play more pleasing in this Respect, and wishing that he had been more of an Imitator in that Point, as the Writings of *Steele* and *Cibber* might have afforded him very serviceable Examples, how to manage the tender and affecting Circumstances of common Life in a Language somewhat above the general Course of Conversation, and yet not beyond Possibility or even Probability. — Yet we cannot but believe that the Deficiencies which are continually to be met with in the several Parts of this Piece are owing to an overstrained Desire of keeping within the Bounds of Nature, and that Mr. *Moore* has in many Places wilfully introduced a Want of Harmony into his Language, and intentionally avoided Alterations, which could not but appear obviously for the better to so elegant and smooth a Versifier as the Author of *the Fables for the female Sex*.

As to the narrative Part of the Work, it is in general easy and natural, and some of it extremely fine, particularly that which *Bates* gives of *Beverley's* Manner of bearing his last great Loss in the IVth Act.

“ When all was lost, he fixt his Eyes upon the Ground,
 “ and stood some Time with folded Arms stupid and motionless. Then snatching his Sword that hung against the
 “ Wainscot, he sat him down, and with a Look of fixt
 “ Attention drew Figures on the Floor. — At last he
 “ started up, look'd wild and trembled; and like a Woman
 “ seiz'd with her Sex's Fits, laugh'd out aloud, while the
 “ Tears trickled down his Face, — so left the Room.”

That given by *Dawson* in the Vth Act, of the Arrest; and *Jarvis's* Account of *Beverley's* Behaviour in the Prison, tho' too long to insert in this Place are equally great, and deserve peculiar Notice. In short we shall make no Question of declaring it to be a Piece which merits much Applause, and of giving it as our Opinion that in the Series of Plays on the List of frequent Performance, there will appear at least three of less, to one of more Desert.

We should go through with but one Part of our Design, should we omit saying something in regard to the Advantages it reaped from it's Representation. To say that Mr. *Garrick* exceeded himself in the Character of *Beverley*, would per-

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perhaps be too much; but it cannot surely be so to declare that his Manner of playing it must entirely free him from the least Fear of a Competitor in any succeeding Actor to whose Lot that Character may fall. — To endeavour at any particular Detail of his Beauties in acting, would be like an Attempt to enumerate the fine Strokes of a *Raphael*, or a *Guido*, or to particularize the Graces of a *Geminiani*; Things fated to be tasted, not described. — His Face too well expressed the Agitations of his Mind, his every Look, his every Action spoke a mingled and unfixed Distress, between the Earnestness of saving his Family from Ruin, and the Desire of doing Justice to his already ruin'd Friend, not to strike every one who saw him with a Sensation which would make all our Praises poor. Yet the natural Horror he throws into his Countenance when he speaks the following Words,

“ The Midnight Robber, as he walks his Rounds, sees
“ by the glimmering Lamp my frantic Looks, and dreads
“ to meet me.”

And his frantic Rage when he sees *Jarvis*, and flies out into the following Exclamation,

“ Art thou a Murderer, Friend? Come, lead the Way;
“ I have a Hand as mischievous as thine; a Heart as des-
“ perate too.—

Together with the sudden Fall of his Voice, when he discovers who it is, and his Transition from Fury to a more calm yet not less frantic Action where he says,

“ To Bed, to Bed, old Man, the Cold will chill thee,”
Cannot pass over unnotic'd.

The dying Scene of *Beverley* seems to have been written for Mr. *Garrick* to act, so truly is it adapted to his peculiar Manner. — Opportunities for fine Starts and Distortions, as well as for the immediate Contrast of the strongest Agitation with the coolest and most deliberate Reflection, are frequently thrown into that Scene: These are what Mr. *Garrick* more particularly excels in, and it will be sufficient to say of that great Player, that he has not permitted any one of those Opportunities to slip by him, unnotic'd or un- employed.

As we have already observed that the Character of *Jarvis* is entirely in the same Cast with a very considerable one of

Mr. *Berry's*, viz. that of *Trusty* in the *Funeral*, it is not to be wondered at that he succeeded equally well in the former as in the latter. But it would not be doing him the Justice he deserves, not to remark, that as *Jarvis* is introduced into more Scenes of Distress than *Trusty*, there are several Circumstances extremely new, and which nothing but real Judgment in his Profession could have enabled him to give so much Force to as he does in every Scene. — This feeling Actor bears the strongest Testimony to the Sensibility of his own Heart, by throwing so much into that of *Jarvis*, in his very first Scene when he comes to offer his Service to his distressed Mistress; and it is very easy to distinguish that nothing but the Dictates of a good Heart could instruct a Man, even in a feigned Character, to shew so affecting an Earnestness to serve a ruin'd Master, as he expresses, when with real Tears in his Eyes, he says,

“ And will he let me attend him in his Distresses? I'll be
“ no Expence to him; and 'twill kill me to be refus'd.”

But there could surely be no feeling Heart untouch'd, no Eye unfluic'd, when almost drown'd in Tears of Joy himself, he comes to stop the Current of others. Tis in the Vth Act when he comes to bring Mrs. *Beverley* the News of the Uncle's Death. The most amiable Motive for his Tears and for the Joy that causes them, accompanying and express'd in the following Words.

“ I am old and foolish, Madam; and Tears will come
“ before my Words, —but don't *you* weep. I have a Tale
“ of Joy for you. Fie upon Old Age. — How childish it
“ makes me! I have a Tale of Joy for you, and my Tears
“ drown it.”

Mr. *Mossop's* first Appearance in a new Part has been in that of *Lewson* in this Tragedy, and the Justice he has done to it, as well as to himself in the Execution, thoroughly evinces his Merit as a Player, and must therefore insure him the great Reward of that Merit, Applause. — All that could be meant in that Character he has express'd; and therefore we have, perhaps, bestowed sufficient Praise on him. — However, what remains will only be to say, that he maintained the highest Dignity in his Behaviour to a Villain, the utmost Generosity to his Friend, and the strictest Honour and Openness

ness of Heart in his Dealings with his Mistress; in short, that he appeared throughout the whole Play, what *Lewson* was undoubtedly intended to be, a thorough Contrast to *Stukely*.

Two other Players, Mr. *Davies* and Miss *Haughton*, have also had this Play as the first new one of their Appearance in. — Accident threw the former into *Stukely*, and though there was nothing very great or shining in the Part, his manner of playing it, gave no Occasion for any extraordinary Regret at the Loss of Mr. *Havard* in it, and was at least sufficient to shew, that in a Cast of Characters properly adapted to him, he may become far from an useless Performer.

Miss *Haughton* had no Room for much Exertion, and therefore may be very well excused for not making *Charlotte* the most striking Character in the Play, yet as we cannot point out any great Faults in her acting, we think ourselves entitled to pronounce her an improveable Actress.

As to Mrs. *Pritchard*; had Mrs. *Beverley*'s Character admitted of her being in that what she is in almost every Thing, she would not have been thus long unnoticed by us; but as the calm and silent Virtues of domestic Life, do not so strongly strike us as the more refulgent and dazzling ones of the Great; she had no Opportunity presented to her of gaining as Mrs. *Beverley*, those Testimonies of universal Approbation, which never are denied to her as *Merope* or *Zara*. “Yet what she could, she did.” — In every Part she was amiable, in many great; and it is scarce possible to believe that she is not really endued with the Power she is wishing for, when with an inexpressible Dignity she advances on the base presumptuous *Stukely*, and says

“Wou'd that these Eyes had Heaven's own Lightning! that with a Look, thus I might blast thee!”

The Essays on the *Earl of Essex*, *Brothers*, and *Englishman in Paris*, are obliged to be deferred to our next Number.

The CRYER's SPEECH at the MASQUE-RADE at RANELAGH.

O YES! O YES! O YES!
This is to give Notice;

D 3

That

That there is now to be sold by Hand,
Being all enter'd at the right original Office in the *Strand*;

A very good Parcel of choice Furniture,
Such as all wise People will be glay to buy, I am sure.

There are six large Bags of Lovers Sighs; and a Two-
Quart Bottle of Widows Tears;
Likewise eight found Pair of Lungs, fit for the Use of Auc-
tioneers.

There are also ten Manuscript Sermons for Field-Preachers,
with right good Remarks;

And eight twelve-penny Rolls of Law for Justices of the Peace,
and two Handfuls of Conscience for their Clerks.

Together with several choice Lots of Wit for the Masquerade:
In which very few People lately have been known to Trade.

There is also a Collection of the newest fashion'd jointed
Babies;

Fit for the Use of old Gentlemen that are going to be married
to young Ladies.

There is one large Bale of Court Compliments, serviceable
both to the Great and Small:

And several *Oxfordshire* Tye-Wigs, fit to be seen in *West-
minsterhall*.

There is a new Set of Brains for one of the two famous and
renown'd Magicians;

And a small Golden Head, at this Time very much wanted
by the College of Physicians.

There are three Hogheads of Brass Money for the Gentle-
men of *St. James's*, who have got never a Farthing,

And a new Cargo of Faith, for the Use of Ladies living in the
Parish of *St. Paul Covent-Garden*.

There is likewise some Spirit for rich Merchants, and a
New-Game at Cards for Lords,

And Modesty for fine Ladies; the strangest Thing that all
the World affords.

There is a choice Cargo of fresh Oaths, and an immense
Set of fine Phrases,

All brought spick and span new from the last *Newmarket* Races.

There are several Folio Books of Statute Laws, very well de-
signed to trounce Ill-Men,

And eight Speeches ready-made, and fit for Aldermen or
Common-council men.

There

There are a rich Lord's Family Buckles, and a sober Lady's
compleat Set of Carbuncles,
The latter never out of their right Place, the former just
bought out at my Uncle's.
There are several great Fortunes for Beaux; and new
Faces for Seamen;
Likewise a Cargo of civil Lovers for the Service of antient
Gentlewomen.
Lastly, there are three Tuns of the best Carmine, eight Casks
of Flake, and one thousand Weight of Cerufs,
Being the compleat Stock in Trade of an eminent Italian
Warehouse.
The Whole is very choice, and the Catalogue is not funny,
See for Love, and buy for your Money.

ELEGY. By a GENTLEMAN abroad.

IMpart, ye studious, philosophic Train,
The Means to give my Mind its wonted Rest;
To see the Days of Jollity again,
To quell the Tumult in my troubl'd Breast.

To cure my hapless and neglected Love,
In search of Ease, I left my native Home;
Resolv'd that Absence should my Grief remove,
And all my Fondness for the Fair o'ercome.

But ah! in vain to distant Lands I go,
Unblest'd with Peace, with Joy or Liberty;
Still doom'd to linger out my Life in Woe,
To sigh for her who never sighs for me.

Each Fair I view her dear Idea supplies;
The Maid whose Smiles, whose Looks bespeak a Grace,
Whose Soul displays its Beauty in her Eyes,
But shows how charming was my Laura's Face.

No Thoughts but those of her afford Delight;
Whate'er I talk, she always ends the Theme;
In Sleep her radiant Form attracts my Sight
The constant Image of my flatt'ring Dream,

Oft, with repeated Draughts, the Bowl I've drain'd,
 And hop'd an Interval of Ease to gain;
 'Midst Wine and Revelry my Grief remain'd,
 The Wine but poorly palliated Pain.

On Reason's friendly Aid I've often call'd,
 To conquer Passion by Reflection strove;
 My captive Heart continues still intrall'd,
 Ah! boasted Reason, what art thou to Love!

Away, ye Wife, your grave Advice forbear,
 No Help to me your Precepts can impart:
 Will all your pow'rful Rhet'ric cure Despair?
 Will all your Reas'ning heal the breaking Heart?

To his Grace the Duke of Dorset, written by Mr. Jones (Author of the Earl of Essex) soon after his Arrival in Dublin, 1751.

WHERE *Knole's* majestic Groves their Pride display,
 And cool with hospitable Shades the Vale,
 Tempting the weary Traveller to stay,
 And quaff the Fragrance of the flow'ry Gale.

With languid Limbs, and care-tir'd Thoughts oppress'd,
 Where musing Melancholy wont to rove,
 To calm the Tumults in my anxious Breast,
 I sought the Shelter of the lonely Grove.

There crystal Streams down hoary Cliffs distill
 In gentle Murmurs, musically flow;
 One copious Vein collects each vagrant Rill,
 And floats a Mirror in the Rock below.

Thither by happy Chance, or Fortune led,
 The Grief-assuaging Grot I gladly chose;
 There on a mossy Bank reclin'd my Head,
 And found the balmy Bliss I sought, Repose.

Lo! to my Fancy's wakeful Eye appear'd,
Like *Orpheus* now, and now *Menander* seen,
A Sage whose Smile my fainting Spirit cheer'd,
His Temples flourish'd with unfading green:

Yet higher Cares employ'd his ample Mind
Than Verse immortal, or its Praise, cou'd give,
The Muses waited in his Train behind,
And at his Side the Graces ever live:

"Arise," he said, "thou, Melancholy's Son—
Lo Heav'n directs thee in a happy Hour,
Thy better Genius shall thy Hopes out run;
For this is *Dorset's* Shelter-giving Bow'r:

Here *Dorset* rules, here *Buckhurst* rul'd before,
Some Angel guides thee to the hallow'd Ground;
Here *Dryden* shar'd a *Sackville's* princely Store,
Here *Butler* blest'd the bounteous Hand renown'd:

Like thine my humble Lot, at first, was thrown,
In mean Obscurity's neglected Vale;
Nor had my latent Genius e'er been known,
Nor future Ages heard my happy Tale.

Had not great *Buckhurst* snatch'd me from the Gloom,
He rais'd me up, and held my Muse on high;
His flowing Bounty made my Laurel bloom,
Like Dews descending from th' autumnal Sky:

Nor stops the Current of his gen'rous Mind,
But swells increasing through th' illustrious Race;
The rich refreshing Stream each Muse shall find,
In *Dorset's* Favour, and distinguish'd Grace:

Where genuine Gratitude, and Love sincere,
Their filial Sentiments aloud up-raise;
Let thy devoted Verse be offer'd there —
Join the full Chorus of a People's Praise.

But

But e'er thou reach thy happy Native Coast,
Sure Heav'n intends thee some peculiar Good, —
This honour'd Incident shall be thy Boast,
With *Her* to pass the hoarse *Iernian* Flood;

With *Her* whose Heart in *Dorset's* Bosom dwells,
Than Kingdoms to his faithful Breast more dear;
And when the rude unmanner'd Ocean swells,
My Guardian Aid shall at her Side be near,

To harmonize the Discord of the Main,
When Elements in dreadful Chaos roll,
My fav'rite Office and my peaceful Strain
Shall calm the Tumults of her tender Soul.

My Ministry shall swell the joyful Sails,
And guide the Vessel through the govern'd Deep,
My watchful Pow'r shall wake the Morning Gales,
And reconcile the sinking Waves to Sleep.

Why then despond! thy future Fortune see —
My Patron guides thee, and his Son inspires;
Let *Prior* lift thy Hopes, for I am he, —
Let *Prior* kindle thy sublimest Fires.

Hence, hence thy happy Day approaches near,
Kind Fortune waits thee to thy Native Strand,
To give thee up to *Dorset's* gen'rous Care,
She guides thee forward in her friendly Hand.

He said — from off my Eye-lids Sleep arose,
And all the visionary Scenes decay,
New Hope, new Gladness in my Bosom glows;
I straight pursue the Heav'n-directed Way.

HIS-

HISTORY of Periodical Essays.

AMONGST the several Periodical Essays and Papers of Amusement of one kind or other, which are continually publishing, we shall content ourselves with amusing our Readers with some Account of, and Abstracts from, only such as appear to have Merit, and shall confine ourselves to the *Adventurer*, *World*, and *Inspector*; of which we propose to give a kind of Chronological History, and not like some of our Monthly Brethren, give the whole of some one Paper, whilst several others of equal Merit, and which have been published in the preceding Month, are passed over without the least Regard. First then,

The ADVENTURER.

N^o. LI. *Tuesday, May 1.* — The Subject of this Paper is a supposed Translation of a Manuscript Letter from the celebrated *Longinus* to a Friend, discovered in the Library of the *Benedictine* Monks at *Lyons*, containing his Remarks on the Sublime of the sacred Writings, together with a Comparison between them and some of the *Greek* Poets and Orators, to whom he gives them the Preference, in all the several Instances he produces.

This Essay is written with great Judgment and Impartiality, and the Dignity of the assumed Author very well supported. — But as these kind of critical Writings cannot be abridged to Advantage, we can only refer our Readers to the Original for Particulars.

N^o. LII. *Saturday, May 5.* — A Letter to the Author signed *Dramaticus*, makes up the whole of this Paper; — and contains a very humorous Narrative of the Misfortunes undergone by a Poet when introduced to the Levee of a great Lady, in order to read a Manuscript Tragedy, which she had been engaged to patronize. — He is led into the Room by the Porter, when, mistaking another Lady for his Patroness, who was unknown to him, and not yet come down from her Chamber, he salutes her with a formal Speech he had studied for that Purpose, and being not able to make
any

any further use of it, he is at great Loss for his Address. — On turning round to take his Seat, the Company burst out into a Laugh, the Cause of which he finds to be a Paper Queüe tied by some unlucky Boy in the Street to his Wig. — When his Patroness comes down, endeavouring at a profound Bow, and retreating backwards, he overturns a Screen, throws down the Breakfast Table, breaks all the China, and cripples the Lap-Dog. — All being, however, re-accommodated, they sit down to Breakfast, when taking a Napkin he fits upon for the Flap of his Shirt, he buttons up the Corner of it into his Breeches. — He begins to read his Play, but finds the Attention of the Company taken up more by the wounded Lap-Dog than his Piece. — In the 4th Act, a Lady near him suddenly opening her Snuff-box, sets him sneezing, when to his great Confusion, he finds his Pocket picked of his Handkerchief; he supplies the Place of it, however, with his Neckcloth, and proceeds in his Reading, but is interrupted in the most interesting Part by the Entrance of two Bucks, one of whom snatches the Napkin from him, throwing it to a Servant with a sarcastic Reflection on our Author; — interrupts him again on a very trivial Occasion, and lastly snatches it from him to murder it by his own manner of reading it. — All these Circumstances are related with the greatest Air of Drollery, and the Letter concludes with the Application of this Story, to the confuting the Maxim, “*that every Man is happy in proportion as he is virtuous.*”

Nº. LIII. *Tuesday, May 8.* — This is an Address to the Author of the Paper from a Prison, and contains the Histories of five Sufferers in Confinement, whose Misfortunes have been brought upon them through their own Imprudence or Follies. — The first is ruined by Horse-racing; and the second, by maintaining the Reputation of a larger Fortune than he really possessed; — but as we have Reason to fear the Case of the third, is but too common an one in the more remote Parts of this Kingdom, and is produced less from the Fault of the Sufferers than from their Parents, we cannot avoid giving so striking and natural a Description at length to our Readers.

Ano-

“ Another of my Companions, says the Letter Writer, is the magnanimous *Jack Scatter*, the Son of a Country Gentleman, who having no other Care than to leave him rich, considered that Literature could not be had without Expence; Masters would not teach for nothing; and when a Book was bought and read, it would sell for little. *Jack* was, therefore, taught to read and write by the Butler; and when this Acquisition was made, was left to pass his Days in the Kitchen and the Stable, where he heard no Crime censured but Covetousness and Distrust of poor honest Servants, and where all the Praise was bestowed on good House-keeping and a free Heart. At the Death of his Father, *Jack* set himself to retrieve the Honour of his Family; he abandoned his Cellar to his Butler, ordered his Groom to provide Hay and Corn at Discretion; took his Housekeeper's Word for the Expences of the Kitchen; allowed all his Servants to do their Work by Deputies; permitted his Domestics to keep his House open to their Relations and Acquaintance; and in ten Years was conveyed hither, without having purchased by the Loss of his Patrimony either Honour or Pleasure, or obtained any other Gratification than that of having corrupted the neighbouring Villagers by Luxury and Idleness.”

The next Character, is that of a Tradesman, driven into a Jail by his Ambition to keep Company with Wits; and the last, is that of a Man obliged to take up with an Apartment in a Prison, from having never looked on his own as sufficiently elegant, and laid out his whole Fortune in continued Improvements upon them.

N^o. LIV. LV. and LVI. — These three Papers contain the Beginning, Continuation, and Conclusion of a very affecting and intricate Story of the fatal Effects of telling indirect Falshoods. — This Tale is extremely well told; but as it would suffer greatly by an Abridgment, and cannot from its great Length have a Place allowed it here, we must refer our Readers for Particulars to the Papers themselves. — It is however introduced with some exceeding good Observations on Falshood in its several Degrees, amongst which the following cannot be passed over unnoticed.

Lying

“ Lying does not incur more Infamy than it deserves, tho’ other Vices incur less. There are some Practices, which though they degrade a Man to the lowest Class of moral Characters, do yet imply some natural Superiority; but Lying is on the contrary, always an Implication of Weakness and Defect. Slander is the Revenge of a Coward, and Disimulation his Defence: lying Boasts are the Stigma of impotent Ambition, of Obscurity without Merit, and Pride totally destitute of intellectual Dignity: and even Lies of Apology imply Indiscretion or Rusticity, Ignorance, Folly, or Indecorum.”

Nº. LVII. — This is only a Continuation of the Remarks of *Longinus*. See Nº. LI.

Nº LVIII. *Saturday, May 26.* — Criticism on the ancient Writers, is the Subject of this Essay, wherein, after relating the Sentiment of *Socrates*, in regard to the Writings of *Heraclitus*, who, finding those Parts to be excellent which he did not understand, concluded those which he did not to be of equal Value, the Author proposes the Example of that great Man as a Pattern for modern Critics. — The Reasons he gives for our Diffidence in giving our Opinions of the Authors of Antiquity are forcible and elegantly expressed: They are as follows,

“ Diffidence is never more reasonable, than in the Perusal of the Authors of Antiquity; of those whose Works have been the Delight of Ages, and transmitted as the great Inheritance of Mankind from one Generation to another: Surely, no Man can, without the utmost Arrogance, imagine, that he brings any Superiority of Understanding to the Perusal of those Books which have been preserved in the Devastation of Cities, and snatched up from the Wreck of Nations; which those who fled before Barbarians have been careful to carry off in the Hurry of Migration, and of which Barbarians have repented the Destruction. If in Books thus made venerable by the uniform Attestation of successive Ages, any Passages shall appear unworthy of that Praise which they have formerly received, let us not immediately determine, that they owed their Reputation to Dulness or Bigotry: but
suspect

suspect at least that our Ancestors had some Reasons for their Opinions, and that our Ignorance of those Reasons makes us differ from them.

It often happens, that an Author's Reputation is endangered in succeeding Times, by that which raised the loudest Applause among his Contemporaries: Nothing is read with greater Pleasure than Allusions to recent Facts, reigning Opinions, or present Controversies; but when Facts are forgotten, and Controversies extinguished, these favourite Touches lose all their Grace; and the Author in his Descent to Posterity must be left to the Mercy of Chance, without any Power of ascertaining the Memory of those Things, to which he owed his luckiest Thoughts, and his kindest Reception.

On such Occasions every Reader should remember the Diffidence of *Socrates*, and repair by his Candour the Injuries of Time; he should impute the seeming Defects of his Author to some Chasm of Intelligence, and suppose, that the Sense which is now weak was once forcible, and the Expression which is now dubious formerly determinate."

The Essay concludes with the Enumeration of several Passages which have become obscure by Time, and our Ignorance of the particular Incidents which gave them Birth.

The WORLD.

N^o. XVIII. *Thursday, May 3.* The following Story contained in this Number, as it is said to be the Work of a very eminent Hand, and is a severe Satire on a very prevailing Folly of the present Age, we can scarcely be excused from giving at Length.

"I am a Gentleman of a reasonable paternal Estate in my County, and serve as Knight of the Shire for it. Having what is called a very good Family-interest, my Election incumbered my Estate with a Mortgage of only five thousand Pounds; which I have not been able to clear, being obliged by a good Place which I have got since, to live in Town and in all the best Company nine Months in the Year. I married suitably to my Circumstances. My Wife wanted neither Fortune, Beauty nor Understanding. Discretion and good Humour on her Part, joined to good Nature and good Manners

ners on mine, made us live comfortably together for eighteen Years. One Son, and one Daughter were our only Children. We complied with Custom in the Education of both; my Daughter learned some *French* and some Dancing; my Son passed nine Years at *Westminster* School in learning only the Words of two Languages, long since dead, and not yet above half revived. When I took him away from School, I resolved to send him directly abroad, having been at *Oxford* myself. My Wife approved of my Design, but tacked a Proposal of her own to it, which she urged with some Earnestness." "My Dear, said she, I think you do very right
 "to send *George* abroad, for I love a foreign Education,
 "though I shall not see the poor Boy a great while; but
 "since we are to part for so long a Time, why should not
 "we take that Opportunity of carrying him ourselves as far
 "as *Paris*? The Journey is nothing; very little farther than
 "to our own House in the North; we shall save Money by
 "it; for every Thing is very cheap in *France*; it will
 "form the Girl, who is of a right Age for it; and a couple
 "of Months with a good French and Dancing Master will
 "perfect her in both, and give her an Air and Manner that
 "may help her off in these Days, when Husbands are not
 "plenty, especially with only five Thousand Pounds to her
 "Fortune. Several of my Acquaintance who have lately
 "taken Trips to *Paris*, have told me, that to be sure we
 "should take this Opportunity of going there. Besides, my
 "Dear, as neither you nor I have ever been abroad, this
 "little Jaunt will amuse and even improve us; for it is the
 "easiest Thing in the World to get into all the best Com-
 "pany at *Paris*."

"My Wife had no sooner ended her Speech (which I easily perceived to be the Result of Meditation) than my Daughter exerted all her little Eloquence in seconding her Mother's Motion." "Ay, dear Papa, said she, let us go with Brother to *Paris*; it will be the charmingest Thing in the
 "World; we shall see all the newest Fashions there; I
 "shall learn to dance of *Marcel*; in short, I shall be quite
 "another Creature after it. You see how my Cousin *Kitty*
 "was improved by going to *Paris* last Year; I hardly knew
 "her

" her again when she came back ; do, dear Papa, let us
" go."

The Absurdity of the Proposal struck me at first, and I fore-saw a thousand Inconveniencies in it, though not half so many as I have since felt. However knowing, that direct Contradiction, though supported by the best Arguments, was not the likeliest Method to convert a Female Disputant, I seemed a little to doubt, and contented myself with saying, " That I was not, at first Sight at least, sensible of the
" many Advantages which they had enumerated ; but that
" on the contrary I apprehended a great deal of Trouble in
" the Journey, and many Inconveniencies in Consequence
" of it. That I had not observed many Men of my Age
" considerably improved by their Travels ; but that I had
" lately seen many Women of hers, become very ridiculous
" by theirs ; and that for my Daughter, as she had not a
" fine Fortune, I saw no Necessity of her being a fine Lady." Here the Girl interrupted me, with saying, " For that very
" Reason, Papa, I *should* be a fine Lady. Being in Fashion
" is often as good as being a Fortune ; and I have known
" Air, Dress, and Accomplishments, stand many a Woman
" in stead of a Fortune." " Nay, to be sure, added my
" Wife, the Girl is in the Right in that ; and if with her
" Figure, she gets a certain Air and Manner, I cannot see
" why she may not reasonably hope to be as advantageously
" married, as Lady Betty Townly, or the two Miss Bellairs,
" who had, none of them, such good Fortunes." I found by all this that the Attack upon me was a concerted one, and that both my Wife and Daughter were strongly infected with that migrating Distemper, which has of late been so epidemical in this Kingdom, and which annually carries such Numbers of our private Families to *Paris*, to expose themselves there as *English*, and here, after their Return, as *French*. Insomuch that I am assured that the *French* call those Swarms of *English* which now, in a manner, over-run *France*, a second Incur-sion of the *Goths* and *Vandals*.

I endeavoured as well as I could to avert this impending Folly, by Delays and gentle Persuasions ; but in vain ; the Attacks upon me were daily repeated, and sometimes enforced by Tears. At last I yielded, from meer Good-nature,

to the joint Importunities of a Wife and Daughter whom I loved. Not to mention the Love of Ease and domestic Quiet, which is, much oftner than we care to own, the true Motive of many Things that we omit.

My Consent being thus extorted, our setting out was pressed. The Journey wanted no Preparations; we should find every thing in *France*. My Daughter, who spoke some *French*, and my Son's Governor, who was a *Swiss*, were to be our Interpreters upon the Road; and when we came to *Paris*, a *French* Servant or two would make us easy.

But, as if Providence had a Mind to punish our Folly, our whole Journey was a Series of Distresses. We had not sailed a League from *Dover*, before a violent Storm arose, in which we had like to have been lost. Nothing could equal our Fears but our Sickness, which perhaps lessened them: At last we got into *Calais*, where the inexorable Custom-House Officers took away half the few Things which we had carried with us. We hired some Chaizes, which proved to be old and shattered ones, and broke down with us at least every ten Miles. Twice we were overturned, and some of us hurt, though there are no bad Roads in *France*. At Length, the sixth Day, we got to *Paris*, where our Banker had provided a very good Lodging for us; that is, very good Rooms, very well furnished, and very dirty. Here the great Scene opens. My Wife and Daughter, who had been a good deal disheartened by our Distresses, recovered their Spirits, and grew extremely impatient for a Consultation of the necessary Trades-People, when luckily our Banker and his Lady, informed of our Arrival, came to make us a Visit. He graciously brought me five thousand Livres, which he assured me was not more than what would be necessary for our first setting out, as he called it; while his Wife was pointing out to mine the most compendious Method of spending three times as much. I told him that I hoped that Sum would be very near sufficient for the whole Time; to which he answered coolly, "No, Sir, nor six Times that Sum, if you propose, as to be sure you do, to appear here *bonnnetement*." This I confess startled me a good deal; and I called out to my Wife, "Do you hear that, Child?" She replied unmoved, "Yes, my Dear, but now that we are
" here

“ here, there is no Help for it ; it is but for once, upon an
 “ extraordinary Occasion ; and one would not care to ap-
 “ pear among Strangers like Scrubs.” I made no Answer to
 this solid Reasoning, but resolved within myself to shorten
 our Stay, and lessen our Follies as much as I could. My
 Banker, after having charged himself with the Care of pro-
 curing me a *Carosse de Remise* and a *Valet de Place* for the next
 Day, which in plain English is a hired Coach, and a Foot-
 man, invited us to pass all the next Day at his House, where
 he assured us that we should not meet with bad Company.
 He was to carry me and my Son before Dinner to see the
 publick Buildings, and his Lady was to call upon my Wife
 and Daughter to carry them to the genteelest Shops, in order
 to fit them out to appear *bonnetement*. The next Morning I
 amused myself very well with *seeing*, while my Wife and
 Daughter amused themselves still better by preparing them-
 selves for *being seen* ; till we met at Dinner at our Banker’s,
 who, by Way of Sample of the excellent Company to
 which he was to introduce us, presented us to an *Irish Abbe*,
 and an *Irish Captain of Clair’s* ; two attainted *Scotch Fugi-*
tives, and a young *Scotch Surgeon* who studied Midwifry at
 the *Hotel Dieu*. It is true, he lamented that *Sir Harbottle*
Bumper, and *Sir Clotworthy Guzzledown* with their Fami-
 lies, whom he had invited to meet us, happened unfortu-
 nately to have been engaged to go and drink Brandy at *Ny-*
cilly. Though this Company sounds but indifferently, and
 though we should have been very sorry to have kept it in
London, I can assure you, Sir, that it was the best we kept
 the whole Time we were at *Paris*.

I will omit many Circumstances which gave me Uneasi-
 ness, though they would probably afford some Entertainment
 to your Readers, that I may hasten to the most material
 ones.

In about three Days the several Mechanics, who were
 charged with the Care of disguising my Wife and Daughter,
 brought home their respective Parts of this Transformation,
 in order that they might appear *bonnetement*. More than the
 whole Morning was employed in this Operation ; for we did
 not sit down to Dinner till near five o’Clock. When my Wife
 and Daughter came at last into the eating Room, where I

had waited for them at least two Hours. I was so struck with their Transformation, that I could neither conceal nor express my Astonishment. "Now, my Dear, said my Wife, "we can appear a little like Christians." "And Strollers too, replied I; for such have I seen, at Southwark-Fair, "the respectable *Syfigambis*, and the lovely *Parisatis*. This "cannot surely be serious!" "Very serious, depend upon "it, my Dear, said my Wife; and pray, by the Way, "what may there be ridiculous in it? No such *Syfigambis* "neither, continued she; *Betty* is but sixteen, and you "know I had her at four and twenty." As I found that the Name of *Syfigambis*, carrying an Idea of Age along with it, was offensive to my Wife, I waved the Parallel; and addressing myself in common to my Wife and Daughter, I told them "I perceived that there was a Painter now at *Paris*, who "coloured much higher than *Rigault*, though he did not "paint near so like; for that I could hardly have guessed "them to be the Pictures of themselves." To this they both answered at once, "that Red was not Paint; that no "Colour in the World was *fard* but White, of which they "protested they had none." "But how do you like my "Pompon, Papa, continued my Daughter? Is it not a "charming one? I think its prettier than Mamma's." "It "may, Child, for any thing that I know; because I do not "know what Part of all this Frippery thy *Pompon* is." "It "is this, Papa," replied the Girl, putting up her Hand to her Head, and shewing me in the middle of her Hair a Complication of Shreads and Rags of Velvets, Feathers and Ribbands, stuck with false Stones of a thousand Colours, and placed awry. "But what hast thou done to thy Hair, "Child, said I? it is blue! Is that painted too by the same "eminent Hand that coloured thy Cheeks?" "Indeed, "Papa, answered the Girl, as I told you before, there is "no Painting in the Case; but what gives my Hair that "bluish Cast is the grey Powder, which has always that Effect upon dark coloured Hair, and sets off the Complexion "wonderfully." "Grey Powder, Child, said I, with some "Surprize! Grey Hairs, I knew were *venerable*; but till "this Moment I never knew that they were *genteel*." "Extremely so, with some Complexions, said my Wife; but "it

" it does not suit with mine, and I never use it." " You are much in the Right, my Dear, replied I, not to play with edge Tools. Leave it to the Girl." This, which perhaps was too hastily said, and seemed to be a second Part of the *Syfigambis*, was not kindly taken; my Wife was silent all Dinner-Time, and I vainly hoped, ashamed. My Daughter, drunk with Dress and Sixteen, kept up the Conversation with herself, till the long-wished-for Moment of the Opera came, which separated us, and left me Time to reflect upon the Extravagancies which I had already seen, and upon the still greater which I had but too much Reason to dread.

From this Period to the Time of our Return to *England*, every Day produced some new shining Folly, and some improper Expence. Would to God that they had ended as they began, with our Journey! But unfortunately we have imported them all. I no longer understand, or am understood in my Family. I hear of nothing but *le ben ton*. A *French* Valet de Chambre, who I am told is an excellent Servant and fit for every Thing, is brought over to curl my Wife's and my Daughter's Hair, to *mount a Dessert* as they call it, and occasionally to *anounce Visits*. A very flatteringly, dirty, but at the same Time a very genteel *French* Maid, is appropriated to the Use of my Daughter. My Meat too is as much disguised in the Dressing by a *French* Cook, as my Wife and my Daughter are by their Red, their *Pampons*, their Scraps of dirty Gauze, flimsy Sattins, and black Callicoës; not to mention their affected broken *English*, and mangled *French*, which, jumbled together, compose their present Language. My *French* and *English* Servants quarrel daily, and fight, for want of Words to abuse one another. My Wife is become ridiculous by being translated into *French*; and the Version of my Daughter will, I dare say, hinder many a worthy *English* Gentleman from attempting to read her. My Expence (and consequently my Debt) increases; and I am made more unhappy by Follies, than most other People are by Crimes.

Nº. XIX. *Thursday, May 10.* This Paper contain only some general Observation on the Novel-Writers of our Time; but has nothing remarkably new or striking in it.

N^o. XX. *Thursday, May 17.* This is an ironical Essay on the Decrease of Virtue, and the little Encouragement given to Learning.—The Author endeavours to prove that Learning and Virtue are ever Companions, and that as the one is so thoroughly encouraged amongst us, the other must consequently flourish to the highest Degree.—The Patrons of Learning however which he names are the Booksellers, yet recommends it to the Great to re-assume the Patronage they used to give it, and excites them to it, by proving how conducive the Discoveries of learned Men may be made to the Advancement of Pleasures and Luxury.

N^o. XXI. *Thursday, May 24.* This contains three Letters, the first desiring Mr. *World* not to carry his Lady to publick Places with him, for fear of having it said, there was *all the World and his Wife*.—The second on the mis-use of *Sundays*, with a Proposal for making it literally a Day of Rest, by every Person's lying in Bed on that Day.—The third, contains a Satire on the present Habit of the Ladies, the terminating Paragraph of which we cannot avoid giving at length, as it is not an unuseful Lesson to the young Females.

‘ I would ask any pretty Miss about Town, if she ever went a second Time to see the Wax-Work, or the Lions, or even the Dogs and Monkies, with the same Delight as at first? Certain it is that the finest Show in the World excites but little Curiosity in those who have seen it before. “ That “ was a very fine Picture, says my Lord, *but I had seen it “ before.*” “ ’Twas a sweet Song of Galli's, says my “ Lady, *but I had heard it before.*” “ A very fine Poem, “ says the Critic, *but I had read it before.*” Let every Lady therefore take Care, that while she is displaying in publick a Bosom whiter than Snow, the Men do not look as if they were saying, “ ’Tis very pretty, *but we have seen it be- “ fore.*”

I N S P E C T O R.

AS this is a daily Paper, and most commonly on mere temporary Subjects, is would inroach too much on our other Subjects to take Notice of every one; we shall there.

therefore only make mention of such as seem to deserve any peculiar Regard, either from the Subject itself, or the Author's manner of treating it.

May 7. As this takes Notice of a very considerable public Nufance, the Danger of which has been experienced in many more Instances than the following, it cannot surely be improper to give the following Copy of it.

“ Mr. *Bossuet* had early in Life married a *British* Beauty, a Person of an honourable Family, the Distresses of which had driven her while an Infant into *France*. — It was his Fortune to be called to *England*, upon Business of indispensable Necessity; and to come without her was impossible. They were some Months together amongst us, a Pattern of that true Tenderneſs, which is too much extinct amongst the married here; and which is supposed there to be entirely lost. He who retrieved with many in *England* the Honour of his own Country, was born to ruin with many in *France* that of ours. He had supped with his Merchant, and he was to return to the Family with whom they boarded. A Coach could not be had, and the Servant was sent before to say they were coming; *Tower-Hill* was in their Way, and those who know the Place will perhaps anticipate the rest of the Relation. As they were talking in the Style of Lovers, not of Persons who had been many Years married, the Lady shrieked, her Foot had slipt, the Husband grasped her Hand; and as it was impossible to recover her, he went with her. They fell thirty Feet, and as they supposed, into the River. The Lady was undermost and perished; the Husband was in the Morning, and not sooner, for the Servant supposing they had followed him to the Door suspected nothing, taken up. He preserved his Life; the Wife on whom he doated lying all this Time dead before him; that he might not leave their Children destitute: And who shall blame him that he has spent every Hour of it that has passed since, in cursing *Britain*?”

May 17. The Essay of this Day points out the bad Effects of publishing the Accounts of Crimes, which if not taken such Notice of, would not become frequent; and exemplifies it

more particularly in the late Frequency of poisoning in *England*. The following Paragraph gives a shocking Idea of the Increase of this Crime ;

“ To select the Instance of Poisoning : With what Astonishment, and with what Horror must every Man, for every Man may suffer it, see the Practice diffused over the Kingdom, and becoming universal since the Publication of the *Blandy Trial*. It is computed, that in the seven Years before that memorable Incident, *five* Persons only perished in *Great Britain*, by Drugs, given with that Intent : In the few Months that have passed since, the publick Papers have related the Death of *thirty-six*, by the same Means, and they have fallen in an encreasing Proportion ; so that the Custom is but growing up : What will be the Event, when it is full grown, while those who read can think and feel, it is not needful he who writes should say ?”

Nor can the last Paragraph be passed over unnoticed ;

“ Our Legislature do not want Power, nor Virtue to oppose such Mischief : Why then do they not at once stand up in a Cause that is not only the publick, but their own Concern ? Why is not *England's* Law like *Mantua's*, Capital against the Person who sells Poison ? The Infatuation of suffering this particular Kind of it to be distributed is the greater, in that there is no honest Pretence under which it can be bought ; for none now kill Rats with it ; nor is it of any Necessity whatever. Why a Poison of no one Use but *as* such, should be imported from another Kingdom, is beyond a Guess ; as much as, the Use to which 'tis employed being known, 'tis that the Selling it is not prevented.

May 21. Is on the Naturalization Bill ; — This Paper has been twice printed, and therefore is sufficiently known to need no Notice of it in this Place.

May 22. Gives a whimsical Account of the Invention of Looking-Glasses. — The following Extract contains what is most striking in it.

“ *Venus* was born out of the Sea ; and when she had been laid some Moments in her pearly Cradle, young *Zephyr* tofs'd the

her with a Whiff to Heaven; they only baited by the Way at *Cyprus*, and every Deity became enamour'd of her.

Thus *Homer* tells the Story of the Birth of *Venus*; but little Reader, whosoever you are, whatever your Pedant of a Schoolmaster may have told you, this *Homer* was not a Writer of Histories of *Jackathrift*, or Stories of the *Seven Champions*: It was the Fashion of old Times to have Meaning. I'll tell you in plain *English* what's the Story. The Birth of *Venus* is the Origin of Beauty. The Woman was alive before: This is only the History of her becoming handsome; and what is it but this? The Sea was Water, and the Shell Looking-glass: She washed her Face, she dressed her Head, and *Zephyr* was the Coach that carried her to an Assembly. How should the *Haymarket* House be represented better than by Heaven, when decorated by the ingenious Mr. *Arthur*; or how should *Beaux* be called but Deities: What should they do but fall in Love at the Sight of such an Object; and what should she do but marry the worst of them.

"The Moral says, "You who would be handsome be clean first, and next be ornamented:" And the great Point of History conveyed in the Relation, is the Origin of Looking-glasses. Nobody will doubt but Woman was the first Creature in the World that peeped into them; and certainly she would become the handsomer. We read of a thousand Shifts that People made for this Purpose before they found out the Glass Manufacture; but there was not one of them all so natural, as this of a bright Shell self-polished; and therefore there is Reason to believe it the most antient."

May 23. This Essay is on the frequency of Patents bestowed on Quack Medicines, which, after having ridiculed with considerable Humour, he gives more forcible Reasons against, in the following Paragraph.

"As to the Generality of Things for which Patents are obtained, People are liable to judge whether they deserve the Commendation; or at the worst, they are only robbed of so much Money by the Artifice: But with Respect to Medicines, it is not so. Of these none can judge otherwise than by Experience; and the Price of that is the Life of the Experimenter. Whatever becomes of the rest, the Merits of these
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ought to be better examined before Authority is granted to them: And if the Public miss that Advantage, from the Hands in which the Power now lies, I am afraid they must not expect it from any other.

The following Lines, which were left by M. de Voltaire for the King of Prussia when he quitted Berlin, seem to evince that his Departure from that Metropolis was not a meer Act of Choice.

Nouveau Julien, F—c,
Ennemi du Ciel & du Monde,
Ou cessez d'ecrire au Public,
Ou craignez qu'il ne vous reponde.

Translated,

Thou second Julian, Foe to Earth and Sky,
Or cease to write, or hope for no Reply. —

DOMESTIC OCCURRENCES.

L O N D O N.

APRIL 29. — Between five and six o'Clock, at the Time of general Resort in *St. James's Park*, a Person very well dressed, fixt himself with great Attention, as though he saw something particular in the Air, this occasioned a Number of People to enquire the Reason, and join in the Speculation, when he asserted he saw a very bright Star; and whilst he was busy in pointing out the Constellation to the Spectators, several of them lost their Handkerchiefs, but the Star Gazer got clear off.

May 17. Dr. Cameron was carried from the Tower, under a strong Guard to the Court of *King's-Bench*, and there arraigned upon the Act of Attainder passed against him for being in the late Rebellion, and not surrendering in due Time; and, admitting himself to be the identical Person, Judgment was pronounced against him by the Court, and his Execution is fixed for *Thursday June 7.* — The Court first intended his Execution to be on *Thursday, May 31*, but he begged to be permitted to see his Wife, who, with seven Children, entirely dependent on him for Support, are now at *Lisle*, upon which it was postponed a Week longer.

May

May, 21. A Cabinet Council was held at *Kensington*, when the Report of the Attorney and Solicitor General in relation to *Mary Squires* for the supposed Robbery of *Elizabeth Canning*, was laid before his Majesty, who was pleased agreeable thereto, to grant her his Royal Pardon, and she was the same Day discharged.

Y O R K.

On Sunday last *William Smith* of *Great Broughton*, near *Stokeſly*, was brought to the Castle of *York* on Suspicion of poisoning his Father-in-Law, *Thomas Harper*, of *Ingleby Manor*, *William Harper* and *Ann Harper*, the Son and Daughter of the said *Thomas Harper*. It being a Custom in that Part of the County for the better Sort of Farmers to make a large Cake for their *Good Friday's* Dinner, the deceased *Thomas Harper* had invited some of his Neighbours that Day, five of whom very luckily did not go; so that the only Persons who eat any of the Cake were the three Deceased, a Butcher, and the Maid-Servant; the latter found fault with the Taste of it, and would have persuaded her Master there was something in it that was wrong; but the old Man laugh'd at her for saying so: However, soon after they were all taken ill, and *Thomas Harper* the Father, died at Six, his Daughter at Nine, and his Son linger'd till Six in the Morning. The Coroner's Jury brought in their Verdict *Wilful Murder by Persons unknown*, *Smith* then not being suspected; but on *Easter-Day* he absconded, and was advertised, and several Persons sent out different Ways to apprehend him. About One last *Friday* Morning he was taken near his own Father's Door, about two Miles from *Ingleby*, and carried the same Day to *Great Ayton*, where he was examin'd by Mr. Justice *Scottow* and Mr. Justice *Beckwith*, and would then confess nothing; whereupon he was remanded back to *Ingleby* in the Care of *Henry* and *Samuel Hebburon*, and *John* and *James Watson*, to whom he confess'd that Night, that he put Arsenick into some Flour of which the Cake was made for the Family's Dinner on *Good Friday*; and, that Six Weeks before that, he had put Arsenick into the Oatmeal used for thickening their Broth. On *Saturday* he acknowledged the Fact before the said Justices, and added, that
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when he absconded his Intent was to have gone for *Ireland*, and that he did actually proceed as far as *Liverpool*; but his Mind misgiving him, he resolv'd to return back, and was taken as above-mention'd. He is about 22 Years of Age, and has one Child by his Wife, a Daughter of the deceas'd *Thomas Harper*.

G L O U C E S T E R.

May 5. We hear from the Parish of *St. Nicholas*, near *Cardiffe* in *Glamorganshire* that one *Morgan*, a Farmer, who married a Widow of Substance, and has since behaved very barbarously to her, turn'd her and her Children out of Doors, and liv'd in a riotous Manner on her Fortune, was, on the 15th past, in the Midst of his Jollity, at the Three Tuns in the said Parish, stuck seemingly dead, infomuch that he was laid out, a Platter with Rosemary and a lighted Candle placed upon his Body (according to the Custom of the Country) and the Bell tolled for him an Hour: In short, he continued dead as it were for seven Hours, when he revived, to the great Grief and Astonishment of the Mourners and Spectators.

E D I N B U R G H.

April 31. Mr. *Cameron*, Brother to *Cameron* of *Glenevis*, was brought in Prisoner by a Party of Military; and after Examination before the Lord Chief Justice Clerk, was committed Prisoner to the Castle.

D U B L I N.

April 22. A most barbarous Murder was committed on the Body of the Wife of *John Glenan*, at *Coleman's Town*, a Mile beyond *Rathcool*, by a Man that her Husband had employ'd to cut Furs; who, not content with cutting off her Head with a Chopper, afterwards cut the Throat of her Child, a Girl of 12 Years old. — This was done while her Husband was at Chapel. — He also robbed the House of 18 Guineas, and was the next Day apprehended and committed to *Newgate*.

April 28. It is remarkable that *Patrick Sheill*, who murdered Mrs. *Glenan* and her Daughter near *Rathcool*, was scented and pursued by his Master's Dog from the Place where he committed the Murder, to every House he went into on the Road, and in *Dublin*, and to *Irish Town*, where the Creature seized him, and he was sent to *Newgate*.

May

May, 8. The following surprizing Account from the the County of *Wicklow* may be depended on for Truth. On *Saturday* last, when a Gentleman's Family near *Hermitage* arose in the Morning, they found the House, to their great Surprize, standing a Mile or more to the Northward than it was the Day before, without so much as a Chimney being thrown down, or a Pane of Glass broken by the Shock. — Several of the neighbouring Houses underwent the same Change, but without any Loss or Damage.

C O R K.

April 21. Last *Thursday* Night Mr. *Francis Taylor* was buried here, and the next Morning was found sitting up in his Grave, his Cap and his Shroud tore to Pieces, the Coffin broke, one of his Shoulders much mangled, one of his Hands full of Clay, and Blood running from his Eyes. — A melancholy Instance of the fatal Consequences of a too precipitate Interment.

P R O V I D E N C E.

They write from *Providence* in *Rhode-Island*, that a Negro Man, who work'd in Mr. *John Brown's* Distilling-house, disliking that Employment, went to Dr. *Gibson*, and desired he would purchase him; but being refused, he threatn'd to be revenged on his Master: And with that View, getting down into the Kitchen after the Family was in Bed, he lighted up three Fires in the Floor. The People of the House hearing some Noise, went down to enquire into the Cause; but the Negro, who had planted himself on the Inside of the Door with a Knife in his Hand, swore he would kill the first Person who entered. The Family ran up again, and crying out Fire, the Neighbours assembled. On which the Villain, seeing his Intention disappointed, took an Opportunity whilst they were extinguishing the Flames, to get out of a Window, and meeting with a young Fellow about twenty, who wanted to stop him, gave him a Cut in the Throat, but, having a thick Handkerchief about his Neck, the Knife happily missed the Windpipe. He then swam to a Sloop in the Harbour, and stripped himself, jumped into the Sea and was drowned. His Body was found next Day, and given to the Surgeons. The Flames did little Damage, except consuming a Chest of Linen into which the Villain had put Fire.

FOREIGN NEWS.

FRANCE.

IN regard to the Disputes between the *French* King and his Parliament, which have made so great a Noise, and have of late risen to so considerable a Height, we can only give the following short History of it for about a Month past.

The several Chambers of the Parliament having assembled in order to intreat his Majesty to give Audience, and a Reply to the Remonstrances they had made to him, the King declared, that he would reply to them on the 2d of *May*; in Consequence whereof it was resolved that the Chambers should assemble on the 3d, in order to hear his Majesty's Intentions.

These Remonstrances consist of many Articles, and are drawn up with great Spirit; and in particular, it is said, that the last Article concludes in the following Terms. "If those who abuse the Confidence your Majesty places in them, should endeavour to reduce us to the cruel Alternative of failing in the Discharge of our Duty, or incurring your Displeasure, we frankly declare, that our Zeal knows no Bounds, and that we have the Courage to become Victims to our Fidelity."

On the 2d of *May* the Parliament Deputies, according to Appointment went to *Verfailles*, to hear his Majesty's Answer to their Remonstrances, but were only told, that the Chief and two other Presidents should attend him.

Pursuant to this Command, the Premier President of Parliament, accompanied by two others, having attended the King, his Majesty, after observing to them, that their Remonstrances contained no Articles but what he had before clearly explained himself in Regard to, told them that he had no other Answer for them than such as he had before given; whereon the President returned, and reported the Royal Answer to the Court, which, after some very warm Debates, came to the following Resolution: "That whereas some evil-minded Persons, hindered Truth from reaching the Throne, the Chambers shall continue assembled, all other Business being suspended, till it shall please the King favourably to hear those Remonstrances, whose sole Object is the Welfare of Religion and the Peace of the State."

On the 11th of *May*, The Parliament having refused to resume its Functions, conformable to the King's Order, his Majesty on the 9th sent Letters de Cachet for every Member of the Parliament, ordering them into Banishment, so that, the Upper Chamber excepted, the whole Parliament is under Exile, and every Member separately; twenty-four Hours was all the Time allowed them to quit *Paris*, and they were not in that Time to stir out of their Houses; four only have been secured, viz. M. L'Abbe *Chauvelin*, the President *Mazay*, Mess. *du Lys* and *Bessigny*, who are to be carried to different and distant Places of Confinement.

His

His MAJESTY's Commandatory Letter.
The King's Council.

LEWIS, &c. greeting,

" Being informed, that upon deliberating on the Orders which I gave you yesterday, you have not obeyed them, but have resolved to discontinue that usual Administration of Justice which you owe to my Subjects, to busy yourselves only with Points on which we had ordered you for the present to supercede all Proceedings, and it being our Will to put an End to a Behaviour no less contrary to our Prerogative than prejudicial to our Subjects.

For these and other Causes we very expressly direct and enjoin you by these Presents, signed by our own Hand, that you immediately proceed to the pure and simple registering of our Letters Patent of the 22d of *February* last, without any further Orders than these present, which are to be to you as our first and last Commands; we further direct you, to continue the Exercise of your Offices, without any Delay or Interruption to the Dispatch of your other Causes, Instances, Suits, under pain of Disobedience, and incurring our Indignation, any Deliberation to the contrary notwithstanding, which by these Presents we rescind and annul; we also enjoin you to cause these Presents to be publickly read and registered."

The Parliament's Resolution, *May 7.*

The Court deliberating on the jussory Letters Patent of the 5th of this present Month, and persisting in its Resolution of the same Day, has resolved, that its Obedience to the said Letters would be a Failure in its Duty and a Breach of its Oath: This Resolution was followed on the 8th by the Exile of the Parliament.

First President's Speech to the Great Chamber, *May 9.*

Gentlemen.

" In what Light can you look upon that Exception of us which the King has been pleased to make. Can his Majesty think that we are less steady than our Brethren in the Oath of Fidelity which we have vowed unto him; for my Part, Gentlemen, I can look upon it no otherwise than as an Injury done to your Zeal, and I conceive, that your Intention, far from departing from it, is inviolably to adhere to it, keeping to the Court's Resolutions of the 5th and 7th of the present Month, and if in these Circumstances I have any Grief remaining, the most sensible and predominating is, that I am not at their Head to share in their Troubles."

Resolution of the Great Chamber, *May 9.*

The Court deliberating on the Chief President's Speech, persists in the Resolutions of the 5th and 7th; afterwards they delivered to the Attorney General, Informations of Refusals of Sacraments, and ordered Warrants to be issued accordingly.

On the 12th at five in the Morning, the Chief President and other Members of the Great Chamber, received Letters of Cachet, banishing them in a Body to *Pontois*; they have been allowed 48 Hours to repair thither, and continue sitting on Information of Refusals of Sacraments, with a Suspension of all other Business.

On

On the Day of the Parliament's Exile, the Palace Yard was thronged with Persons of all Ranks, expressing their lively Concern at such a Proceedure, and indeed there is no expressing the Agitations it has caused.

By a Letter however from *Paris*, dated *May 27th* it appears that the King has thought proper to put a Stop to these violent Measures. —“ All the exiled Presidents, Councillors, &c. are recalled from their Dispersion to *Pontoise*. The Chief President has received Orders to repair to *Versailles*. The King goes on *Whit-Monday* to hold his Bed of Justice at *Pontoise*. Certificates of Confessions are forbidden to be required, except in the two following Cases. 1. If the Person be suspected of being a Protestant. 2. If it be a Person living in furnished Lodgings, and so much a Stranger in the Parish as that his Religion is not known. The Archbishop of *Paris* seeing the King recede from his Firmness has resigned his Archbishoprick, in which the Cardinal *de la Rochefoucault* is nominated to succeed him. *M. d'Argenson* is created a Duke, a fine Compensation for removing him from the Ministry. The King lately found under his Cover at Table a very home Pater-noster, beginning thus; “ Our Father who art at *Versailles*, “ &c. and in the Close, be not led away with the Temptations of “ *Pampadour*, but deliver us from that Devil *d'Argenson*. Amen.”

The Disputes between the *French* and *English* Commissaries in regard to the Restitution of the *French* Prizes taken between the Declaration of War between *England* and *Spain*, and the Proclamation of Hostilities between *England* and *France*, have caused great Speculations amongst the political People.

HOLLAND.

Great Discontents have appeared here in regard to the Establishment of a Free Port, yet at length the States of *Holland* did, before their Separation approve of the Report made for their Opinion upon the Regulations, Articles, Conditions and Limitations proper for such a Port; which is now to be sent to the Generality in order to be communicated to the Provinces for their Approbation, and then pass into a Law.

GERMANY.

The great Dispute in Regard to *East Friesland*, makes a very great Noise, as the Court of *Berlin* has shewed great Reluctance to the referring that Cause to the Decision of the *Aulic Council*, and that the King of *Prussia* has absolutely protested against all the Proceedings, and even the Authority of that Council.

ITALY.

The *Genoise* are greatly alarmed in Regard to the Inhabitants of *Corfica*, who seem strongly inclinable to shake off their Yoke, and have actually put to Death one of their own Countrymen, for no other Reason, but because he was employed in the Service of the *French*; and the *Genoise* Minister at the *British* Court has presented a Memorial to that Court, requiring its Assistance in the Suppression of these Insurrections.

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LONDON Monthly MERCURY;

For JUNE 1753.

Foreign MEMOIRS.

The Life of M. le Marquis de FABERT, Marshal of France.
By P. BARRE, Chanoine Regulier, Chancelier de l'Abbaye de S. Genevieve and de l'Université de Paris. 2 Vol.
12mo. Paris:

THE great Reputation acquired during his Life by Marshal *Fabert*, has obliged Posterity to place him at this Time amongst those illustrious Men who supported the Glory of *France* in the last Century. — The Public had been long desirous of his Life from the Pen of some Writer worthy of him. — At length M. le P. BARRE, whose Talents have already been approved and deservedly applauded in the Way of History, undertook, and has compleated this desirable Work; which, as well from the Learning of the Historian, as the Merit of his Hero, is become both useful and entertaining. — In the Preface, the Author gives an Account of what Materials he had to direct himself by; they appear to be extremely authentic; and the Use he has made of them do equal Honour to his Judgment and Integrity. — The Work is divided into eight Books, but as we propose to give only a general Abridgment of those Parts which are most interesting, it is not necessary to give any particular Account of the several Divisions. — But to the Point.

Abraham de Fabert was born at Metz, Oct. 11, 1599. He was Son of *Abraham de Fabert*, Lord of *Moulin*, by *Anne de Bernards*, of the House of *Allaumont*. — The Lord of *Moulin* executed at Metz for fifteen Years the Office of

Maitre Echevin (*), a Post at that Time of considerable Rank. — He did many great Services to the Crown, and well deserved the Confirmation in his Favour by *Henry IV.* of the Patents of Nobility granted to his Father, *Mangin de Fabert*, by *Charles III. Duke of Lorraine.*

Abraham de Fabert the younger, the Hero of these Memoirs, was at first designed for the Church; but shewed the greatest Repugnance to all the Studies he was advised to apply to. — The Soldiery, with which *Metz* was then surrounded, took up his whole Attention. — He ran to Reviews, was present at all their Exercises, and enquired into the whole Business of Marches, Counter-Marches, and military Evolutions; and that with an enthusiastic Fondness, which nothing could take him from; and at length so warmly solicited a Captain of the Guards, that he took him into his Company, in Quality of a Cadet.

Fabert thus became a Cadet before he was fourteen, but was lively, active, and attended closely on every Occasion, tho' he was too weak to do Duty. — He followed the Regiment to *Paris.* — His Taste for War, however, brought him back to Study. — And without the Help of Masters or any other Assistances, he greedily sought after all those Branches of Knowledge which had any Relation to the Profession of Arms. — He studied Geometry, Fortification, Drawing, History, Geography, and Languages. — He had even at these Years a solid and deep Judgment, a ready and strong Memory, and a just and extended Way of Thinking. In short the Love of Glory stifled every other Passion in his Heart. — He became even insensible to Pleasures, and his Mind ever remained unsullied by the Taint of Vice.

He had served five Years in the Guards, when the Duke *D'Epernon* gave him, in 1618, an Ensign's Commission in the Regiment of *Piedmont.* — The Year following the *Chevalier de la Valette* appointed him a Captain in a Regiment he had raised for Queen *Mary of Medicis.* — But she making Peace, the Officers attached to her Service were all broken, and *Fabert*, involved in the general Disgrace, resumed his Ensignry. — He waited with Impatience for an Opportunity of distinguishing himself. — Offered himself in

(*) This Office is in most Respects correspondent to our High Sheriffs of Counties.

the War against the Protestants ; put the boldest Designs in Execution, under the Eyes of the Duke *D'Epemon* at the Siege of *St. John de Angeli* ; preserved the Duke de *Valette* at the Siege of *Royan*, and served at the Siege of *Montpellier*. But all the Proofs he gave of his Intrepidity, Application and Zeal could not procure him any Advancement : And the Duke de la *Valette* failed in the Promise he had made him of a Company. — *Fabert* revenged himself, according to the Custom authorized by the Manner of that Age, by killing in single Combat the Man who had been preferred before him. He began, however, to despair of his Fortune, and had even some Thoughts of quitting the *French* Service, when he was retained in it by the Duke *D'Epemon*, to whose Advice and Promises he gave Ear, and who did indeed soon after name him Major in the Regiment of *Rambures*.

Fabert began to exercise the Function of Major at the Siege of *Rochelle*. — Here his Activity, Disinterestedness, and Abilities were taken Notice of ; and here it was he received the first Marks of the King's Esteem. — That Prince marched the Year following into *Italy*, and asked his Opinion before he would attack the Pass of *Susa*. — *Fabert* had very great Share in the Success of that Undertaking thro' his Advice, his Prudence, and Valour ; and was from that Time looked upon as an Engineer of the first Rank. The military Life of Marshal *Fabert* is one continued Series of intrepid Actions, wherein he appears incessantly braving, and even courting Danger, at the same Time that he possesses to the highest Degree that calm deliberate Application which perceives every Resource, directs every Operation, and constantly insures Success. We have not, however, Time to present our Readers with the particular Details of this Sort which shew themselves in almost every Page of his Life, but must content ourselves with observing in this Place, that in every Siege which *M. de Fabert* served in, he constantly exposed himself to the hottest Fire of the Enemy, in reconnoitring the Place, observing the Fortifications, taking Plans, forming the Design of the Attacks, and conducting the Works, whereby he acquired an Experience, which, united to the closest Study, made him one of the first Men of the Age he lived in, in regard to the Science of War.

LOUIS XIII. well acquainted with the Services of *Fabert*, and already filled with the highest Esteem for him, made him a Captain in the Year 1630, and gave him leave, contrary to Custom, to keep at the same Time the Title of Major. — *Fabert* on this Occasion gave an eminent Proof of his Greatness of Soul. — He was informed that the Captain whom he then succeeded had left Debts behind him: He paid to his Brother the full Value of the Commission, and took every possible Method to keep him from knowing how much he was indebted to his Generosity. — This Character of Greatness, however, ran through all the Actions of his Life. In 1631 he married *Mademoiselle de Cleuant*. — She had Virtue, Wit, Beauty, and Fortune; but altho' he was passionately fond of her, and desirous to please her, he thought it his Duty to inform her before Marriage, that as he had an Ambition which aspired to the highest Honours in the Army, he should sacrifice his whole Fortune and hers to the Design of acquiring them; that he might be killed; and she by that Means exposed to Circumstances of Difficulty.

He continued to distinguish himself by his Vigilance and Courage, when Cardinal *Richlieu* formed, in 1633, the Scheme of attacking the House of *Austria*. — *Fabert* accepted the Commission of *Aid de Camp* in the Army on the *Rhine*, commanded by Cardinal de la *Valette*. That General, Son to the Duke *D'Epemon*, *Fabert's* Protector, soon became sensible of the Advantages he had to expect from a Man whom Gratitude attached to his Family, and whose Understanding could be so servicable to his Designs. — He advised with him in every Step he took; charged him with delicate Negotiations in difficult Undertakings, and even sometimes trusted him with the Care of supporting his Interest at Court; and *Fabert* constantly shew'd himself deserving of the Confidence his General placed in him by the Prudence of his Advice, the Success of his Expeditions, and by a Zeal which more than once exposed him to the Resentment of the Ministry. — We shall not enter into any Detail of the Proceedings of the Cardinal; the greatest Part of the Success of his Campaigns was owing to *Fabert*. — He did indeed meet with some Recompence, but not at first proportioned to his Services. At length, in 1638, the King conferred on him the Degree
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of *Sergent de Battaille* in the Army in *Italy*; a Post whose Employment was at some Times Correspondent to that of Inspector, and at others to that of Major-General of the Forces.

Cardinal *Richlieu* had been long acquainted with *Fabert's* Merit, and with the almost unbounded Confidence the King placed in him; but his Attachment to the House of *Epernon* had displeased that Minister.. — After the Death, however, of Cardinal de la *Valette*, which happened in 1639, he omitted nothing which might attach him to himself. — He asked his Friendship, offered him his own, trusted him with all his Chagrins and Apprehensions, and with the Opposition his Designs for War met with in the King's Temper, and at length charged him with the Defence of them to that Prince. *Fabert*, delighted with the Confidence of such a Man as Cardinal *Richlieu*, strove but to deserve it, and found it daily increasing. — That Minister concerted with him all the military Operations; and on his Plan it was, that, in 1640, the Siege of *Arras* was resolved on. — The Undertaking was extremely difficult, but of the highest Importance. — The Cardinal asked *Fabert*, if he knew of any Man, who, for a Reward of an hundred thousand Crowns, would dare to pass through the Enemy's Army, enter the Place, reconnoitre it, and bring an exact Account of the Strength of the Garri-son. *I am your Man*, replied *Fabert*, and will do it for nothing. — He immediately undertook it, notwithstanding all the Intreaties of the Cardinal to the contrary; *Arras* was taken, and, during the Siege, *Fabert* passed twice more thro' the very Midst of the Enemy.

The King, after the taking of *Arras*, commanded *Fabert* to act in Concert with Cardinal *Richlieu*. — For the Confidence of the Minister was what no one before had been possessed of. — *Fabert* acquired a great Ascendant over the Cardinal; but the latter was not at all alarmed at it, because the former, solely taken up with the Desire of becoming useful, never disputed with him the Glory of the Success. — He continued to do Services in *Flanders* and in *Roussillon*, at *Sedan* and at *Trevoux*; he made a glorious Use of his Credit in Favour of the House of *Epernon*, to which he owed much Gratitude; and continued faithful to the King and the Inte-

rest of the Cardinal, in spite of all the Endeavours of M. de *Cinq-Mars*, who undertook to draw him into his Conspiracy. At last the King bestowed on him the Government of *Sedan*, the Sovereignty whereof Cardinal *Richlieu* took from the House of *Bouillon* a little while before his Death.

After the Death of Cardinal *Richlieu*, the King continued to *Fabert* those Marks of Kindness wherewith he had ever honoured him.—But he was apprehensive when that Prince died that the Queen Regent would prove less favourable to his Fortune.—Cardinal *Mazarin*, however, soon sought his Friendship, and seemed even desirous to see him.—But *Fabert* saw through his Motives, and perceived that his calling him to Court was only to find out the Disposition of the People of *Sedan* in regard to the House of *Bouillon*, the Revenues of that Principality, and the Means of preserving it to the Crown of *France*.—The Cardinal consulted him on many Points during his Stay at *Paris*, gave him the Brevet of *Field Marshal*, and charged him with going to *Sedan* to compleat the Re-union of that Principality to the Crown, and take the Oaths of the People; but perceiving that his Advice was necessary to him, he recalled him from *Sedan* in difficult Circumstances, asked his Opinion, and even engaged him to serve in *Catalonia* and *Italy*.—*Fabert's* Reputation increased in these last Campaigns, but notwithstanding his Zeal and Services, the Cardinal's Gratitude was far from sincere.

Fabert in his Government employed himself entirely in his Duties.—He re-established the publick Exercise of the Catholic Religion.—His Zeal, Discretion, Disinterestedness, Justice and Vigilance were ever uniform and unsullied.—In the Midst of War the People there enjoyed all the Advantages of Peace.—He settled an exact *Police*, encouraged Agriculture, and protected Commerce.—“He was, says his Biographer, the Governor, Friend, Judge, Protector, and Consoler of his People; he had a most sincere Affection for them, and an uncommon Ardor for their Interests; accessible to every one, he took Cognizance of every Thing, in order to procure a Remedy for every Inconvenience; nor did there need any other Recommendation for being introduced to him than that of standing in Need either of his Favour or his Justice.”—And this *Elogium* is sufficiently

ently justified by the Works he carried on, the Establishments he formed, and the Favours he bestowed.

His universally acknowledged Probity was the only Motive which determined the Cardinal to make Choice of *Sedan* for the Retreat of his Family during the Troubles of *la Fronde*; he even placed Part of his Treasures under the Protection of *M. Fabert*, who continued faithful to him and the King throughout the whole Course of the civil Wars, notwithstanding that he had frequent Causes of Complaint against the Court; for Cardinal *Mazarin* abused him, as he did every General whose Assistance he stood in Need of, by false Promises. — He offered to *M. Fabert* the Command of the Armies in *Piedmont* and *Catalonia*; but Circumstances rendered those Offers dangerous, and he had the Prudence to refuse them. — The Minister promised him the Superintendence of the Finances, committed to him the Plan of a new Administration, and broke his Word without almost any Pretence for doing so; yet did not this Conduct in the least slacken the Zeal of *M. de Fabert*. — He was charged by the Court with the Management of a difficult Treaty with the Elector of *Cologne*, with the Command of an Army at *Liege*, and was lastly trusted with the Siege of *Stenai*.

At the Siege of *Stenai*, *M. de Fabert* unfolded the whole Extent of his Knowledge in the Art of War; he attacked the Place in a Method unknown before; and here it was that those Parallels and Cavaliers of Intrenchment, which have since been brought to such Perfection, were for the first Time made use of. — *M. de Fabert* thought that the taking of *Stenai*, together with his former acknowledged Services, and a Series of unfulfilled Fidelity, gave him Authority to ask the Staff of a Marshal of *France*. — Cardinal *Mazarin*, however, waved his Request, and it was not till 1658 that he obtained this Dignity. — He did not, however, look on it as fitting that this Reward of so many signal Actions should be the End of all his Labours; he continued still to act for the Service of his King, the Good of Religion, and the Happiness of the People, with the Government of whom he was entrusted; nor can it be too often repeated, that he never separated his own Interests from these several Objects. His Virtues, Zeal and Abilities escaped not the Observation

of *LOUIS XIV.* when, after the Death of Cardinal *Ma-zarin*, that Prince took the Reins of Government into his own Hands. — He would fain have called him to Council, but Marshal *Fabert* feared living at Court, and refused a Title which seemed to him unsuitable to the Liberty of his Character. — He learnt soon after that the King intended him the Collar of his Orders. — He again refused this Honour, thro' a Motive worthy of his Greatness of Soul: He could not produce the necessary Proofs of his Qualifications; and altho' the King promised not to make any Scrutiny into such as he should bring, Marshal *Fabert* did not look on himself as warranted to take Advantage of that Piece of Indulgence. — The Answer *LOUIS XIV.* made to this Refusal, is not unknown to the Public: He wrote him Word, that he looked on such an Example of Probity as an Ornament to his Reign. — This was the last Mark he received of the King's Esteem, for he died the 17th of *May* 1662, in the 63d Year of his Reign. — "He died, says *le P. Barre*, loaded with Merit in the Eyes of every one who knew how to Value Religion, Courage, Probity, Loyalty, and the most compleat Christian Exactness in the fulfilling of Duties."

The Historian consecrates the last Book of this Work to a more compleat Summary of his Hero's Character. He then produces many striking Instances of the Moderation of his Desires, the Elevation of his Sentiments, his Magnificence and Economy; his Prudence, Justice, and Religion. — Amongst so many Virtues, he appears chargeable with no Faults, but a certain rough, and sometimes opinionated Manner, which might perhaps be inseparable from the natural Steadiness and Openness of his Character. — He left behind him a Manuscript entitled *Traite des Evolutions Militaires*, which from the Analysis *le P. Barre* gives of it, appears in a very advantageous Light.

Le P. Barre has in this Work well described the several Actors which appear throughout the Scenes he has to relate. The History, on the whole, seems deserving of Applause; the Events are well develloped, the Narrative easy and natural, and in many Places he has cleared up Facts hitherto very little known: And if he may sometimes be condemned
for

for dwelling too much on Particulars, and for the Prolixity of his Style, he makes ample Amends for those Faults by the interesting Manner which runs through his whole Book.

BIBLIOTHEQUE amusante & instructive : *containing interesting Anecdotes and curious Histories, extracted from the best Writers.* Paris, 1753. 1 Vol. 12mo.

This is a Kind of Dictionary, which does not turn solely on Matters of Literature as most do, but extends to every Thing. — It contains several Tales and little Stories, on most of the Subjects which form the Generality of Conversation; such as Women, Dreams, Matrimony, Astrology, Robbers, &c. some few of which we shall here insert, for the Entertainment of our Readers.

An *Italian* who had a Quarrel with another Man, but had been for upwards of ten Years, in all Appearance, reconciled to him, still continued to nourish a secret Hatred against him. One Day, when they were walking together in an unfrequented Place, the *Italian* seized him behind, threw him down, and holding a Poignard to his Throat, threatened to kill him instantly, unless he would deny his God. — The other made many Remonstrances against so hard an Injunction, but at length, to save his Life, consented: But no sooner had the *Italian* obtained what he had insisted on, than he plunged the Poignard in his Breast, and left him; boasting ever after, that he had been revenged in the most glorious Manner in the World, by destroying at one Stroke both the Body and Soul of his Adversary.

In the Year 1287, in the County of *Armagnac*, a Marriage was concluded on for seven Years between two Persons of great Rank, with a Liberty reserved, however, to prolong the Time of their Cohabitation, in case they should still continue to like each other at the Expiration of that Term. — The Contract moreover stipulated, that if, when the Lease was expired, they thought proper to part, they should divide the Children of either Sex, which were the Fruit of their seven Years Marriage, equally between them; and if by Chance the Number should be uneven, they were to cast Lots to determine which of them the supernumerary Child should fall

fall to.——'Tis said the Contract is at present in the King of *France's* Library.

Amongst the *Ostiaes*, When a Woman loves her Husband, she causes a Statue to be made, which she dresses up in the Cloaths of the Deceased; she holds it all Night in her Arms, and in the Day Time has it continually before her Eyes, in order to excite her to mourn for her Husband.——This Ceremony she continues for a whole Year; after which she undresses the Image, and throws it into some Corner till she wants it on the like Occasion again: And a Woman who was not to observe this Form, would be disgraced, reproached for Want of Love to her Husband, and looked on as having committed a Breach of conjugal Fidelity.

A famous *Spanish* Preacher, holding forth on the first Sunday in Lent, upon the Temptation of Jesus Christ, told his Audience, 'that the Devil took up our Saviour to the Pinnacle of the Temple in order to tempt him; but finding, says he, that Syllogism had no Power over him, he changed his Battery, and knowing by Experience, that no one is Proof against the Charms of Honours and Riches, he offered him the Empire of several Kingdoms, and by the Assistance of reflecting Telescopes shewed him *Italy, Germany, France, &c.* But unfortunately for him, the *Pyrenean* Mountains stood in the Way, and prevented him from seeing *Spain*, which made the Devil despair; for, said he, could he but have discovered to him all the Beauties our Country contains, I know not but he might have given Way to the Temptation.

Andreas Baccius, an able Physician of *Florence*, but a great Humourist, being called to a sick Woman, began to feel her Pulse, and finding her in a high Fever, asked, among other Questions, how old she was? when no sooner had she replied, 63 Years of Age, than, throwing her Hand from him, and rising in a great Passion, *And how long would you stay in the World?* said he, and left the Room immediately.

ESSAY on ARCHITECTURE. 1 Vol. 12mo. Paris.

As we cannot in so small a Compass as our Work is confined to, give the whole Substance of this Piece, which would suffer greatly from being abridged, we cannot better
give

give an Idea of it than by presenting to our Readers what the Author himself says in Regard to his Design.

“ We have, says he, several Treatises of Architecture, which disclose with sufficient Exactness the Measures and Proportions; which enter into a Detail of the several Orders; and which furnish out Models for every Kind of Building.——But we have as yet no Work which firmly establishes the Principles, or points out the true Spirit of it, or which lays down proper Rules to direct our Talents, or to fix our Taste. —— In all Arts which are not merely mechanic, it is not enough barely to know how to work; it is necessary to learn to think. —— The Artist ought to be able to give himself a Reason for every thing he does; to which End there should be settled Principles to determine his Judgment and justify his Choice, so that he may be able to say that any thing is right or wrong, not by Instinct alone, but from the Dictates of Reason, and the Principles of Beauty.

“ Knowledge in almost all the liberal Arts has been already carried to great Lengths. —— Men of Talents in them all have applied themselves to making us perceive every Finesse regarding them.——Poetry, Music and Painting have been written on with Judgment and Erudition: The Mysteries of these ingenious Arts have been so deeply dived into, that there remains but little to discover in them. —— We have Precepts drawn from Reflection, and Criticisms made with Judgment, which point out and determine the real Beauties of them. —— The Imagination has Guides to put it in the Way, and Reins to keep it within Bounds. —— So that we know exactly how to value both the Merit of its Sallies, and the Disorder of its irregular Flights; and if we should want good Poets, Painters or Musicians, it will not be for want of Theory, but Talents.

“ Architecture alone has been hitherto abandoned to the Caprice of the Artists, who have laid down Rules without Discernment, which they have collected at a Venture from the bare Inspection of the ancient Buildings; they have as scrupulously followed their Faults as their Beauties; and wanting Principles whereby to make a Distinction, they

“ they have imposed on themselves an Obligation of con-
 “ founding them. — Servile Imitators, all which they
 “ found authorized by Example, they have taken for a Law;
 “ and limiting their whole Enquiries to the consulting Facts,
 “ they have from them improperly concluded in regard to
 “ what was right, and made their Lessons a mere Source of
 “ Errors.

“ *Vitruvius* has properly taught us only what was the Prac-
 “ tice of his own Time; and altho’ he shews Glimmerings
 “ of a Genius capable of diving into the deepest Mysteries
 “ of this Art, he does not endeavour once to draw aside the
 “ Veil which covers them, and, keeping ever distant from
 “ the Theory, he leads us thro’ the Paths of Practice,
 “ which often carry us astray from the intended Goal.

“ All the Moderns, excepting M. *Cordemoi*, have done
 “ no more than comment on *Vitruvius*, and confidently fol-
 “ low him in all his Extravagancies. He, indeed, going
 “ deeper into the Affair than most of the rest, perceived that
 “ Truth which had been concealed from them. — His
 “ Treatise of Architecture is extremely short, but it contains
 “ excellent Principles, and many very clear Reflections: By
 “ enlarging on which a little more, he might have drawn
 “ Deductions which would have thrown great Light on the
 “ Obscurities of the Art, and banished the tedious Uncer-
 “ tainty which renders its Rules in a Manner arbitrary.

“ It is then to be wished that some great Architect would
 “ take upon him the Preservation of Architecture from the
 “ Whimsicalness of Opinion, and discover to us the fixt
 “ and immutable Laws whereon it should be founded. Every
 “ Art and Science has some determined Object, in the arriv-
 “ ing to which, all Paths are not equally good; and there
 “ can be but one which leads directly to the Point; which
 “ one is necessary to be known.—In all Things there is but
 “ one Method at arriving at Perfection; and what is Art,
 “ but that Method established on evident Principles, and ap-
 “ plied to the principal Object by invariable Precepts?”

This is sufficient to shew what is the general Bent of the
 Author of this Essay.—He seems to have great Understand-
 ing in the Subject he treats on. — His Work is full both of
 Method and Spirit. — It contains many useful Precepts and
 Prin-

Principles for Artists; and the Generality of Readers will meet with as much Amusement in at least three-fourths of it as in most Books of mere Entertainment.

LETTERS of OSMAN, at Constantinople. 3 Vol. 12mo.

These are the Letters of a travelling Philosopher, who writes to one of his Friends the Result of his Observation.—Altho' the Manners of the *French* are the principal Objects of his Consideration, he treats occasionally on many other Subjects, and that in an agreeable Manner.—His Language is very pleasing; sententious, yet not obscure; elegant, yet not flighty. — It will be sufficient to give our Readers some few Extracts, in order to enable them to make a more perfect Judgment of the Whole.

“ A Fool, says he, provided he has Money, does not appear in *France* what he is every where else, an insupportable Fellow.

“ A Courtier is a Man who seems fond of every Body, but loves nobody.—Who condemns nothing in general, and approves of nothing in particular.—Who never says all he thinks, and seldom thinks all he says.—Who speaks with Freedom to the Minister in publick, but trembles at a *Tete a Tete* with him.—Who is affable without Politeness, and patronizes without obliging.—Who keeps up the Air of Business in the most thorough Disengagement.—Whom a single Look of the Monarch intoxicates or confounds, and whom a Word can either raise or cause to fall and disappear.

“ A very extraordinary Man is a great Lord with Merit, who knows much and says little, who does not suffer himself to be much seen into; and who is equally fearful of speaking well of himself, or thinking ill of others.

“ A charming Man is one who knows nothing, yet gives his Opinion peremptorily on every Thing.—Whose whole Action is made up of about thirty indecent, or at best ridiculous Attitudes.—Who knows every Thing that passes in the World, and is the first to foretell every Evil that happens in it.—He piques himself in having the deepest Knowledge in Fashion, and is always endeavouring to charm.—His Equipages are elegant, and his

" his Horses always in order.—He every Day pays thirty
 " Visits, engages himself to Supper at twenty Places, and at
 " Ten o'Clock goes to get one somewhere where he is not
 " expected.—Who can make a dozen Phrases out of one
 " unmeaning Word.—Who speaks vainly of every Thing
 " which regards himself, and rallies every one besides.—
 " Who would appear the Tyrant of all the Women, and is
 " only the last Resource of those whose Prime is over.—
 " He is the Sport of Coquets, the Slave of Affectation, and
 " the Scourge of good Company.—And yet is amusing
 " enough for once, and for a single Quarter of an Hour to a
 " Person of good Sense.

" I think, says *Osman*, that amongst the *French* it is easy
 to distinguish three Sorts of People, *viz.* those who have
 " Wit,—the Wits,—and the People of Wit. — And those
 " Distinctions, adds he, which seem often to escape *them*,
 " have appeared to *me* extremely evident in my Conversation
 " with them.

" The Man who only has Wit, seldom has any of his
 " own.—His Vanity makes Choice of that of others, and
 " often chuses ill. — The Air he borrows either does not
 " suit him, or he exhausts it; and he is like a Woman who
 " being naturally pretty, coquets it to appear beautiful, and
 " scarcely seems genteel.

" The Wit, is he, who mixes that of others with his
 " own.—This costs him much Pain, gives him little Plea-
 " sure, exposes him to many Rebuffs, but procures him a
 " Sort of Reputation. — He surprizes Fools, imposes on
 " the Multitude, but tires People of Sense.—He thinks
 " he is saying things of Consequence, when he is only
 " speaking Nothings with an Emphasis; and never approves
 " of any thing he hears said, that it may be supposed he
 " could have spoke better on the Subject himself.—He is per-
 " petually quoting, yet always complains of his bad Memo-
 " ry; and is ever giving his Opinion without once supposing
 " he may be mistaken in his Judgment.—This Man advises
 " with him, that fears him, and all cares him; and he
 " thinks himself of sufficient Consequence, because he is
 " known.

" The

“ The Man of Wit, ever keeps his own unmixed ; yet
 “ knows how to take Share in that of others ; is never flashy,
 “ ever persuasive, but has nothing borrowed about him. —
 “ Proceeds on in an equal Pace, and enlightens those who
 “ follow him.

“ To have Wit is easy, to be a Wit is ridiculous, but to
 “ be a Man of Wit it is necessary to be born so.

“ The Talent of Repartee, ready Gaity, and an appa-
 “ rent Taste for Pleasure, are what the Man of Wit affects
 “ in Society. and what Society exacts of him.

“ The *French* carry their Taste for these trifling Satisfac-
 “ tions to such a Length, that they subject themselves to
 “ the greatest Difficulty to support them ; which is so much
 “ the worse for them, as neither their natural Dispositions,
 “ nor the Course of their Reflections make them fit for them ;
 “ so that they must be perpetually going out of Character, or
 “ else appear tedious.

“ He who once attains the Character of a Man of Wit,
 “ if he goes much into Company, must be continually sur-
 “ prising by extraordinary and brilliant Ideas. — It is expec-
 “ ted of him, and if he does not make himself admired, he’s
 “ lost.

“ Hitherto we have only had common Ideas of Virtue,
 “ Merit and Beauty. — We frequently look for them in Ob-
 “ jects, and make an Examination and Analysis of them,
 “ before we have formed any well-founded Judgment in Re-
 “ gard to them. — We lay down certain Principles, Com-
 “ binations, Agreements, Proportions and Effects, where-
 “ in we are pretty generally agreed, to determine the Good
 “ and the Beautiful. — The *French* are the most ingenious
 “ and commode in this Respect, and know better than any
 “ People in the World how to take Advantage both of their
 “ natural and artificial Accomplishments. — They mutually
 “ congratulate each other on their mental and corporeal Per-
 “ fections, and provided they can but deceive themselves,
 “ their Self-Love is satisfied.

“ Their Rules are sufficiently pure and rigid ; but then
 “ they submit only Externals to their Power. — Their Rea-
 “ sonings are sufficiently just and extended, but have very
 “ little Power when set in Opposition to their Inclinations.

“ — Skim

“ ——— Skim slightly over their Conduct, nothing can be
 “ more strictly correspondent with their moral Principles ;
 “ look deeply into it, nothing can be a more perfect Con-
 “ tradiction to them. ——— Affability and Ease are their
 “ natural Characteristics ; that is to say, that Kind of Ad-
 “ dress which dissembles Faults, and exaggerates every good
 “ Quality. ——— All the Men set themselves forth under
 “ the most estimable Appearances ; and all, expect that
 “ they should be believed possessed of Probity, Wit, Know-
 “ ledge, and Judgment. ——— The Women are all jea-
 “ lous of their Charms and Reputation. ——— They are hap-
 “ pily born with more Weakness than Vice in their Dispo-
 “ sitions ; for excepting their Hearts, which are commonly
 “ pretty good, the most Part of their Pretensions are very
 “ chimerical. ——— They are more brilliant than solid, more
 “ superficial than deep, more vain than spirited, more vo-
 “ luptuous than delicate, more weak than sensible ; and
 “ lastly, more earnest in their Desire to please, than quali-
 “ fied with the Means of doing so, and less affected with true
 “ Glory than with its Lustre.”

“ The little Consequence they bestow on any thing, is
 “ what gives me much Amusement. For Example, — They
 “ affix Part of their Honour to the Fidelity of their Wives ;
 “ and it is almost the only Duty, and the only Virtue they
 “ exact. ——— Yet are they satisfied to be betrayed, so
 “ that the Public knows it not. ——— Conjugal Faith in
 “ short, amongst them, impose no other Constraints than that
 “ of keeping up Appearances, and Jealousy never opens a
 “ Husband’s Eyes, till publick Rumour wakens him. ———
 “ Then indeed he is covered with a Ridicule, which de-
 “ grades him more than any Vice which was personal in
 “ himself could do ; and yet could you suppose that this Ri-
 “ dicule, which they all stand in such dread of, every one
 “ strives to communicate to the rest, and yet no one takes
 “ any Care to ward from himself.”

“ It is customary for a Woman to engage in a *Tete a*
 “ *Tete* with an agreeable Man, whom she receives without
 “ a Blush.—’Tis known.—’Tis even suspected that she has
 “ received Professions of Gallantry from him, together with
 the

“ the Compliments on her Dress, the News of the Day,
 “ and a few Strokes of Satire, Such is the *French* Fashion.

“ The Censure of the great World, or the Delicacy of
 “ an Husband have nothing to do in this Affair; yet the
 “ same Man and Woman, who have taken Advantage of
 “ the Moments when they were without a Witness to their
 “ Actions, dare not appear at Park, at Play, or even in a
 “ Coach, without another Woman for a Third.—Let De-
 “ cency be satisfied, and Virtue is not questioned. Nor is it
 “ amidst a Crowd of Company that the private Assignment
 “ must be justified.—Yet even these Appearances are needful
 “ only in the Town.—The Country authorises greater Free-
 “ dom.—It seems as if they left within the Walls all Kinds
 “ of Scruples and Suspicions: Each does just what he will,
 “ without its being thought of Consequence. — They meet,
 “ part, and assort in Parties, without any one's troubling
 “ his Head to examine whether a Woman has disappeared
 “ alone, or with whom she went away. — She consults not
 “ in her Dress either what is most convenient or advan-
 “ tageous. — The Heat of the Season serves as a Pretence
 “ for Negligence. — Modesty does not there require the
 “ exact Superintendance of the Toilet, and Art ever finds
 “ out some Pretence for their Disorder. — The Country
 “ Air without Indecency lends a Vermille to the Complexion;
 “ the Conversations there are freer and fuller of Enjoyment;
 “ It calls on them to indulge, to be more natural and
 “ themselves. — They there are supposed better to know
 “ each other, and mutual Confidence is there supposed esta-
 “ blished.—Some are in their Chambers, others reading,
 “ and, without Restraint, each walks, plays, comes, goes,
 “ and returns just as his Inclination leaves him.”

*Le Quart D'Heure à une jolie Femme, ou les Amusemens de la
 Toilettes* 1 Vol. 8vo. a Geneva, 1753.

This Piece is said in the Title Page to be written by a La-
 dy. — It contains a Conversation at the *Toilette* of a
French Lady of Quality; wherein, to entertain her, a Poet,
 a Financier, an Abbe, and a Magistrate, each in his Turn,
 relates an Adventure in a married Lady's Dressing-Room;
 in which the Lady has deceived her Husband, and secured

her Gallant.——There is nothing new, interesting, or even intricate in the Stories; yet the Conversation is smart, elegant and dramatic.——We could not, however, make any farther Mention of it, was it not preceded by a Preface, which is a Dissertation on comic Writings; wherein the Author confutes the Arguments of M. R***, Author of the *Amant de lui meme*, who had attacked the Writers of the present Time for not following the exactest Models of the Ancients; and had allowed no Share of Merit to any of them but Mess. Gresset and Piron.——But as this Preface contains some very pleasing Observations on Comedy in general, we cannot avoid giving some Extracts from it.

‘It is the general Object of Comedy, says this Writer, ‘to amuse and correct Mankind.——The Art, if extended ‘as far as Genius would desire it to be, is boundless.——’Tis ‘whatever great Men think proper to make it; and to set ‘Bounds to it, is straitening their Talents, and stopping the ‘Spring of the creative Power of Wit.——

‘I know, continues he, that there are Rules wheretoe ‘every Man who would cultivate any Art must be subjected; ‘but then as these Rules only regard the mechanical Branches of the Art, they cannot ever reach to the Depth of ‘such Subjects as, varied at the Choice of Genius, may, ‘when entrusted in able Hands, take any new Form at Will. ‘*Moliere*, who may be justly looked on as the Founder of ‘Comedy in *France*, confined not himself throughout all his ‘Pieces to that Air of Pleasantry and Humour which M. ‘R*** so rigidly stands up for. The *Misanthrope*, for Example, one of the best Pieces which perhaps any Age or ‘Language has produced, is far from being built on that ‘Foundation.——And if we were from that Comedy to pass to ‘each one of that Author severally, we might find Examples ‘in Defence of every Kind of Writing which our Satyrist attacks.——But to rest upon Examples only, is not so much ‘the Way of justifying Defects, as of endeavouring to render them tolerable; and one solid Argument weighs more ‘than an hundred Authorities, which must always be weak, ‘when they are founded solely upon Custom.

‘Amongst the several new Methods of Writing, that ‘which he seems to attack with the greatest Inveteracy, is

‘that

' that Species of Comedy which he calls the *Weeping*; and
 ' of which M. de la *Chaussée* is at least the Reviver. — Our
 ' Critic would not have his Mind affected but by Rule, and
 ' would fain persuade the World, that, guided by the Singu-
 ' larity of his Ideas, it ought to deny itself the receiving any
 ' Pleasure from a Work which is not chalked out on the Mo-
 ' del of *Terence* or *Moliere*. — This Way of arguing
 ' might have some Force, if our modern Writers had, by
 ' going out of this Path, made a vain Attempt towards some-
 ' what which they had not been able to succeed in. — But
 ' the Power of affecting the Passions, which is to be found both
 ' in the *Melanide* and the *Prejuge A-la-mode*, is a sufficient
 ' Justification of M. de la *Chaussée*. — Nor does it signify to
 ' tell us that Comedy, which is formed for the inspiring
 ' Laughter, loses its Name in Works where the Actors are
 ' obliged to have frequent Recourse to the Handkerchief. —
 ' Well, Gentlemen, call by what Name you will this Au-
 ' thor's Works, but do not, by condemning them, deprive
 ' yourselves of the Pleasure they may afford you. — That
 ' Patient surely would be called a Madman, who would re-
 ' fuse the quick Prescription of an experienced Doctor, and
 ' would rather linger on in Pain than suffer himself to be re-
 ' lieved by any other than the slow Methods of the ancient
 ' Physicians.

' Let us, proceeds he, greedily lay hold on those Amuse-
 ' ments which are offered to us, and not dispute upon the
 ' Nature of Pleasure. — The Mind should be our Oracle,
 ' and those Sensations which affect it should be the only
 ' Guide of our Opinions; nor should we, servilely bigotted to
 ' a certain Form, which may and ought to vary as our In-
 ' terest and Advantage guide it, be weak enough to rob our-
 ' selves of an Amusement, because the Moderns, no Matter
 ' on what Motives, have struck into a different Track from
 ' that which *Moliere* trod.

' Go on, adds the Writer, go on, ye just Observers of
 ' Convenience, affect my Heart, and ye may ever be assured
 ' of pleasing me, whilst satisfied therewith, I never shall en-
 ' quire whether or no that Pleasure rises from an Imitation
 ' of the Ancients.

‘ Even that ready Describer of a Tavern Story, who had
 ‘ less of Manners than of Character, *Dancourt*, enjoyed the
 ‘ greatest Success in his Time, nay, is still highly applauded
 ‘ whenever he is brought upon the Stage.—Let us but look
 ‘ into the several Comedies of this prolific Author, and we
 ‘ shall find in the greatest Part of them nothing more than
 ‘ the bare Relation of some popular Anecdote reduced to Di-
 ‘ alogue.—The Weakness of a Clown, or the Folly of a
 ‘ Country Attorney, are what have made the Fortune of
 ‘ the happy *Dancourt*; yet none of his Contemporaries, nor
 ‘ the Malecontents of our Time, have written against him;
 ‘ whilst, jealous of a Writer still more to be esteemed for his
 ‘ Manners than for the Talents which distinguish him, they
 ‘ have fallen foul of *M. de Boissy*, for having painted with an
 ‘ agreeable Air of Raillery, the Vices of his own Time,
 ‘ the Follies of the Day, and the glaring Extravagances of
 ‘ that notable Crowd of Fops, less gross indeed, but not less
 ‘ tiresome than those of t’ e last Age.’

*M. R**** had allowed no Merit to any of the Comic
 Writers but *Mess. Gresset* and *Piron*. The Writer of this
 Preface endeavours to prove, tho’ he seems willing to allow
 to those two Men their full Share of Merit, that there are
 several other of the *French* dramatic Authors who considera-
 bly deserve the Approbation of the Public.—Those whom
 he makes more particular Mention of, are, *M. de la Chaussée*,
Destouches, *de Boissy*, *de Marivaux*, and *St. Foix*; of these
 he enumerates the several Beauties; and after observing, that
 a Temper disposed to Ill-nature may turn the Works of the
 greatest Men into Ridicule, — ‘ I would, says he, if I
 pleased, compose from the *Cinna* a comic Opera equal at
 ‘ least to those which have for two Years past overrun us, yet
 ‘ will that Tragedy ever be a Master-piece, and *Corneille* not
 ‘ in the least lessened in the World’s Opinion.’ — And he
 concludes as follows:— ‘ Let those who must hereafter sup-
 ‘ ply the Place of the Authors I have been speaking of, strive,
 ‘ after their Example, to mark out some new Path in the
 ‘ great Plain of the Theatre.—I shall still continue to look
 ‘ on them as great Men, to whom the Public will stand in-
 ‘ debted for its Pleasures, and the Stage for its Lustre; and
 ‘ shall carefully avoid attacking, like a supercilious Critic, and
 ‘ un-

‘ungrateful Citizen, those who give me Pleasure; an Act
 ‘not much more in Character than it would be in a Miser to
 ‘abuse the Man who should improve his Treasures.’

*Le Testament politique du Cardinal Jules Alberoni; traduit
 de l'Italian. 1 Vol. 12mo. a Lausanne, 1753.*

This Work is preceded by two several Prefaces; the first
 is a Letter from *Monsignor A. M.* to the *French Editor*,
 wherein these Memoirs and Essays are said to be the genuine
 Writings of the Cardinal himself, collected from amongst
 many other Papers which he left behind him, and put toge-
 ther without any exact Regularity. — The second is an
 Address from *le C. de R. B. M.* the Editor, to the Public,
 containing the Arguments which ought to persuade the World
 of the Genuineness of these Papers, and concluding with a
 short History of *Cardinal Alberoni's* Life.

The Author of this Work begins it with a general View of
 the *Spanish* Monarchy under the *Austrian* Kings; and an At-
 tempt to prove it more powerful at present than it was at that
 Time. — In this Part, after considering the Situation and
 Views of *Spain* during the Reigns of *Ferdinand*, *Charles V.*
Philip II. *Philip III.* and *Philip IV.* he enters into some Re-
 flections in regard to the Advantages which the Acquisition of
 the *Two Sicilies*, *Sardinia*, the *Milanese*, *Portugal*, and the
Low Countries brought to the Crown of *Spain*; which, as
 they contain some Observations in Respect to conquered Pro-
 vinces in general, we shall here give at Length.

‘Not one of these States, says he, from the Time they
 ‘came to belong to the *Spanish* Government, were ever able
 ‘to defend or support themselves by their own Force, and yet
 ‘a King of the *Two Sicilies*, a Duke of *Milan*, a King of *Por-*
 ‘*tugal*, or a Stadtholder of the Provinces, will always find
 ‘sufficient Funds in the Commerce of their several States and
 ‘the Affection of their Subjects, to defray every Charge which
 ‘the publick Good may require: Their Interests being connec-
 ‘ted with a very small Number of foreign Potentates, they are
 ‘the seldomer liable to War; and when they are obliged to en-
 ‘gage in it, besides its being always with such Powers as are
 ‘nearly on an Equality with themselves, the Alliances they
 ‘must contract, and the Assistance of those Crowns who are

' interested on that Side of the Ballance they engage in, must
 ' always insure them of Forces. But in these States, when
 ' united to the Crown of *Spain*, the Case becomes extremely
 ' different. The Allies of so large a Power are seldom so
 ' affectionate or firm, because they are seldom without Jeal-
 ' ousy; and those Enemies who attack the King of *Spain* in
 ' the Person of the Duke of *Milan*, will always measure
 ' their Forces against the latter by the Strength of the former;
 ' by which Means the Defence becomes extremely more ex-
 ' pensive. — The People moreover have no longer the
 ' same Affection for their Sovereign, or the same Zeal for
 ' the publick Good. — Industry is stopp'd, and Trade
 ' ruined amongst them, and even the Country itself has no
 ' longer the same Resources. — Which Changes necessa-
 ' rily arise from the Difference between a natural Sovereign
 ' and a Viceroy. — In conquered Countries, the People,
 ' accustomed to see their Prince amongst them, will, after
 ' having lost him, preserve at least the Appearance of one.
 ' But (as there is every thing to be feared from their Incon-
 ' stancy, and especially when they may be so greatly advan-
 ' taged by giving Way to it) from the Suspicion that he
 ' whom they are made to respect as their Sovereign, may at
 ' some Time or other gain their Affection, it is a constant
 ' Rule to give them always a Foreigner, and one less capable
 ' of making himself beloved than dreaded. This being the
 ' Case, whatever great Qualities he may possess in every
 ' other Respect, he becomes odious to the Grandees and No-
 ' bles, merely from the Superiority which he must assume
 ' over them. His Elevation is the more insupportable to
 ' them, as they see him but a Subject like themselves; and
 ' those very Assiduities, which, addressed to their Prince,
 ' would do them Honour, seem to degrade them when paid to
 ' a Man who would think himself honoured to be looked on
 ' as their equal, was he not the Relation or Friend of some
 ' Minister, whom they hold as their inferior. — Some of them
 ' choose to live in Obscurity at their Country Houses; others,
 ' whom their Employments attach to the City, live there
 ' without Lustre, because without Emulation: Luxury and
 ' Pomp are banished from their Houses; and Frugality,
 ' which is commonly the Ruin of a State by the enriching of
 ' par-

‘ particular Persons, becomes a Virtue with them ; because they
 ‘ have no Advantage which can accrue to them from a Taste
 ‘ for Magnificence.

‘ By this Means all the Artists have no longer Employment ;
 ‘ Manufactures sink, and the Circulation of Money is stopped ;
 ‘ whilst the public Expences, which Industry had before sup-
 ‘ plied, continue the same, if not increasing, and fall neces-
 ‘ sarily on the Lands. — The Misery becomes universally
 ‘ felt, is continually encreasing, and every Class complains. —
 ‘ They attempt no Remedy, because there is none to find ;
 ‘ whilst in Expectation that Déspair will some Time or other
 ‘ enable them to shake off the Yoke whereto they attribute
 ‘ their Distress, they accustom themselves to rail against the
 ‘ Administration, hate their Sovereign, and wish for a Revo-
 ‘ lution, which may free them from him ; and in regard to
 ‘ every thing which has not an immediate Relation to them-
 ‘ selves, give way to an Insensibility which nothing can rouse
 ‘ them from.

‘ ’Tis true, that in these States there are always levied con-
 ‘ siderable Sums in the Name of the Prince, but there are very
 ‘ great ones necessary to reimburse what the Defence of them
 ‘ consumes. The Officers are mostly Natives of the Coun-
 ‘ try ; their Salaries absorb the best Parts of their Receipts,
 ‘ and the rest suffers a considerable Drawback before it comes
 ‘ into the royal Coffers ; insomuch, that it has often hap-
 ‘ pened, that after taking up many Years Advance at confi-
 ‘ derable Usury, it has been necessary to borrow new Sums
 ‘ at a very exorbitant Interest. These Debts are daily in-
 ‘ creasing by the Addition of the Interest to the Capital, and
 ‘ very soon swallow up the whole common Revenue : — And
 ‘ surely the Pillage and Rapine of the Viceroys cannot be
 ‘ charged on the Profits of their Sovereign, when the Fruits
 ‘ of them never come into his Coffers. — A Million of
 ‘ Pistoles, for Instance, which a Viceroy of *Naples* after five
 ‘ Years Administration may carry with him to *Madrid*,
 ‘ would impoverish the *Neapolitans* as much, without bring-
 ‘ ing any Kind of Advantage to the Treasury of *Spain*.’

Nothing can perhaps set in a more striking Light the
 small Advantage arising to a Nation by the Acquisition of

large Territories, than what he adds in the following View of the ill Success of the Designs of *Philip II.* of *Spain*.

‘When *Philip II.*’ says he, ‘had conquered *Portugal*, he
‘thought that the *Spanish* Monarchy was going to be the uni-
‘versal one, and that he had at length attained to that Point of
‘Power which was to bring all *Europe* into Subjection to him;
‘and promised himself an inexhaustible Source of Riches
‘from the Union of both the *Indies*, and from the Trade of
‘three Parts of the World. — Yet it turned out extremely
‘different to his Expectation. — The implacable Hatred
‘of his new Subjects against their Victors, reduced to little
‘or nothing the Profits of these new Domains. — The
‘great Quantity of Shipping which the *Spaniards* put to Sea
‘obliged their Enemies to strengthen their Marine, and en-
‘rich themselves by Depredations. — The *Spanish* Tra-
‘ders insensibly became barely able to save Expences. — The
‘*English* Men of War and *Dutch* Corsairs appropriated to
‘themselves the Effects of the *Cadiz* Fleets. — Their
‘Self-Confidence diminished, and was at length extinguished.
‘It became necessary to contract with Foreigners for the Con-
‘voy of their Galleons, and to share with them the Returns,
‘in order to engage them to run the Risk. — The *English*,
‘*French* and *Dutch* fell on their vast Possessions in *Asia* and
‘*America*; the best were first carried away; whilst the De-
‘fence of the rest became still more difficult for the Loss of
‘them; and the King was obliged to provide the Expences
‘of the whole, whilst his Subjects there scarcely collected a
‘Tythe.’

His second Chapter contains some Observations on the Incul-
tivation of Lands in *Spain*, and the Desertion of the Country,
together with some Considerations on the properest Means of
remedying both these: As this is principally founded on the
particular Police of *Spain*, we shall pass it over without any
farther Notice than transcribing the Remarks he makes on the
general Character of the *Spaniards*, and the Method he pro-
poses for bringing about a Reformation therein.

‘In order, says he, to cure any Nation of a Fault rooted
‘in it by Time, and become respectable to its Inhabitants by
‘the long Example of their Ancestors, it is necessary to ap-
‘ply such Remedies as are suited to its proper Character.

‘No.

‘ No Arms are so powerful as those of Nature against the
 ‘ Prejudices of Education. — The first Kings of *Spain* have
 ‘ imagined that they had to combat with Laziness; but they
 ‘ were mistaken. — That shameful Vice, which is usually
 ‘ the Portion of dull Minds and low Souls, is by no Means
 ‘ that of the *Spaniard*; who equally proud and lively, would
 ‘ be ever in Action, was he to give way to his natural Dispo-
 ‘ sition. — His Sobriety, his Patience in the Labours and
 ‘ Fatigues of War, his Contempt of Danger, and even of
 ‘ Death itself, will not suffer us to accuse him of that Softness
 ‘ which arises only from Laziness and want of Courage. —
 ‘ He hates not Labour so much as he does the Idea affix to
 ‘ it. He would be sufficiently pleased with Exercise, but
 ‘ starts at the very Thought of a Trade. His haughty Soul
 ‘ refuses Humiliation, at the very Time his Body calls for
 ‘ Fatigue. — In short, Education has made him look on
 ‘ Gravity as the Prince of Virtues, and that, extended by
 ‘ Emulation to the most extravagant Refinement and ridicu-
 ‘ lous Excesses, produces and supports his haughty Inacti-
 ‘ vity.

‘ The Contagion of Vice, like the Example of Virtue,
 ‘ ever gains all Kinds of People to its Party, when once it has
 ‘ the Sanction of the Throne (*). The *Spaniards* have seen
 ‘ their Kings placing the highest Degree of Grandeur in a
 ‘ phlegmatic Humour, which could stand Proof against all At-
 ‘ tacks, and esteeming as the noblest of all Countenances the
 ‘ most perfect Imitation of a Statue. — And this was not
 ‘ far from establishing it as a Rule, that every Man who la-
 ‘ bours, degrades the Dignity of the *Spanish* Character, and
 ‘ renders himself contemptible. — The *Chinese*, whose
 ‘ Prudence and Police are highly commended, would be as
 ‘ averse to Commerce as they are to manual Labours, was
 ‘ there but to be introduced amongst them some Custom as
 ‘ contrary to the Duties of a Merchant as that which they
 ‘ have adapted is to the Functions of an Artist. — The
 ‘ Fashion of long Nails (†) has descended from the Mandarin
 ‘ to

(*) It was observed of *Philip IV.* that when he gave Audience, he did not shew the least Motion, even in his Eyes; nor was he ever in his Life seen to laugh.

(†) In *China* it is a Mark of Nobility to wear the Nails of the Hand extremely long.

‘ to the freed Slave. — This extraordinary Ornament must
 ‘ necessarily be laid aside for the handling of Tools, which
 ‘ are therefore entirely abandoned to the Populace; to that
 ‘ Class of Men which hold no Rank in Society: And a
 ‘ well bred *Chinese* would sooner steal a Fowl, at the Risk of
 ‘ suffering an hundred Lashes for so doing, than get an honest
 ‘ Livelihood by a Trade which would shorten the Decora-
 ‘ tion of his Fingers. — The Fashion of the *Ruff* has still more
 ‘ extensive Effects in *Spain*: Symbol as it is of Gravity, it regu-
 ‘ lates even the smallest Motions of the Body. The Plebeian
 ‘ is as anxious as the first Grandee not to rumple a single
 ‘ Plait, and the Peasant sets more Value on a few Ropes of
 ‘ Onions, which he has cultivated and raised from the Ground
 ‘ with his *Ruff* round his Neck, than he would do on thou-
 ‘ sands of Bushels of Corn, which he could not have procured
 ‘ without laying aside his majestic Cravat in his Wardrobe for
 ‘ at least half the Year.’

After shewing the Impracticability of the Methods hitherto
 attempted, to encourage and incite a Love of Agriculture
 amongst the *Spaniards*, either by the Exemption from Taxes,
 and military Duties of those who should exercise it, or by the
 Invitation of Foreigners to settle in the uncultivated Lands,
 he proceeds to lay down another Plan for insuring better Suc-
 cess, as follows.

‘ However great may be the Power of Prejudice and Cus-
 ‘ tom, it always will give way amongst the Courtiers to the
 ‘ Desire of pleasing their Prince. — Let but the Monarch
 ‘ shew a Relish for Arts, ’tis doubtless that Relish would run
 ‘ quickly through all his Court. — Let him but seem an
 ‘ Enemy to Luxury, and all his Courtiers preach up Re-
 ‘ formation. — How advantageous then would it be for
 ‘ the Encouragement of Husbandry, would but his Catholic
 ‘ Majesty turn his Mind that Way? If he would but cause
 ‘ some Part of the Park of *Aranjuez*, or that of the *Escorial*,
 ‘ to be turned up in his Presence, and then have it sown be-
 ‘ fore his Eyes with Wheat, Barley, Rye, and other Kinds
 ‘ of Grain; if he would make it an Amusement himself to
 ‘ guide the Plough and Harrow; would seem to take Plea-
 ‘ sure in following the Plants in their Progress, and in know-
 ‘ ing the Proportions of Seed and Harvest; and lastly, would

‘ ap-

' appear delighted in Proportion to the Produce, there would
 ' presently be seen all Ages and Ranks of the Nobility becom-
 ' ing Husbandmen as well as their Sovereign. — They would
 ' be quickly found leaving *Madrid* and the Court, to do on
 ' some of their Estates what he had done at his Pleasure-
 ' Houses; and returning thither again to acquire Admiration
 ' for the abundant Harvests they had collected. — The Ex-
 ' ample will gain Ground from the Lord to the Gentleman,
 ' and from him to the Peasant. — The Labour increasing
 ' in Proportion to the Distance from the Fountain Head. —
 ' From an Amusement, it would by Degrees grow into an
 ' Employment, whilst Œconomy shortly taking Share in it,
 ' it would begin to be looked on in *Spain*, as it is throughout
 ' all the rest of *Europe*, that a Gentleman acts not amiss, nor
 ' deviates from his Rank in Life, by taking some Care himself to
 ' make the best he can of his Estate.

' This Method of encouraging Agriculture may perhaps
 ' appear too simple to those Politicians of a superior Genius,
 ' who to bring about even the easiest Designs, would make
 ' use of no Means but such as require a large Apparatus. —
 ' Yet if they come to reflect that the late King of *Prussia* had
 ' only occasion to go in a plain Dress himself, to put a Check
 ' to the Ravage which had been made in his Dominions by
 ' the Pomp and Luxury introduced into them by his Father ;
 ' and that it was less by the making use of an unbounded Au-
 ' thority than by his own Example, that the Czar *Peter* the
 ' Great changed the whole Face of his Empire, and ren-
 ' dered the Inhabitants of his vast Domain docile, industrious
 ' and learned, they will find that this Simplicity is no more
 ' than an Advantage which this Method has above the more
 ' brilliant ones. — The most common Actions are en-
 ' nobled by their Ends. — The Czar *Peter* working in
 ' the Dock Yards of *Sardam*, went undoubtedly beyond
 ' the Model he proposed to the *Moscovites* ; yet did not even
 ' this Excess require any Indulgence in the Opinions of the
 ' Judicious, and 'tis their Suffrage which determines the
 ' Glory of great Men. — They admired it on Account
 ' of its Principle, and the Usefulness of the Art of Carpen-
 ' try was of itself a sufficient Elogium to that Prince for his
 ' Love of it. — Thus would it be in the abovementioned
 ' Case ;

‘ Case; and *Spain* would place, even above the Name of
 ‘ *ALPHONZO the Astronomer*, that of *FERDINAND the*
 ‘ *HUSBANDMAN*.

‘ Yet it is not enough barely to bring Agriculture into
 ‘ Esteem, and inspire a Relish for it: The Practice of it must
 ‘ be rendered easy also. ——— Bred up to far from a labo-
 ‘ rious Life, the *Spaniard* may relapse into himself, whenever
 ‘ the first Ardor which Novelty inspires shall be damped. To
 ‘ render him therefore steady in his Change, the properest
 ‘ Method is to suit it to his Character.

‘ The Peasant sees with Pleasure his Land well cultivated,
 ‘ and his Harvest well brought in by Hirelings: ’Tis even
 ‘ the most delicate Food of his Vanity, to have, at the Ex-
 ‘ pence of one half of his Fortune, a Right of command-
 ‘ ing those who insure him the other. ——— The Business
 ‘ then would be to furnish him with Hirelings, who shall not
 ‘ carry out of the Kingdom the Wages that he gives them.
 ‘ There are at the most moderate Computation twenty thou-
 ‘ sand *French* who come into *Spain* to work in Harvest-Time,
 ‘ each of whom on an Average carries away with him when
 ‘ the Harvest is over eight Pistoles: This annual Loss is very
 ‘ great, and contributes not a little to weakning the State with
 ‘ respect to the Finances. What Inconvenience then could
 ‘ there be in introducing at first an equal Number of Negro
 ‘ Slaves, and, according as the Peasants were found to receive
 ‘ this Assistance, to bring afterwards as many as the Landlords
 ‘ and Farmers could employ? Now that *Spain* has every thing
 ‘ to expect from the Friendship of *France*, and can obtain every
 ‘ reasonable and just Demand from *Portugal*, there seems not
 ‘ to be the least Risque in placing amongst many Millions of
 ‘ *Spaniards*, well armed, and ever on their Guard, fifty or an
 ‘ hundred thousand Negroes, entirely under Subjection, and
 ‘ accustomed to tremble before Masters.’

The next Chapter consists of Observations on the present
 ill Conduct of *Spain* in regard to its Finances, as well as on
 the Trade and naval Force of that Nation, and some propo-
 sed Improvements in regard to both.

The fourth Chapter is on the Land Forces of *Spain*, which,
 as the Author endeavours to prove, are much more numerous
 than they have Occasion to be, and yet not so powerful as
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they might be made, if placed on another Kind of Footing.

‘*Portugal*, says he, which has perpetual Reason to fear being called to account for her continual Breaches of the Treaty of *Utrecht*, keeps scarcely ten thousand Men on Foot: Why then should *Spain*, which, as well as *Portugal*, has but one Side to defend; and in regard to *France* can think of nothing but keeping on the defensive, maintain an Army of more than four Times that Number? We complain, adds he, that the Kingdom is not peopled; make use of the most extraordinary Methods to encourage Propagation; and yet suffer fifty thousand Men to remain unemployed.’

The Observations which follow, altho’ they are applied to *Spain* in particular, are so general, that we shall be excused for giving them at length.

‘It is, says he, the Error of this and the preceding Century, to imagine that the Strength of a Nation must consist in the Number of regular Troops which it keeps up. But to understand the Fallacy of this Way of thinking, we need only cast our Eyes on the History of the Wars of *Europe* for four or five hundred Years back. At present, as soon as ever an Army is routed on the Frontiers, the vanquished Party has no other Step to take but to sue for an hasty Peace. — His Country laid open to the Enemy, has only timid Burghers, or Peasants without Emulation, to oppose the disciplined Troops which invade it. — A whole Province is lost as soon as he loses Possession of its Capital; and he is reduced to the shocking Alternative of sinking under the Ruin of his Throne, or submitting to such Terms as the Victor shall think proper to prescribe.’

‘But when Princes took on them only to lead their People out to the Defence of their Country, they reckoned as many Soldiers as they numbered Subjects. — The whole Country was then a Frontier, which the Enemy had to combat as long as he sought to conquer. — Every Foot of Ground he found disputed with him. — A City perhaps surrendered after redoubled Attacks, but its Capitulation influenced not the Towns dependant on it. — Each several Town, nay, every little Village held a Siege; and whilst
‘ the

' the Sovereign kept a Corner of his Country unsubdued,
 ' he might have Hopes to drive his Enemy from those Places
 ' he had invested, and to recover all that he had lost. —
 ' The most powerful Prince in *Europe* then was only dreaded
 ' for the Trouble and Uneasiness which his Ambition might
 ' cause to his Neighbours, whilst it was certain Time must
 ' enervate his Forces, and that by repeated Shocks they
 ' would become incapable of bearing more.

' The Difference between the Reigns of *Charles VII.* and
Louis XIV. in *France*, sets this Contrast, in its full Light. —
 ' The King of *England*, tho' Master of the finest Provinces,
 ' and quiet Possessor of the principal Towns in *France*, and
 ' King acknowledged and obeyed in the Metropolis, yet found
 ' in his Enemy, tho' reduc'd to the poor *Seignory* of *Burges*,
 ' an Opponent who was able to bear Head against him. —
 ' *Louis XIV.* saw his Frontier invaded by two Generals of his
 ' Enemies, and instantly hastened to offer at *Gertruidenberg*,
 ' as the Price of their Retreat, the Fruit of twenty Victories.
 ' His Kingdom still compleat, and he Lord of Millions of
 ' Subjects, who have not even heard the Sound of the Ene-
 ' my's Cannon, and yet he thought himself unable to hold
 ' it out against three or fourscore thousand Men. —
 ' Not a single Battle lost on his own Ground, yet he thought
 ' he had nothing left for it but to die with Glory, by
 ' one rash and desperate Stroke. — The Enemy's
 ' Army was still two Days Journey from what were
 ' the Frontiers of the Kingdom, when *Philip Augustus*
 ' sustained the joint Efforts of all *Europe* combined against
 ' him, and yet *Louis the Great* thought it impossible for him
 ' to prevent the entire Conquest of it. — Above two hun-
 ' dred Leagues of Country behind him, and more than an
 ' hundred on each Side, seemed not to insure him an honou-
 ' rable Retreat. — *Landrecies* and *Quenoi* determined the
 ' whole Fate of *France*. — *Valenciennes* and *Dunkirk*, *Arras*,
 ' *Amiens*, *Cambray*, *Maubeuge*, and many other strong
 ' Places, which his Predecessors either possessed not, or saw
 ' the Loss of without imagining the Throne less firm, did
 ' not appear to him of any Service; he wanted Men for their
 ' Defence; he could not give Regimentals to Millions of his
 ' Subjects, who required only to take the Enemy in the
 ' Flank

‘ Flank and Rear, to destroy them without fighting, and yet
 ‘ he dared not trust their Zeal. — *Poland* is to this Day on
 ‘ the Footing which we call barbarous and Gothic. —
 ‘ Yet did it tire out *Charles XII.* as it had done the other
 ‘ Kings of *Sweden.* — *Saxony* is disciplined in the mo-
 ‘ dern Method, and *Charles XII.* was Master of it, as long
 ‘ as he continued there, without striking a Stroke.’

He then proceeds to lay down a Plan for forming a disci-
 plined Militia in all the Provinces of the Kingdom; and
 also for improving the regular Troops, and strengthening the
 Alliance between *France* and *Spain*, by an Exchange of some
 small Bodies of the best Forces of each Nation respec-
 tively.

What he says in Regard to the younger Officers, seems to
 have much of Reason in it, and appears to be a Means of
 giving sufficient Encouragement to young Men of Rank with-
 out doing any Injury to the veteran Commanders.

‘ More especially, says he, it will be of Advantage to
 ‘ dispose of Regiments, and even Companies, in favour of
 ‘ young People of the first Families; and it is a Mistake to
 ‘ suppose that the so doing can give Umbrage to good
 ‘ Officers, over whose Heads they may be raised. —
 ‘ The Title of *Colonel* is of no Service to them, and except-
 ‘ ing the Rank and Appointments, they find only Inconve-
 ‘ nience in it; and since it is possible, at the same Time that
 ‘ the Commissions of *Colonel* are given to Persons of more
 ‘ Use to the Nation, to preserve entire to them every thing
 ‘ they value in that Post, there is no Apprehension of Discon-
 ‘ tent in them. — An old Lieutenant *Colonel*, with the
 ‘ Title of *Brigadier*, keeps his Company, and receives from
 ‘ the young *Colonel* all the Surplus of the Regiment, as
 ‘ an Acknowledgment for the Care he takes in overlooking
 ‘ the Discipline. His Pension from the Court, the Cross of
 ‘ some one of the Orders, wherewith he has been honoured,
 ‘ and the Attention paid to his Recommendation in the Ca-
 ‘ binet, sufficiently satisfy them. — He will serve with much
 ‘ Ardor, and indeed be better enabled so to do, than if the
 ‘ Necessity of making an equal Figure with richer Colonels,
 ‘ obliged him continually to have Recourse to Expedients,
 ‘ and to make himself whole from the Pay of the Soldiers or
 ‘ the

the Cash of the Regiment. — He will take Pains in forming his young Colonel, whom he will look on as a Pupil entrusted to his Care: And lastly, satisfied with a Court to whom he owes his easy Situation, and pleased with a Ministry who testify so much Regard for him, he will eagerly lay hold on every Means of rising to new Honours, or of shewing himself deserving of those he has obtained.

Chap. V. contains a general View of the Interests of *Spain*, when considered in regard to *France*; and concludes with some Observations on the Settlements of the *English*, *French*, and *Spaniards* in the *West Indies*. — And Chap. VI. consists solely of a Plan laid down by Cardinal *Alberoni*, for making the House of *Bourbon* Mistress of the Sea, and of the Trade of both the *Indies*. — This he proposes to do by making themselves Master of the Gold Coasts of *Senegal* and *Gambia*, and of some Forts at the Mouth of the River of *Canton*, whereby he seems to imagine that both the *Dutch* and *English* will be excluded from the *East* and *West Indian* Trade, and that the House of *Bourbon* may not only entirely command the Trade with, but whenever she thinks proper, make herself Mistress of *China*.

His VIIth Chapter is on *England*, and the Pretender; in which, after having shewn the Impossibility that the *Stuart* Family should ever again get Footing in *England*, by Means of any Insurrection in *Scotland*, and the Improbability that it should ever be warmly assisted by the Crowns of *France* and *Spain*; the Author proceeds to lay down a very romantic Scheme for his conquering this Island, after having first made himself Master of *Corfica*, the *Antille* Islands, some of the *Dutch* Settlements in the *West Indies*, *Ireland*, *Majorca*, and *Oran*. — But the manifest Absurdity of this Scheme, seems to give it the Air of a Piece of Raillery on the Attempts of the young Pretender during the last War.

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PROCEEDINGS of Foreign Literary SOCIETIES.

At a public Meeting of the Royal Society of Lyons.

M. GARNIER, Director, opened the Assembly by a Discourse wherein he proved the great Usefulness of Arts and Sciences for the Purification of Manners; after which he gave the following Extracts of the Memoirs read in the Academy since the last public Meeting.

1. *On engraved Stones.*

M. Desfleurieux, in a Memoir which he presented, has made some general Observation on engraved Stones, wherein he endeavours to prove, that as they are more durable, that is to say, less liable to the Effects of Friction and other Injuries of Time, they are the properest Means to instruct us in regard to Facts of Antiquity, of all the Monuments which remain to us thereof.——After which he proceeds to some more particular Remarks, on a Collection which he has made of, between fifteen and sixteen hundred Casts in Sulphur and Cinnabar, taken with great Exactness from antique Stones.——These Casts were made after the Instructions of M. Mariette, by M. Christiano, a famous Medalist, from the Originals in the Cabinets of the King, the Duke of Orleans, and many Foreigners of Distinction.——M. Desfleurieux shewed the Collection to the Academy, which sufficiently evinced the Elegance of his Taste in Antiquity.

2. *On Allegorical Painting.*

M. Clapasson is the Author of this Essay on the Difficulty of succeeding in meer Allegorical Painting; whatever Talents, says he, the Painters may possess, it is extremely difficult for them in Subjects which are entirely Allegorical, to express their Ideas by the Means of Figures alone, so as to become fully intelligible to the Spectators.——After having given some Reasons for this Difficulty, he proceeds to shew some Instances now existing in the Ceilings of the *Hotel de Ville*, and *Palace of Lyon*.——The Disposition, Expression

fion, and Colouring of which Paintings make it to be wish'd that all these Advantages had been connected to some known and well-chosen Tracts of History.—And lastly, he lays it down as a Rule, that no allegorical Composition should be form'd but where absolutely necessary, and then the Figures made use of ought to be few in Number, and easy to understand.

3. *On the CATARACT in the Eye.*

M. *Olivier*, the Author of this Memoir, is of Opinion that the Operation of Couching is frequently useless; as he imagines that the ChrySTALLINE Humour being removed out of its Place, cannot remain fix'd where the Operator's Needle settles it, not being kept there by any apparent Cause, and fears moreover that by the Motion of the Patient it will return opposite to the Pupil.—To remedy this Inconvenience M. *Olivier* proposes, first to dislodge the ChrySTALLINE Humour from its Socket in the usual Manner, and secondly, after dislodging it to extract it entirely from the Eye.—Messrs. *St. Ives* and *Petit* have extracted the ChrySTALLINE Humour, when it has made its Way into the anterior Cell; they have both worked on the anterior Part of the Eye, on the transparent Cornea, and could not be mistaken.—The Operation which M. *Olivier* proposes is infinitely more difficult, from the great Nicety required in determining exactly the Place for making the Incision to let out the ChrySTALLINE Humour from the posterior Chamber of the Eye, which, it is well known, is extremely small.—If the Orifice is made too forward, it will endanger the *Iris*, and if too backward, the Point of the Instrument will be carried into the vitrious Humour.—Yet it must be owned, that however difficult it is not absolutely impossible, and it is the Business of the Operators to take great Care in regard to the Parts they have to deal with.

The curdled Cataract, and that which proceeds from a Blow in the Eye, are the only ones, according to M. *Olivier*, in which it is necessary to wait for Maturity, and in which he presumes there is no Possibility of a radical Cure, but by Means of the double Operation just mentioned.

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As to the other Kinds of Cataract, he is not of Opinion to wait for Maturity, but even looks on them as easier to cure recent than confirmed.——With this Design he has invented an Instrument, which he calls a *Kenembatome*; it is composed of three Pieces, viz. 1st, a common Couching Needle; 2dly, a Silver Canal, or Tube, wherein the Needle is to enter, like the *Trohar* for Tapping in the Dropsy; and 3dly, a Syringe fitted to the Tube, in such a Manner, that after the Incision has been made in the usual Manner, and the Orifice dilated with the same Needle, there is nothing more to do than to apply the Syringe to the Tube, and suck out the Matter of the Cataract, which is not yet indurated; for this Operation is chiefly proposed for Cataracts but just begun; but even if they have begun to acquire some Consistence, M. *Olivier* proposes for the Operator to divide them carefully, either at the Introduction of the Needle, or with the Extremity of the Tube, so that being reduced into smaller Pieces, they may easily be suck'd up by the little Syringe; and in case that there should still remain some small Fragments in the Eye, he adds, that it may be convenient to inject into it by the same Means of the Syringe, either Rose-Water, or other Medicine adapted to Disorders in the Eye.

4. *Reflections on the second Budding, which sometimes happens to the Indian Chestnut Tree.*

The most uncommon *Phænomena* only appear surprising because their Cause is unknown, and altho' that Cause is frequently very near home, it is only by length of Time and close Attention that we can come to the Knowledge of it. M. *Morand*, a Physician of the Faculty of *Paris*, and one of the Associates of the Academy of *Lyons*, observed with Surprise that some of the *Indian Chestnut Trees*, after being despoiled of the Leaves in Autumn, become adorned all at once with new Leaves and Flowers, about the End of *October* and till the Middle of *November*, whilst all other Plants, having paid the Tribute to Nature, seem lifeless, and their melancholy Spoils scattered on the Ground, without Colour or Lustre, become the Sport of the Winds.

M. *Morand*, after having proved that this second Bloom cannot be attributed either to the Quality of the Soil, the

particular Vegetation of this Kind of Tree, nor many other Causes which naturally offer themselves to the Mind, assures us, that he has observed for many Years together, that the Snails had during the Summer devoured all the Leaves of these *Indian* Chesnuts, and from hence deduces the Cause of this Phænomenon to be, that the Sap designed for the Nourishment of those Leaves, remaining in the Trunk and Branches of the Tree, and accumulating there, must necessarily at the End of a certain Term give a fresh Apparatus to the Tree.

5. *Remarks on the Growth of Coral.*

Amongst the several Pieces of Natural History which have been presented to this Society, is a *Madrepore*, whereto are naturally affixed three little Sprigs of Coral, one of which falls down perpendicularly, having vegetated from a Shell fastened on the *Madrepore*; the second has grown upwards from a Mass of Marine Substances, and the third shoots perfectly across, presenting itself along the whole Surface of the *Madrepore*.

From an Examination of this curious Specimen, we may conclude, that Count *Marsigli* is mistaken, when he asserts, p. 109. of his *Historie Physique de la Mer*: That *Coral* grows in such a Manner, as that its Branches fall perpendicularly towards the Centre of the Earth, which Error he again repeats p. 117. where he says that *Coral* vegetates with it's Head downwards.

6. *Essay on the Rank which the ancient and modern Works as well Painting and Sculpture as Architecture, ought to hold with Respect to each other, by M. de la Monce.*

Altho' it may be difficult to make a Comparison with any Justice between the modern Buildings which still subsist entire, and the ancient ones which are partly ruined, yet it is certain that the Ancients, entirely ignorant of the Art of cutting Stones, were not able to avoid a tiresome Repetition of their Combination, whilst the ingenious, graceful, and varied Ornaments, which that Art have procured to modern Works, set the modern Architecture far above the Ancient.

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The same Difficulty in comparing the ancient Pictures, still worse preserved than their Buildings, with the modern Painting, is rendered easy by a Comparison between the ancient Paintings and the Sculptures of the same Date. — *M. de la Monce* observes, — 1. That we have at this Time many ancient Statues extremely entire. — 2. That the ancient Writers have highly commended those Statues: And 3dly, that the same Writers have spoke with as high Esteem of the Paintings cotemporary with those Statues. — From these three Reflections, he judiciously concludes, that the ancient Paintings were excellent, because they have been esteemed such by Authors who have borne a like Testimony of Statues, which stand to this Day as Proofs of their Taste and Discernment.

This ingenious Critic takes Notice, that let the Ancients have acquired ever such just Commendations for the Sublimity and Correctness of their Designs, for their Justness of Proportion, and Force of Expression, the Moderns are not inferior to them in any of these Points, and is also of Opinion, that the *Venetian* and *Flemish* Painters have at least equalled, if not surpassed, the Colouring of *Xeuxis*.

Hitherto they stand on an equal Footing, but there are three Things which determine the Point in Favour of the Moderns. — The first is, that there is not in their Works that Coldness and Stiffness, which is so frequent in the Members of the most valued Sculptures of the Ancients; a Defect, which in all Appearance, existed equally in their Paintings. — The second is, that the ingenious Painters and Sculptors have brought the Form of their Women and Children to much greater Perfection; and lastly, the third is, that they have given to their *Groups*, a more graceful Turn than the Ancients, together with a more artful and better contrasted Likeness of Nature, especially in Bassie Reliefs.

7. *On Obstructions in the Tubes of Pumps, by M. Mathon.*

Experience seems to stand in Contradiction to Theory, in regard to the Calculation of the Forces necessary to raise Water, when the Pipes are smaller than the Body of the Pump, or when the Passage for the Water is straitened, ei-

ther by the Suckers, or by any other Obstruction in the Pipes.

It is demonstrated, that two unequal Apertures cannot give the same Quantity of Water unless the moveable Forces are in an inverse Ratio of the Squares of those Apertures. — This Principle is true, yet the Consequences which some very good Authors have deduced from it in their Works, cause Differences in the Calculation of many Kinds of Pumps, which Practitioners will not adopt, as they think themselves authorized to oppose their daily Experience to it — One of the most recent Examples of this Kind is the Machine built on the Ramparts of *Lyons* to furnish Water to the Fountains of the *Place de Louis le Grand*, for the Movements of which two Horses are sufficient, whereas according to the Arguments of one of the best and latest Authors on that Subject, there would need a prodigious Number.

In the Pipes for raising or returning the Water, the Obstruction of the Pipe does indeed require, that the Forces should be in an inverse Ratio of the Squares of the Apertures; but this can only extend to that Portion of the Force which serves to drive the Water, and force it out with a determined Velocity, and not of that which stands in Opposition to the Weight of the Column rais'd, and which prevents the Piston from being driven back. Whence it follows, that Obstructions in the Pipes are of very little Prejudice where the Water is to pass thro' them with but a small Degree of Velocity, which is most commonly the Case.

It is not the same with the Suction Tubes. — Obstructions therein considerably diminish the Pressure, wherewith the lower Surface of the Piston is driven upwards by the Water which rises in this Pipe, and consequently it remains more exposed to that whereby the whole Weight of the Atmosphere drives it downwards.

M. Mathon, having applied these Principles to the Waterworks of the *Place de Louis le Grand*, wherein the Proportion of the Body of the Pump to the Aperture of the Suckers is nearly as 62 to 1, concludes, from this Method of calculating, that two Horses are sufficient to supply it's Motions, and that the Obstruction produced by the Suckers of the forcing Pipes, require not the Addition of a single Pound to the moving

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moving Force; whilst that of the Suckers of the Suction Pipes requires one of about two and twenty Pounds.

8. *A Scheme for Cielings of Brick to prevent Danger of Fire,*
by M. Delorme.

In the *first* Part of this Memoir, the Author enumerates all the different Constructions of Cielings and Arches hitherto in Use to retard or prevent the Communication of Fire, and enters into Considerations on the respective Advantages, Inconveniences, and Defects, not omitting the Expence, of each of these Constructions.

In the second, he lays down the Construction of the Brick Cielings, which are formed of very low Arches, raised between two Beams, which serve for a Rest and Support against their Resistance. A Cieling may be composed of several of these Arches, each from six to eight Feet in Diameter, and from eight to ten Inches in Height. Their Thickness is three Inches, the Breadth of the Bricks; their first Rise should not be rested directly on the Beams, but on the Sides of them towards the lower Surface where there may be Niches proper to receive them. By this Disposition the Beam will become envelop'd on both Sides, and there will remain only the lower Surface to cover in order to secure it from Fire, and this may be done conveniently by the Means of Bricks as broad as it is thick, which may be held to it by the flat Heads of large Screws between their Joinings. — The Weight of these Arches loaded with a little Earth to receive the Pavement, very little exceeds that of the Boards and Laths, which are by this Means entirely laid aside, and requires not stronger Beams. — The Resistance of these Cielings is, according to M. Delorme, Proof against the heavy Loads and continual Shocks of Workshops and Manufactories. — None but an extremely violent Fire can do it any Prejudice, and in that Case it's Fall will stop and put an End to the Fire.

In the third and last Part he recounts the several Advantages of the Use of these Cielings. — Exclusive of their principal Design of securing from Fire, they possess all the Solidity of Stone Arches, without either the Thickness, Pressure or Curvity of them. — They are Proof against those Vapours which penetrate and destroy the Woodwork

amongst Dyers, Hatters, &c. — Their Construction saves one fourth Part of the Expence of bare Boards; they throw down no Dust, and give no Harbour to Rats. — The Noise from one Story to another is less heard, and their Disposition renders them susceptible of all Kinds of Decorations in Plaister.

The Meeting was closed with a Memoire read by M. *Gavinet*, on the Opium of *Egypt* and that of *France*.

A DISCOURSE delivered at a publick Meeting of the Royal Society of NANCY, the 10th of January, 1753.

I take Advantage, Gentlemen, of the Opportunity which your public Sitting this Day gives me, of presenting myself before you. — In doing which, I ask only for a favourable Admittance; I aspire not to the Honour of becoming associated with you; being but too well satisfied how greatly I should expose myself, by attempting to stand on a Level with you; nor do I come with a Design to contend for those honourable Prizes, which you adjudge only to superior Talents. — Disinterested and impartial, I come, Gentlemen, on the Footing of a Citizen, who has no other Point in View but the public Good, to congratulate you all in general, and each in particular, on your Zeal for your Country. — If you look on it as a Glory to serve it, and think the Advantages it receives from your Services, a Reward to yourselves, you have, Gentlemen, the greatest Reason to be satisfied, and to be assured of the Gratitude of your Countrymen.

Man is made for Society; the only natural Law which is engraved on every Heart, seems designed to unite all Mankind, and to compose but one great Family of all its different Members. — But this general Law was at first altered by the depraved Nature of Man; yet he, notwithstanding that Depravity, soon came to find, from a View of his own Weakness, and Experience of the Miseries he was liable to, the Necessity of living with those of his own Kind. — Reciprocal Wants and mutual Services insensibly brought together the Hearts and Minds of Men, led them back again to the primitive Intentions of the Creator, and gave Birth to many particular Societies, which, tho' good
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in themselves for different Purposes, are almost all defective in some Respect or other. For Example,

Political Society, for the Government of States; yet how many Revolutions is not a Republic exposed to? She carries in her Bosom, by means of the Diversity of Characters, and Contrariety of Interests, the Seeds of Discord and the Principles of her own Ruin.

Military Society, for the Defence of Nations; yet an armed Body cannot render itself useful, but by its own Destruction, nor become illustrious but at the Expence of Humanity.

Religious Society, to preserve Innocence of Manners under the Shelter of Retirement. — Yet was Peace to reign for ever, even in the most zealous Communities, would it always prove of public Benefit?

Commercial Society, to enrich the Citizen with the Spoils of the Foreigner. — But is Industry never exercised to the Prejudice of Equity? And does not Avarice, ever insatiable, often make use of Efforts and Resources, to establish the Opulence of some particular Persons, on the Ruin of a whole People.

Societies of Education, for the Instruction of Youth. — But if in the most famous Universities and public Schools, there may be made by Dint of Time and Labour some Progress in the Sciences; can it be said, that there is taught amongst them, the great Art and certain Means of putting them to the best Use?

Societies of Pleasure for Relaxation from Fatigue, and Amusement of leisure Hours. — But is there always found that Satisfaction which is sought in public or in private Meetings of this kind? — Does Virtue there meet with no Attacks to labour under, no Danger to apprehend, confounded as it is with Vice? And do we not frequently perceive amongst them Hatred concealed under the Mark of Friendship, and the blackest Treachery under the Outside of Politeness?

Family Society, for the perpetuating of Names, and for the ensuring of Happiness by the Union of Hearts; but if Concord amongst Brethren is seldom to be met with, is it much less common to see the dearest Ties, the most tender
Alliances,

Alliances, and the strongest and most intimate Connections, weakened by Jealousy, disunited by Inconstancy, broken by Caprice, and entirely put an End to by Indifference and Perfidy?

What Kind of Society then is there which may supply the Defects of all the rest, serve as a Pattern for them, become of sovereign Service to Mankind, render Nations flourishing, exalt their Glory, perpetuate their Happiness, and bring back Peace and Harmony into the World? — In my Opinion, Gentlemen, it must be that which can produce an Union of Arts and Sciences with Virtue.

You know, Gentlemen, that Genius is one of the most valuable Gifts of Nature; yet by itself, it is a Fire, which consumes itself and flies away, without Assistance to renew it when it fails, or moderate it when it blazes. — It is a Torrent rolling with Rapidity, and bearing away by the Violence of it's Fall the most valuable Things as well as the most common. — Incessantly forcing itself thro' the most insurmountable Difficulties, and attaining to what is most inaccessible, till at length it opens unknown Ways to spread itself, precipitate anew, and lose itself without Return.

Is there no Way to put a Rein to this Impetuosity? Let us seek, Gentlemen, for a Guide to Genius, to prevent it's Wanderings. — We shall find it in an healthy and reflective Judgment. — Yes, Gentlemen, it is the Agreement of a Mind fertile in Ideas and Images, and a Reason pure and free from Prejudice: It is the Union of a lively and brilliant Imagination with a sure and enlightened Taste, which may become a Guide to Genius, open to it a certain Path, recall it from it's Deviations, keep it within Bounds, and direct it happily in it's Course. — This is the singular and inestimable Advantage, the infinitely valuable Good, arising from the Establishment of an Academy composed of learned and virtuous Men; and this is, Gentlemen, what we find united in your literary Society, wherein every one communicates his Knowledge without Prejudice, where may be seen Emulation without Envy, and a noble Ambition without Pride; where Self-love seems entirely renounc'd, or if indulg'd 'tis only in what concerns the Honour of the whole Community. — Where Objections are made rather for Self-instruction or the

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— Where from the most serious Disputes are deduced the wisest Conclusions, and the most salutary Judgments: Where Contrariety of Opinions are reconciled by a reciprocal Esteem, and private Sentiments, disunited from any personal Interest, become general to serve for public Rules and Lessons: —

Where, in short, Genius unfolds itself by the Diversity of respective Understandings, and Judgment becomes perfect by the Communication of good Councils. and the Combination of wise Reflections. — There, in a Word, where all the Sciences are cultivated by Talents, and all the Virtues receive Credit from Examples; so that Genius in Concert with Judgment, and Imagination with Reason, dispose the Mind and Heart to the most sublime Knowledge and most compleat Morality; naturally lead Man to that Admiration and Gratitude which he owes to the Author of his Being, his Beginning, and his End: Submit his Understanding to the Truth of Revelation; subdue his Will to the Authority of Laws, and make every thing tend to the Glory of the Creator.

It is in this Point of View, Gentlemen, that I take Pleasure in surveying your Establishment; equally glorious to yourselves as serviceable to your fellow Citizens. — The Confidence we place in your Understandings, renders us attentive to the Judgments you deliver. — Without pretending to the Glory of imitating you, we strive to follow you. — You have already made great Progress, in exciting an Emulation in those on whom Nature has bestowed Talents, and a Desire of acquiring them in others, and giving us all the Satisfaction of seeing them spring forth, esteem'd and crown'd. — Continue to proceed in that bright Tract which lies before you. — The whole Depth of Science, all the Secrets of Art, and all the Wonders of Nature, present themselves as Subjects for your Speculations, Reflections, Experiments, and learned Enquiries. — The Field is wide; it suits the Superiority, Sagacity and Fruitfulness of your Minds, suffices to the Extent of your Understandings, and is worthy of your utmost Efforts: Stand up in Opposition to Error, Ignorance, and Idleness: Your Academy is your Field of Battle, your Talents are your Armour: — Your Zeal

Zeal convinces us of your Courage, and your Courage insures you Victory. — Unite in Concert all the Knowledge each may singly have acquired. — Compose therefrom a Picture, which may collect the whole of your Ideas; which by the Mixture and Assortment of the Colours, may represent to all Eyes and all Ages the different Features which characterize you; which may subsist for ever as a valuable Deposit, which the Gratitude of your Countrymen may transmit to Posterity, and which may be consign'd to the Records of your Country as a Tribute paid by you to Immortality.

The Spirit which animates you, already spread through all *Lorrain*, will make us quickly reap the Fruit of your Labours, and nothing can be more agreeable to us, than to see your Success daily increasing, to read your Works, applaud your Triumphs, and have incessant Opportunities of congratulating your constant Application to the fulfilling, for your own Glory and the Advantage of the Public, the Intentions of your Founder.

The foregoing Discourse was sent sealed up to the Secretary of the Society a little while before the public Meeting. — The Academicians had no Difficulty in discovering the Author, and le Pere de Minoux, who read it to the Assembly, concluded with these Words: From whence it appears plainly, that the supposed Author can be no other than his Most Christian Majesty.

Give me leave, Gentlemen, to communicate to you my Conjectures on the Memorial I have just been reading: — Altho', according to his own Declaration, the anonymous Author is neither an Academician nor Artist, nor aspires either to our Prizes or our Praise; yet if we may judge from the deep Reflections and judicious Sentiments which shine forth in his Work, I am apt to believe that this Author, justly applauded by us, has more than once deserved to be crowned. That even in the Midst of an Academy of Sciences, he would make himself revered by the most learned, and might speak to them with Authority.

I am not allowed to name him, but who can here mistake him? — Who is there in *Lorrain* that has not tasted of his Favour? — Who in *Europe* that has not heard of his Virtues? — At the Head of Armies he is an Hero; — every where else a

Sage;

Sage ; — In Prosperity, a Philosopher ; — In Christianity, an Example ; — In the State, a Citizen ; — In the Commerce of Life, a Friend ; — Towards his People, a Father ; — Amongst Men, a Man ; — and on the Throne, a Monarch. — How glorious, Gentlemen, to write like *Julius*, and govern like *Augustus* !

Foreign Dramatic HISTORY.

THE *French* Comedians have this Season, for the first Time, given on their Stage, the Representation of the *Dissipateur*, or the *Prodigal*, a Comedy of five Acts in Verse, by M. *Nericault Deslouches*. This Piece had been offered to the Players in 1736. — But some particular Circumstances preventing its being performed at that Time, the Author contented himself with printing it, and in the Year 1737, it was represented in the Provinces, where it was then, and has ever since been received with Applause. — It did not meet with so happy a Fate at *Paris*, either from the Carelessness wherewith the Parts were played, from the Want of Novelty in its Beauties, or else because the Public, tired out with the Number of new Pieces which have successively been offered to it, have judged this Work in the same manner as it has done many others which have appeared for some Time past, with the greatest Rigour. — It had a Run of only six Nights.

The Plan of this Piece is intended to be a direct Opposite to that of the *Miser* ; *Cleon* the Prodigal, a young Man of great Fortune, and still greater Expectations from an Uncle, is in Love with *Julia* the Daughter of a Baron, and extremely intimate with the Baron's Son, a young Marquis, who, on Account of his Extravagance has been disinherited by his Father. — *Julia*, his Mistress, by whom he is truly beloved, sees with Regret the Riots of her Lover, but having in vain remonstrated with him upon them, at length alters her Conduct in regard to him, and in order to reclaim him, determines first to ruin him. — For which Purpose finding he has Occasion to sell one of his Estates she employs a Person to purchase it under a feigned Name for her, and pays for it with Money which he had himself

himself presented her with. — His Uncle returns, and finding him in the Midst of his riotous Companions, resolves to disinherit him, and leave his whole Fortune to *Julia*, whom he has the highest Esteem for. — She accepts of the Offer, only to carry on her Designs the better, but prevails on the old Gentleman to take no Notice of what he had done to his Nephew, but appear outwardly reconciled to him. — And finding Means of informing *Cleon*, that she is acquainted with his Sale of the Estate, she accepts of a very large Sum of Money by Way of a Present from him to conceal it from his Uncle. — This, together with some other Actions of *Julia's*, making him think her self-interested, and his natural Flightiness of Disposition having induced him to pay his Addresses to several Women, but more particularly to *Cidalisa*, a great Coquet, *Julia* for another large Sum discharges him from all her Pretensions to him. — At a grand Ball and Entertainment however which he makes, she engages him in Play, and in a short Time wins from him not only all his Money, but his House, Furniture, Jewels, Pictures, and every Thing else in his Possession. — Thus ruined as to his present Fortune, he places his Hope on his Uncle's Favour and his future Expectations from him; but is quickly undeceived by *Julia's* Maid, who tells him both of his being disinherited, and that *Julia* is possessed of his Estate. — In this extreme Distress he applies to all those Friends, who had been the Companions of his Riot, and shared in his Prosperity, but finds them all forsake him, as does also *Cidalisa*, who leaves him with Disdain, nor does he find one single Person faithful to him but a Valet, who comes to offer him the little Money he has saved in his Service. — This he refuses, but is thrown into a Fit of Despair by reflecting on the Ingratitude of his false Friends and the supposed Unkindness of *Julia*. — He draws his Sword, but just as he is offering it to his own Breast, he is prevented by *Julia*, who disclosing to him her whole Designs, and assuring him that she had only made herself Mistress of his Fortune, in order to share it with him, and offering him her Hand, which he accepts with Rapture, the Play closes with his entire Conviction and Reformation.

Whether

Whether this Play or the *Intriguing Chambermaid* were written first we have not been able to discover; but there are many Incidents wherein they are apparently either taken from each other, or else both equally so from *Regnard*. — The *Marquis* is the *drunken Colonel* exactly; the Pretence of the Baron's Madness and the disputing Philosophers in the *Disputeur*, are the Counterpart of Mrs. *Highman's* being out of her Senses, and the haunted House in Mr. *Fielding's* Farce. — And the Manner of *Valentine's* Friends abandoning him, are, as far as the Catastrophe of a Farce would admit, the same as the Defection of *Cleon's* Parasites.

The *French* Comedians on the 5th of *Feb.* performed *Egyptus*, a new Tragedy, which M. *Marmontel*, the Author, withdrew, after the first Representation.

Narcisse ou Amant de lui meme. This Farce we mentioned in our last Number, p. 34, but as it has since been printed, we can give our Readers a more particular Account of it in this Place.

The Author, M. *Roussseau* of *Geneva*, has designed in this Piece to describe and correct, if possible, the ridiculous Affectation of those Fops, who prefer their own Figure and personal Graces before those of the most beautiful Women. *Valere*, a Man of this Kind of Character, but endued with a competent Share of natural Good-sense, is on the Point of Marriage with *Angelica*, the Intimate of his Sister, who, in Concert with her, enters into a Design for the Reformation of *Valere*. — The Method they take, is to have his Picture drawn in Women's Cloaths, and place it in his Dressing-room. — He finding it there, but ignorant how brought thither, and thinking it the Picture of a real Woman, whom he immediately supposes dying for him, falls instantly in Love with the Original. — Whilst he is admiring and praising the Picture with all the Rapture of a Lover, *Angelica* comes in, and the following Scene passes between them.

Val. (*Looking on the Picture.*) What Charms! what Feature! Oh, how enchanting! how divine! *Angelica* cannot pretend to vie with Beauty such as this!

Ang. (*Snatching the Picture.*) No, sure; yet she may be allowed to share your Admiration. — Acquaintance with this happy Rival's Charms will at least alleviate

'viate my Disgrace in being supplanted. ——— How now!
'confounded. ——— I thought so pretty a Gentleman was
'not so easily put out of Countenance.

'*Val.* Cruel *Angelica*! You know your whole Ascendant
'over me, and load me with Reproaches which I know not
'how to answer.

'*Ang.* ——— Oh! you, no doubt, have Reason to com-
'plain. — Yet, Chevalier, I pity your Embarrassment. —
'Here, take your Picture, and know, I am the less con-
'cerned that you should love the fair Original, because
'my own Sentiments in that Respect exactly correspond with
'yours.

'*Val.* How! do you know her then?

'*Ang.* I do; and not only know her, but can tell you she
'is all that's dearest to me in the World.

'*Val.* This is indeed somewhat very new, and very extra-
'ordinary Language from a Rival's Mouth.

'*Ang.* I know not that ——— but 'tis sincere; (*aside*) if he is
'piqued, I triumph.

'*Val.* Has she then really Merit?

'*Ang.* It rests but on herself to have infinite Merit.

'*Val.* Has she no Faults?

'*Ang.* — Oh! many; ——— whimsical, capricious, self-
'will'd, wrongheaded, flighty, and moreover of an insuf-
'ferable Vanity. ——— Yet for all that, is the most ami-
'able; and I foretel before-hand that you will love her to
'the Grave.

'*Val.* Do you consent then to it?

'*Ang.* I do.

'*Val.* Nor does it then displease you?

'*Ang.* Not in the least.

'*Val.* Her Indifference maddens me, (*aside*) And may I
'dare to hope, that in my Favour you'd again renew your
'Union with her?

Ang. 'Tis all I wish.

'*Val.* Your Calmness charms me Madam, (*piqued.*)

'*Ang.* How's this? Not long ago you was complaining
'of my being moved, and now my Coolness is displeasing
'to you? How would you have me act?

'*Val.*

‘*Val.* I burst with Madness, (*aside.*) Perhaps, Madam, you’ll be so kind to introduce me to her.

‘*Ang.* — That is a Piece of Service I am not sure you can expect from me, but yet to let you see I will be kinder than your Hopes, I promise you I will.

‘*Val.* Let it be soon at least.

‘*Ang.* To-day perhaps.

‘*Val.* I can bear no more, — (*going.*)

‘*Ang.* — This looks well; he is too much vexed not to love (*aside*). Where are you going, Sir?

‘*Val.* I see my Presence lays Restraint upon you; and I give you Way.

‘*Ang.* — Oh, no, Sir, it is but just that I should leave you. — I will not drive you from your own Apartment.

‘*Val.* Go, then, but remember, that she who loves not, deserves not to be loved.

‘*Ang.* — And in your Turn, remember, it is much better not to love at all, than to become enamour’d of oneself. *Exit.*

‘*Val.* Than to become enamour’d of oneself? — Is it a Crime then to be sensible of one’s own Merit? — And yet I feel I’m piqued. — Can she, without Concern, lose such a Lover as I am? — It will be said, she looks upon me but as a common Man. — Alas, it is in vain I strive to hide from myself the Trouble of my Heart; and much I fear I love her still in spite of her Inconstancy. — Yet no, my Heart is now devoted to this lovely Object. — Come, let me find her out, and to the Joy of making my own Happiness compleat, add that of firing *Angelica’s* Jealousy.’

There is an Under-Plot of the Loves of *Angelica’s* Brother *Leander*, and *Lucinda*, the Sister of *Valere*, which is brought to an happy Conclusion, by the Interposition of *Angelica*. Whilst *Leander* is thanking his Sister for the Completion of his Happiness, just in the Instant when he is kissing her Hand in Testimony of his Gratitude, *Valere* enters, and taking him for a Rival, the Conversation proceeds as follows.

I

‘*Val,*

'*Val.* — So, Madam, I knew not all your Conquests,
'nor the happy Object of your Preference; but will take
'care, by way of Humiliation to remember, that after sigh-
'ing long with constant Ardour, *Valere* has been ill treated
'by you for it.

'*Ang.* That may perhaps have been of greater Service than
'you think. ——— For you have had great Need of Les-
'sons of Modesty of late.

'*Val.* — How! Madam, do you then mock as well
'as injure me; and do you boast of what you ought to blush
'to own?

'*Ang.* Sir, you grow scurrilous, and I must leave you. —
'I am not fond of Insults.

'*Val.* — No, you shall stay, I must enjoy the whole of
'your Disgrace.

'*Ang.* Enjoy it then.

'*Val.* I hope you will not dare to strive at a Vindica-
'tion.

'*Ang.* Oh, never fear.

'*Val.* But flatter not yourself with the supposing that I shall
'still preserve the least Thought in your Favour.

'*Ang.* My Thoughts can make no Alteration in the Mat-
'ter.

'*Val.* Nay more, I here declare, that I shall henceforth
'only hate you.

'*Ang.* 'Tis well, Sir.

'*Val.* This, this (*pulling out the Picture*) is now the only
'Object of my Passion.

'*Aug.* You are in the Right, Sir; and for my own Part,
'I declare, that my Attachment to this Gentleman (*pointing*
'to *her Brother*) is by no Means inferior to that you have
'to the Original of that Picture.

'*Val.* Ungrateful Girl! I now have nothing left me but to
'die.

'*Ang.* Hear me, *Valere*, I pity the Condition which I see
'you in, and you must grant you are the most unjust of Men
'thus to be borne away by the Appearance of an Infidelity, of
'which yourself have set the Pattern. —But my Good-
'ness is willing this Day to overlook your Follies.

Val.

'*Val.* Most superabundant Kindness!—And pardon them, I hope.

'*Ang.* Indeed you don't deserve it.—Yet I will tell you at what Price I can resolve to do so.—You heretofore have tendered me a Love, to which I have made but too kind a Return for an Ingrate.—Yet have you most undeservedly insulted me with an extravagant Passion, conceived on the bare Sight of a Picture, with all the Levity, and, let me say, Wrongheadedness of your Character.—'Tis now no Time to consider whether I ought to follow your Example, or to say that it is not for you, guilty yourself, to blame my Conduct.

'*Val.* Not for me!—Oh, Heavens!—But whither does this tend?

'*Ang.* I told you, Sir, I knew the Object of your new Flame, and told you Truth; nor was it less so when I added that I lov'd her tenderly.—Yet whilst I enumerated the Perfections of my Rival, I concealed not her Faults. Nay, I did more, I promised to make you known to her, and I again engage my Word to bring you into her Acquaintance to-day, nay this very Hour; for she is nearer to you than you think.

'*Val.* What do I hear: How's this?

'*Ang.* Interrupt me not, I beg you.—Truth obliges me to own to you that this Person loves you with Ardour, and I can as fully assure you of her Attachment as of my own.—And now, Sir, you only have to chuse between her and me, on which of the two you'll fix your Love.—But you must chuse this Moment and unchangeably determine.

'*Val.* This Moment, say you (*confusedly*).

'*Lucinda.* Ah! *Valere*, and does it need to hesitate so long on following the Dictates of your Heart?

'*Val.* (*throwing away the Picture and casting himself at Angelica's Feet*) 'Tis done, and you have conquer'd, fair

'*Angelica.*—And now I feel how far inferior is that Love, which rises from Caprice, to that which you inspire.—

'But now, alas! whilst my whole Heart returns to you, can I be sure that I shall once again become the Lord of yours?

' *Ang.* Judge of my Gratitude yourself, from the Consideration of the Sacrifice you make me.—Rise, rise, *Valere*, and examine well those Features.

' *Leand.* (*looking at it also*) Hold.—Sure I know this Face.

' —It cannot,—Yes, it is,—It must be he.

' *Val* He, what *he*; say *her*, for 'tis a Woman, but one whom I renounce, as I would all the Women in the World, for fair *Angelica*.

' *Ang.* Yes, *Valere*, it hitherto has been a Woman, but for the future will I hope become a Man, superior to those little Weaknesses which sunk him from his Sex and Character.

' *Val.* How strangely you surprise me.—What!—How!

' *Ang.* You ought the less to mistake it, as you have had the most intimate Correspondence with him, and never have been once accused of having neglected him.

' *Val.* What do I see?

' *Lucind.* Is not the Thing plain.—You see the Picture, and here is the Original.

' *Val.* And die with Shame. —Oh! Heaven!

' *Ang.* Was I mistaken when I said I knew the Original of the Picture?

' *Val.* I shall no longer love him, but whilst he continues to you.

' *Ang.* And now to make our Reconcilement stronger, let me present my Brother to you.

' *Leand.* Permit me, Sir——

' *Val.* Heav'ns! How compleat my Happiness! Altho' I've been ungrateful, *Angelica* has never been unfaithful.'

The Plot is wound up by the Consent of *Lisimon*, Father of *Valere* and *Lucinda*, and Guardian to *Angelica* and *Leander*, to the double Match; and *Valere* ends the Piece with saying

' Come my dear *Angelica*, you have cured me of a Folly which was the Disgrace of my Youth, and I am now going to experience with you, that he who loves well, has no Time to think of himself.'

Foreign

Foreign Literary NEWS.

M *Dreux de Radier*, who has been for some Time past engaged in a Work, which will be entitled *Bibliothèque historique & critique du Poitou*, takes the Liberty of informing the Public, that being willing to make his Work as compleat as possible before it goes to the Press, he begs the Favour of all Persons who know any Thing in regard to the learned Men of *Poitou*, that they would oblige him with their Communications; which, if they will take the Trouble of digesting themselves, he will make use of them in the Form they are sent, and think his Collection honoured by so doing. — He hopes it will not be taken amiss that he requires exact Quotations, accurate Dates, indisputable Proofs, and above all an entire Freedom from Partiality in the Mention made either of the Writers themselves or their Productions. — Truth being the very Soul, not only of History, but of all the Works of the Mind, which are intended to be handed down to Posterity. — He will accept of all critical Disquisitions, which tend only to the clearing up either Facts or Passages of Consequence; as also all such genealogical Discussions, as are not foreign to the Subject. — Yet as the Public is known to be very nice in Regard to those Points, great Care must be taken to admit of none, which have not sufficient Evidence in their Favour: He therefore begs of those who enter into Details of this Nature, that they would accompany them with Proofs above Conjecture. — Letters and Memoirs for this Purpose must be directed to M. *Ganeau*, Bookseller in the *Rue St. Severin*, at *Paris*, Post paid. — And those Authors who wish to be known are desired to sign their Names and Additions.

Le Chevalier de Roftain, upwards of 70 Years of Age, has been long since taking great Pains to produce a compleat History of *Chartres*; a difficult and troublesome Undertaking which has been greatly impeded by his ill State of Health, but for which he has already a very considerable Fund of Materials. — Yet discouraged by new Difficulties, which he looks on as insurmountable without new Assistances, he once more begs of the Learned, who are fully acquainted

with the *Gaulish* Antiquities, to continue the Communication of whatever may come to the Knowledge on this Subject, as he piques himself on the most scrupulous Exactness and Fidelity. — And his first Care will be to do all possible Honour to those whose Kindness may guide him in so abstruse a Path.

This large History of the *Chartrain* will be illustrated with an ample Dissertation on the *Druids*, or *Gaulish* Sages, of whom *Julius Cæsar* makes Mention in his Commentaries, and which cannot but be extremely interesting. — But as, for the entirely compleating both these Works, a great Number of Papers are necessary which were taken from the Treasure of the Cathedral Church of *Chartres*, and which Travellers of Credit declare to be at present in the University of *Oxford*; if any Lover of accurate and judicious Works, could procure the Recovery of these curious Manuscripts, the Author, who labours solely for the Glory and Honour of his Country, will not regret any Expence which may attend the so doing. — It was attempted several Times during the Tumults of Arms, which ever is a Check to Learning, But at a Time when every Thing seems quiet, both in *France* and *England*, it may be more easy to bring about.

All Memoires for the Use of this Work, are desired to be directed to *Le BRETON, Imprimeur ordinaire au Roi, Rue de la Harpe, au St. Esprit a Paris.*

From the THEATRES.

(Continued from p. 53.)

SCARCELY had this Play gone through its Course of Probation, when the other Theatre engaged the Curiosity and Conversation of the Town by presenting it with a Tragedy, which it had for two or three Seasons past expected, and which had the Patronage of some very considerable Persons in the World of Criticism. Mr. *Jones*, the Author of the new *Earl of Essex*, bred up in a mechanic Employment, in which, and for which it is reasonable to imagine his Course of Study, and Extent of Education, must have been very much confined, had nevertheless given Testi-

monies,

monies, in the poetic Way, of a Genius far beyond his Advantages. — He had been spoken of, and perhaps, with Justice, as a second *Duck*, and had, in the Country he came from, been honoured in a manner which might have exalted the most timid Humility into Vanity; that is to say, with the Approbation and Patronage of the greatest *Man*, as well as the greatest *Genius* in it. — Yet to his Honour be it recorded, he has still supported the same modest Diffidence and Doubt of himself, which he possessed before such distinguished Notice drew him from Obscurity, and brought him to the World's Acquaintance. Under these Circumstances it is scarcely to be wondered, that a dramatic Piece, by such an Author, should call for Attention; and it is with the greatest Satisfaction we recount that a Genius so promising and so extraordinary met with all the Encouragement it could possibly expect to find, and that full Audiences for eleven successive Nights ensured the Author a Reward for his Labour, equal, we hope, to his warmest Wishes.

But tho' we have the highest Esteem for the Poet, and would willingly bestow on him all the Applause he can deserve, both as a Man and as a Writer, yet we cannot lay aside our Impartiality in the Office we have assumed, of Censors of the Theatre, and therefore must proceed to Judgment on the Piece before us.

In the first Place, then, the general Story we cannot think judiciously chosen for a first Attempt in the dramatick Way. — The History of the Earl of *Essex*, however indifferently executed by Mr. *Banks*, had, nevertheless, from the Consideration of it's Reality, as well as the natural Distress arising from the Incidents in it, always had the Power strongly to affect an Audience.

Long had these Scenes, wound up with dextrous Art,
In *spight of Reason*, gain'd upon the *Heart*;
Yet Judgment scorn'd, what *Passion* had approv'd,
And the *Head* wonder'd how the *Heart* was mov'd.

Verses to Mr. Jones on the Earl of Essex.

To act strongly on the Passions is certainly one of the principal Essentials in a good Tragedy, and Mr. *Banks's* Play, however wanting it might be in Point of Language,

undoubted possessed this Advantage in an eminent Degree. — And although Language and the Advantage of poetical Ornaments certainly demand a more compleat Writer, yet the touching the Heart is by much the more popular Business, since it will generally fall out throughout the whole Survey of a theatrical Audience, that we shall find ten Persons affected by a tender or distressful Incident, to one who will be struck by a forcible Sentiment or the Beauty of a well turn'd Period. — Few have Heads, but every Man has a Heart. — This will be evident to every one who has seen *Irene* performed, without one Person in the House being affected, whilst *Trap's Abramule* has seen scarce one dry Eye in all the glittering Circle.

As the Plot is not at all altered (nor indeed would the History admit of its being so) from Mr. *Banks's*, it can have no Advantage over it in that Respect, and as it is extremely shortened from that Play, and consequently the affecting Incidents not so much dwelt upon, it has not an equal Power of leading the Heart insensibly into the Deception. — There is only one Circumstance added, and that is indeed judicious, yet is it contained only in one Speech of the Countess of *Nottingham's*, who in her aggravating Account to the Queen, of *Essex's* Behaviour on her Visit to him, after having mentioned his charging the Queen of Ingratitude to him and placing his Fall to the Account of more powerful Favourites, adds,

Nay, something too he darkly hinted at,
Of jealous Disappointment and Revenge.

An Accusation of such a Kind to a Woman of Queen *Elizabeth's* Dignity and Character, was undoubtedly the most probable to work its desired Effect, and she very naturally bursts out into the following passionate Exclamation.

Eternal Silence seal thy venom'd Lips !

What hast thou utter'd, Wretch, to rouse at once
A Whirlwind in my Soul, which roots up Pity,
And destroys my Peace ?

Ha ! he defies me then ! Audacious Traytor !

Let him this Instant to the Block be led.

And

And indeed a Circumstance like that is the only plausible Excuse that can be urged in Vindication of such an Act in a Character intended to be drawn as an amiable one.

After the Plot, we ought according to Regularity to take Notice of the Characters; but these are too strongly mark'd out both in the History and *Banks's* Play to leave Room for any Alterations in them. — Yet in Commendation to Mr. *Jones*, we think ourselves entitled to declare the Character of the Queen to be better drawn in his Play than in the old one. Her natural Pride and Earnestness to maintain a Superiority over her Nobles, which a Consciousness of the Weakness of her Sex made her ever jealous of Encroachments on, is well kept up, and her Unwillingness to forgive an Offence, whilst she would spare the Offender, makes a pleasing and natural Embarrassment. But if he has exalted her, he has as much degraded one of the most brilliant Ornaments of her Reign, the great Sir *Walter Raleigh*, and made him in Respect to his Connections with *Burleigh*, a meer *Richard's Ratcliffe*, a Tool to Malice, and Pander to Ambition.

We must next take Notice of the Language; and as this is the only Point in which the old Earl of *Essex* could be much amended, we are sorry to say that though the new one is free from the Extravagance and glaring Absurdities with which the old one is so fully fraught, yet it is far from having any thing striking either in the Diction or the Sentiment. — This first is easy and not unpleasing to the Ear, yet not harmonious, and much below the Buskin Dignity; and for the latter we should be greatly pleased if we could here entertain our Readers with a Series of Quotations, which might have given us Delight in the Collecting, and them in the perusing. — But as we have no Absurdities to point out to their Observations, neither have we any Beauties which from their Novelty or Force we can strongly recommend to their Notice. — Yet on the whole we wish to rank ourselves on the good-natured Side of the Question, and firmly believe, that if Mr. *Jones* had happened to have engaged in a new Subject, he would have produced as good, if not a more perfect Piece, and would consequently have possessed a greater Share of Merit in Regard to the Public, — Nay more, we hope that the Success of this, notwithstanding the Censure
Justice

Justice may oblige us to cast upon it, will encourage him to proceed on some Plan more truly deserving of his Pen, that he will fully perform his own voluntary Promise, and that as We

Have borne, like patient Friends, this first Essay,

His next shall thank us in a nobler way.

Prologue to *Effex*.

As to the Performance of this Play; as no less than a Player of either Sex of this Year's Date have made some Figure in it, we cannot avoid taking Notice of them in the first Place.

Queen *Elizabeth* (if any tragical Character can be said to be adapted to a Performer, whose Talents are evidently in the comic way) seems cut out for Mrs. *Bland*.—Her Person is an exceeding good one, her Action rather stiff, yet in this Part suitable to her Dignity; and her manner of traversing the Stage, as well as the affected Contempt she throws into her Countenance, make her appear the true Daughter of *Henry VIII*.—We have before observed that the Author has supported that Idea as much as possible, and it cannot be paying Mrs. *Bland* too high a Compliment to say she does it Justice; and had not her Voice the unfortunate Faculty of giving somewhat of a comic Turn to whatever she speaks, and of changing a haughty Reproof into a Kind of Sneer, we know not if the Character could be better performed; and at the worst it is only declaring that her Manner of speaking is far from bad, but that her Action is infinitely better.

There cannot perhaps be said quite so much in Favour of Mr. *Smith*, who performed the Lord *Southampton*.—His Person is well adapted to the Stage in genteel Characters, and his Voice is far from a bad one, although it has had the Disadvantage of standing throughout the principal Scenes of this Play in a Sort of Competition with the very musical one of Mr. *Barry*.—His principal Deficiency is in Point of Action. — Of this he has but little, and that little has too much of a Sameness, and consequently is not enough dictated by the Incidents and Words of his Author. However, as he is a very young Performer, Study as well as greater Practice on the Stage will give him Opportunities of amending these Faults,

Faults, and render him more capable of giving Pleasure to an Audience.—And this there is the greater Reason to expect, as he seems not wanting in Sensibility; —the parting Scene with *Effex* he was very pleasing in, and scarcely met with the Applause he he merited for his Manner of saying

—— No, I'll die with thee;

They shall not part us, *Effex*.

But whilst we are mentioning new Performers, we must not forget the Merit of the older Ones. — The Character of *Effex* is properly in Mr. *Barry's* Cast, and he performed it in a very agreeable Manner. — He appeared indeed rather too much upon the Rant in his first Scene with the Queen, and therefore rendered it too nearly on a Footing with the Second, in which he receives the Blow. — But he thoroughly made amends for this Fault by the Tendernefs of his Behaviour in the fifth Act, both in his parting with his Friend and Wife; but more especially in the latter. And the almost silent Grief he testifies when pointing towards the fainting *Rutland*, yet with his Eyes fixed on the Officer, who is tearing him from her, he says

—— Oh! look there! ——

Could bitter Anguish pierce your Heart, like mine,

You'd pity now the mortal Pangs I feel,

The Throbs that tear my vital Strings away

And rend my agonizing Soul;

can never be excelled, perhaps never imitated by any future Player.

Mrs. *Cibber's* Part is not capable of so much Exertion, as she has Power; yet her Manner of imploring Mercy from the Queen for her Husband, cannot but strongly affect her Hearers, and her raving in the distracted Speeches given to her when *Burleigh* comes to declare the Death of *Effex*, is indeed extremely great.

Mr. *Sparks* is very great throughout the Character of *Burleigh*, and Mrs. *Vincent* not disagreeable in that of *Nottingham*.

We are now come in Turn to the last of the new Plays which this Season has offered to our Observation. — The Author of the *Brothers* had many Years ago convinced the World of his Abilities as a dramatic Writer, by obliging it with

with two Pieces of that Kind, one of which has been as constantly approved as performed, and as often acted as any upon the List of acting Plays; and the other has perhaps only lain by, because it has not occurred to a Manager to revive it. — The present Subject of our Pen is not of a much later Date than the former two, but was withdrawn from the Theatre (although in Rehearsal) by the Author himself from very valuable Motives*, which had hitherto subsisted till an Occasion of rendering it a public Benefit offered itself; when the Consideration that no Act of Benevolence could be inconsistent with a good Man, induced him to bestow the Labours of his Head on the gratifying the Goodness of his Heart. — And whilst he gave Pleasure to the gayer Part of Mankind in their innocent Diversions, he still pursued the sacred Calling he has throughout his Life so happily maintained, by giving up his own Advantage from it to the *Propagating of the Gospel*.†

The Plot of this Play is very uniform, both as to Time and Place, but the Action intended as the principal One is somewhat obscure. It appears to be the Destruction of the good *Demetrius* by the malicious Machinations of the envious *Perseus*. — There is also a great Deficiency of Incident, which renders some of the Scenes too narrative, and others too diffuse. — Those Incidents which are introduced, however, are very interesting, and the Want of them in other Places gives the fuller Scope for Sentiment, of which there is a great deal. The Catastrophe breaks entirely through the Scheme of poetical Justice, the valuable Characters alone being made to suffer, and the only guilty one escaping Punishment. But what we have said on that Head in Regard to the *Gamester* will perhaps be an equal Answer in this Place; and the Author has added an Historical Epilogue for the Satisfaction of his *Readers*.

The

* Dr. *Young* had at that Time just taken Orders, and thought it not consistent with the Character of a Clergyman to be attending on the Theatre.

† The Benefit Nights of this Play were given by the Author to a public Fund for that Purpose; but the Profits of them not amounting to a full 1000*l.* the Deficiencies were made up out of his own Pocket.

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The CHARACTERS, that is to say the principal ones, are but four; the two Brothers are well drawn, and finely contrasted to each other, and well support the Description given of them by *Posthumus*.

————— They both are bright; but one
Benignly bright as Stars to Mariners;
And one a Comet, with malignant Blaze
Denouncing Ruin.

Perseus is a Character of Ambition, join'd with some Share of Merit, but overborn by Envy. — One, not contented with aspiring only, but jealous of every Rival. — His very first Speech is strongly characteristic, and happily lets us at once into his general Disposition, and the principal Motives of his Actions.

'Tis Empire! Empire! Empire! Let that Word
Make sacred all I do or can attempt!
Had I been born a Slave, I should affect it;
My Nature's fiery, and, of Course, aspires.

His first Scene with his Brother is extremely well conducted, and gives immediate Prejudice in the Minds of the Audience in Favour of *Demetrius*, at the same Time that they find the utmost Dignity and assumed Superiority shining forth in *Perseus's* Treatment of him. — The Villain is not rendered too glaring in Words, and yet is sufficiently discoverable from his Actions, and laudably differs from the bad Characters in several of our Tragedies, who are perpetually interrupting the Design and destroying the Effect of Incidents, by giving the Audience their own Characters at every Vacation from Business in the Play.

Demetrius in the abovementioned Scene, as well as in that of the Pleading before the Senate, shews the strongest Signs of a mild gentle Disposition, not to be wrought up to any Degree of Extravagance or Rage, but by the Force of strong Passions and very strong Provocations; endued with a Firmness not to be shaken but by the deepest Sense of filial Affection; and when once led to deviate from it, instantly sensible of his Fault, and eager to repair it.

Philip's Character is that of a great Man, fraught with violent Passions, and very violently agitated with their various

In-

Influence.——His Haughtiness and Dignity as a Monarch is well kept up in both his Conferences with the *Roman* Legates, whilst his Tenderness for his Sons, and the Anguish of his Heart, in consequence of their Disagreement, forces its Way in almost every Scene.

As *Erixene* is a Character which seems principally introduced for the Sake of an Under-Plot or *Episde* of Love, she has nothing very striking thrown into her Part.—Her sudden Belief of *Demetrius's* Falshood is not unnatural, but her Obstinacy in not being convinced by all his Protestations, and by the Proofs she has of his Truth, appears intended merely to bring about the Catastrophe, which is far from being either natural or just; which deviates from the History, and is a mere Stop-gap for want of other Materials.——Her killing herself to preserve her Purity after a forced Vow, unattended by any Circumstances of Violence, however suitable to the *Grecian* Virtue, give no Lesson to the present Age; and *Demetrius's* doing the same, appears, with Submission to the learned Author, but a boggling Method of destroying a Man, whom the Authority of History, which declares him to have been killed by some other Means, would not permit to survive.

The *Language* is in general easy, not so near common Conversation as to appear flat; nor so far from it as to seem unnatural.——In some Places it is very forcible, and where the Occasion calls for it, extremely rhetorical and beautiful. What can be more affecting or pathetic than *Philip's* first Address to his Sons.

————— If I must bear
Unmoved an Insult from a Stranger's Brow,
Shall not a Brother bear a Brother's Look.
Without Impatience? Whither all this tends
I'm sorry that your conscious Hearts can tell you:
Is it not most severe? Two Sons alone
Have crown'd my Bed; and they two are not Brothers.
Look here, and, from my kind Regards to you,
Copy such Looks as you should bear each other.
Why do I sigh? Do you not know, my Sons?
And if you do — O let me sigh no more!
Let these white Hairs put in a Claim to Peace!

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But the Trial of the two Brothers, and their Pleadings before their Father, are a Master-piece of Eloquence, yet seems to be in some Measure borrowed from the Contention of *Ajax* and *Ulysses* in the 13th Book of *Ovid's* *Metamorphoses*. — The Roughness and Fierceness of *Perseus* appearing in great Measure to favour of the Fierceness of an *Ajax*, and the cooler, yet more forcible Reply of *Demetrius* possessing a considerable Share of *Ulysses's* Oratory. — It has been objected by many that *Demetrius's* Defence was not sufficiently full. — The Occasion of this Objection seems to be, that Force and Eagerness have more Effect on a general Audience than calmer Reason. — But let us reply in Answer to this Objection, that *Demetrius's* Defence contains very near an hundred Lines, that his Brother's Accusation is not more, and that as this Pleading takes up not much less than half an Hour in the Performance, the Scene can neither be wished to be lengthened, nor *Perseus's* Speech to be curtailed.

In order to authorize our Readers the better to judge in this Particular, we shall lay before them the most striking Parts in both of these Speeches, and by placing the Defence of *Demetrius* in full Opposition to his Brother's Charge, let them see how far he does, or does not, vindicate himself therefrom.

PERSEUS's Introduction to his Speech is rough, but eloquent; when bid to speak, he bursts out into the following Exclamation:

Speak! 'twas with utmost Struggle I forbore:

These Chains were scarce design'd to reach my Tongue;

These Chains! for what? Are Chains for Innocence?

Not so; for see, *Demetrius* wears them too.

Fool, that I was, to tremble at vain Laws;

Nor learn from him Defiance of their Frown;

Since Innocence and Guilt are us'd alike;

Blood-thirsty Stabbers, and — their destin'd Prey;

Perseus and He — I will not call him Brother:

He wants not that Enhancement of his Guilt.

The Exordium of *Demetrius's* Speech is more cool, yet infinitely more pathetic. His Address to his Father has all the Reverence and Respect it ought to have,

My

My Father! King! and Judge! thrice awful Pow'r!
 Your Son, your Subject, and your Pris'ner, hear;
 Thrice humble State! if I have Grace of Speech,
 (Which gives, it seems Offence) be that no Crime,
 Which oft has serv'd my Country, and my King:
 Nor in my Brother let it pass for Virtue,
 That, as he is, ungracious, he would seem:
 For, oh! he wants not Art, tho' Grace may fail him.
 The wonted Aids of those that are accus'd
 Has my Accuser seiz'd. — He shed false Tears,
 That my true Sorrows might suspected flow:
 He seeks my Life, and calls me Murderer;
 And vows no Refuge can be find on Earth,
 That I may want it in a Father's Arms;
 Those Arms to which e'en Strangers fly for Safety.

PERSEUS then begins his Charge in the following Manner, and proceeds in the several Particulars, whereto we shall oppose their separate Replies, Article against Article, without regarding in what Part of *Demetrius's* Speech they may happen to fall.

P E R S E U S.

Scarce was he cool from that Embrace this Morning,
 Which you enjoin'd, and I so freely gave,
 When, holding vile, Oaths, Honour, Duty, Love,
 He fir'd our friendly Sports to martial Rage. —
 From hostile Conflict, as from Brother's Play,
 He blush'd not to invite me to his Banquet.
 I went not; and in that was I to blame?
 Think you *there* Nothing had been found but Peace,
 From whence soon after sallied armed Men?
 Think you I Nothing had to fear from *Swords*,
 When from their *Foils* I scarce escap'd with Life? —
 Or Poison might *his* Valour suit as well: —
 This pass'd — — —
 With an arm'd Rout he came to visit me.
 Did I refuse to go, a bidden Guest!
 And should I welcome *him*, a threatening Foe?
 Resenting my Refusal; — boiling for Revenge!

D E M E T R I U S.

Mark, Sir, how *Perseus*, unawares, absolves me
 From Guilt in all, by loading all with Guilt.

Did

Did I design him Poison at my Feast?
 Why then did I provoke him in the Field,
 That, as he did, he might refuse to come?
 When, angry, he refus'd, I shou'd have sooth'd
 His rais'd Resentment and deferr'd the Blow;
 Not destin'd him that Moment to my Sword,
 Which I before instructed him to shun.
 Thro' Fear of Death did he decline my Banquet?
 Could I expect Admittance then at his?
 These num'rous Pleas at Variance, overthrow
 Each other, and are Advocates for me.

P E R S E U S.

Let him who seeks to bathe in Brother's Blood,
 Not find well pleas'd the Fountain whence it flow'd:
 Let him, who shudders at a Brother's Knife,
 Find Refuge in the Bosom of a Father:
 For where else can I fly? Whom else implore?
 I have no *Romans* with their Eagle's Wings,
 To shelter me; *Demetrius* borrows those
 To mount full Rebel-high; I have their Hatred;
 And, Thanks to Heav'n, deserve it: Good *Demetrius*
 Can see your Towns and Kingdoms torn away
 By those Protectors, and ne'er lose his Temper.
 Vain are *Rome's* Hopes, while you and I survive:
 But should the Sword take me, and Age my Father,
 (Heav'n grant they leave him to the Stroke of Age)
 The Kingdom and the King, are both their own;
 A duteous loyal King, a sceptred Slave,
 A willing *Macedonian* Slave to *Rome*.

D E M E T R I U S.

— He charges me with Treason;
 If I'm a Traitor, if I league with *Rome*,
 Why did his Zeal forbear me 'till me this Hour?
 Was Treason then no Crime, 'till (as he feigns)
 I fought his Life? Dare *Perseus* hold, so much
 His Father's Welfare cheaper than his own?
 He says, I wade for Empire thro' his Blood:
 He says, I place my Confidence in *Rome*:
 Why murder him, if *Rome* will crown my Brow?
 Will then a Sceptre, dip'd in Brother's Blood,

Conciliate Love, and make my Reign secure?
False are both Charges; and he proves them false,
By placing them together.

P E R S E U S.

Rome puts forth all her Strength to crown her Minion;
Demetrius is the Burthen of her Song;
Each River, Hill, and Dale, has learnt his Name;
While elder *Perseus* in a Whisper dies.
Demetrius dies; *Demetrius* gives us Peace;
Demetrius is our God, — and wou'd be so.

D E M E T R I U S.

That I went Hostage, or Ambaffador,
Was *Philip's* high Command, not my Request:
Indeed, when there, in both those Characters,
I bore in Mind to whom I owe my Birth:
Rome's Favour followed. If it is a Crime
To be regarded, spare a Crime you caus'd;
Caus'd by your Orders and Example too.
True I'm *Rome's* Friend, while *Rome* is your Ally.
When not, this Hostage, this Ambaffador
So dear, stands forth the fiercest of her Foes.

Here surely is a sufficient Reply to all the Articles of Accusation alledged against *Demetrius*; and nothing but a Prepossession arising from the Power of *Perseus's* Story being first told, together with the Reason abovementioned can prevent it's being thought so. — It would however be a great Omission were we not to take Notice in this Place of the different Conclusions of the two Orations. *Perseus's* is strong, malevolent and artful, and terminates with an haughty Charge on the Justice of his Father should he condemn him.

Let not the Ties of Blood tie up the Hands
Of Justice; Nature's Ties are broke already:
For, who contend before you? — Your two Sons?
No; read aright, 'tis *Macedon* and *Rome*;
A well mask'd Foreigner, and your ——— only Son,
Guard of your Life, and ——— Exile of your Love.
Now, bear me to my Dungeon: What so fit
As Darkness, Chains and Death, for such a Traitor.

That of *Demetrius* is gentle, tender and affectionate, even to his Accuser; a mild Upbraiding of a Brother, rather for the

the Breach of his own Duties, than for his Injuries to him, he applies himself to him in these Words.

—— To thee, I grant, some Thanks are due ;

Not for thy Kindness, but Malignity :

Thy Character's my Friend, tho' thou my Foe.

For say, whose Temper promises most Guilt ?

Perseus, importunate, demands my Death :

I do not ask for *his* ? Ah, no, I feel

Too pow'rful Nature pleading for him *here*.

But were there no paternal Tie to bind me,

A Son of *Philip* must be dear to me.

If you, my Father, had been angry with me,

An elder Brother, a less awful *Parent*,

He should assuage you, he shou'd intercede,

Soften my Failings, and indulge my Youth :

But my Asylum drops it's Character,

I find not there my Rescue, but my Ruin.

O *Perseus* ! how I tremble as I speak !

Where is a Brother's Voice, a Brother's Eye ?

Where is the Melting of a Brother's Heart ?

Where is our awful Father's dread Command ?

Where a dear dying Mother's last Request ?

Forgot, scorn'd, hated, trodden under Foot !

Thy Heart how dead to ev'ry Call of Nature !

Unson'd, unbrother'd, nay unhumaniz'd !

Far from Affection, as thou'rt near in Blood !

Oh ! *Perseus*, *Perseus* !

We flatter ourselves that we shall not be thought to have dwelt too long on a Subject, which appears to have been the Work of a great Master, and finished to the highest Degree of his Power, and which has nevertheless seem'd either from Want of Attention in the Audience, or some other Cause, to have been passed over with a very inconsiderable Share of Applause. —— Would our Limits give us leave, we should in this Place take Notice, and almost give a Transcript of another very interesting Scene, which perhaps for Delicacy of Conduct, for Depth of Distress, and for the Power of moving the Passions, is scarcely excell'd in any of our modern Tragedies : That is to say, the Scene wherein *Philip* signs the Mandate for *Demetrius's* Death ; but as Room for that is de-

nied us, we shall content ourselves with pointing out a few more of the ornamental Parts in the Language of this Play; and in the first Place, nothing can be more picturesque than *Demetrius's* Description of a LOVER, when speaking of his own Flight, he enumerates the Advantages he shall give to his Rival. — Oh, says he,

— Shall I leave him

To gaze whole Days; to learn to read your Eye;
To study your Delights; to chide the Wind's
Too rude Approach; to bid the Ground be smooth;
To follow like your Shadow where you go;
Tread in your Steps; — perhaps to touch your Hand.
O Death! to minister in little Things;
From half a Glance to prophecy your Will,
And do it e'er well form'd in your own Mind? *Act II.*

And in another Place, speaking of himself he says,
How often have I languish'd at her Feet,
Bask'd in her Eye, and revell'd in her Smile?
How often, as she listen'd to my Vows,
Trembling and pale with Agonies of Joy,
Have I left Earth, and mounted to the Stars? *Act IV.*

Nor is the Description of a Courtier at the Beginning of the II^d. Act less striking or less beautiful.

— He's a Summer Insect

And loves the Sunshine: On his gilded Wings,
While the Scales waver, he'll fly doubtful round you;
And sing his Flatteries to all alike:
The Scales once fix'd, he'll settle on the Winner,
And swear his Pray'rs drew down the Victory.

Impartiality will not suffer us to be blind to some few Extravagancies and Falsities of Figure, which are here and there dispersed throughout this Play, as when the King mentions the Notes of Music *skimming along the Surface of his Soul*, and comparing his Heart to a *broken Instrument lying dead beneath the skilful Touch*; and *Demetrius* certainly goes a little too far, when he talks of being divided so far from *Erixene*.

That, should she call, *Demetrius* might grow old
E'er he could reach her Feet.

Quere. If she *did* call, whether *Demetrius* could hear her at that Distance? The

The ten Lines which close the IVth Act, excluding the Improbability that *Demetrius* in a Situation of so much Distress and Horror should have Time to exercise the poetic Talent he hath acquired of his Friend *Terence*, to form so many Rhimes, or even to recollect such a Simile, do moreover contain a very bad Image, since it is formed not from any Incident familiar or common in Life, nor from any well known Story in History, but from a Situation imagined *Extempore*, for no other Purpose, but to draw a Resemblance which no real One would bear to his own Case.

There may be perhaps a small Number more of such Overights as these, but the few Imperfections are so thoroughly overweighed by the Beauties, that we should not have taken Notice of them at all, had it not been to shew that the greatest we could find were merely trivial and insignificant to the main Business of dramatic Writings.

The general Moral of this Play is not extremely striking, and still less generally affecting. It is meant to shew the Distresses which may arise to a Parent from the Disagreement and Malevolence of his Children. But the Scene is laid in too high Life to be universally serviceable. — Yet are there many very great and useful Sentiments scattered in the different Parts of it.

Thus much for the Play. As to the Manner of its Performance, had we Time, and Room left us to expatiate on the particular Merits of Mr. *Garrick*, Mr. *Mossop* and Mr. *Berry* in their respective Parts in it, we could at least double what we have already said of the Play; but as we have not, let it suffice to observe, that they only seemed to strive which should do most Justice to their several Characters. As to Mr. *Mossop*, the universal Murmur which ran through the House as soon as ever he appeared in *Perseus* on the first Night, is enough to speak his Praises, since no Compliment we can pay him would be equal to that of his having been mistaken by the Generality of an Audience for Mr. *Garrick* himself; all therefore we can have to add is, that throughout the Course of his Performance he did no Disparagement to such a Mistake, though most frequently placed in full Contrast to that great Player. Mr. *Garrick* was truly in *Demetrius* what he is in every thing, a true Copyist of Nature. And

Mr. Berry shewed how much it was in his Power to maintain the Dignity of a distress'd Monarch, as well as to paint the plain, humble Sincerity of a faithful Servant.

We have before observed that *Erixene* is not in itself a Character of much Power, and therefore Miss *Bellamy* could not be expected to bestow a great deal on it; she however play'd it in a Manner far from displeasing, and must not be forgotten in her last Scene, where she discovers to *Demetrius* her Marriage with his Brother.——To this she gave all the Effect the Author could intend; and if she could not be call'd extremely great, she certainly deserved the Character of a good Performer in it.

(*The Englishman in Paris, in our next.*)

To his Grace the Duke of Dorset, on his Birth-Day, which was intended to be celebrated at My Lord Primate's Palace, 1752. By Mr. Henry Jones.

PROPITIOUS Muse, expand thy Wings,
The Rounds of ancient Years explore;
Fly, gather all the Bloom that springs
Where virtuous Heroes shone before.

The Patriot's ever honour'd Crown,
The Hero's lasting Palm sustain'd,
By pulling haughty Tyrants down,
Restoring sacred Laws profan'd;

By vindicating Britain's Night,
Where hostile Thunders wasted wide;
Where Elements enrag'd the Fight,
And Nature warr'd on *Belgia's* Side.

Firm as the World's Foundations laid,
Harmonious as the tuneful Spheres;
With manly Bosom undismay'd,
With dauntless Soul untouch'd by Fears,

Great *Sackville* stands and smiles at Fate,
With careless Eye each Terror views;
His Mind, with Fancy's Fire elate,
Serene enjoys the fav'rite Muse.

Not

Not *Philip's* Son, not *Nassau's* Sire,
On Death with nobler Scorn look'd down ;
When clad in all its dread Attire,
When arm'd with ev'ry threat'ning Frown.

Distinguish'd thus, on *Belgia's* Flood,
Amidst the foremost Sons of Fame ;
Invincible the HERO stood,
Who drew from *Hildebrand* his Name.

Illustrious *Sackville*, Freedom's Friend,
Britannia's Pride, by Fame inspir'd ;
Behold from thee a Race descend,
With all thy inborn Virtues fir'd.

O *Dorset*, form'd in Courts to shine,
Thy sacred Star no Faction stains ;
Thy Country's Wish was always thine,
Thro' three successive Monarch's Reigns.

Distinguish'd Patriot, born to bless
A grateful Land with Wisdom's Sway ;
O long *Hibernia's* Rule possess,
And oft return the joyful Day.

Ye circling Years, whose checquer'd Wings,
In various Paintings monthly glide ;
Daughters of Time, whose Presence brings
Kind Fortune's Boon, and Nature's Pride.

Let all your Influence, all your Pow'r,
Unmix'd with Storms that adverse blow,
On DORSET's Head still gently show'r,
And in his blooming Offspring glow.

Already tow'ring high, behold
Hibernia thy immortal Pride ;
The warlike Youth serenely bold,
Who firmly fought by *William's* Side.

Thy fostering Bosom never gave
A Pledge so great to *Britain's* Throne ;
In Wisdom deep, in Action brave,
And each Minerva is his own.

Haste hence, my Clio, smoothly glide,
On softest Wings sedate aspire, —
Let Wisdom's Goddess be thy Guide,
Discreet to join the natal Choir.

Amidst the Mirth which shines around,
And brightens yonder stately Dome,
Where Worth humane, and Taste abound,
And Elegance hath made her Home.

Thither thy grateful Garlands bring,
Thy richest Incense offer there, —
The breathing Tributes of the Spring,
The Produce of the Welcome Year.

The gather'd Trophies Ages yield,
The Wreaths which Statesmen, Heroes, won,
Who triumph'd in the sanguine Field,
Or in th' important Council shone.

HIBERNIA blest thy DORSET's Sway,
And long applaud a SACKVILLE's Name,
The Father's much lov'd Worth display,
And give the Son to endless Fame.

History of Periodical ESSAYS;

(Continued from P. 74.)

A D V E N T U R E R.

Nº. LIX. *Tuesday, May 29th.* — The Subject of this Essay is the general Indigence of Authors, and more especially Poetical ones; in regard to which, the Writer, after enumerating several Instances of the Poverty and Distresses

tricks of Writers of great Note, and the satyrical Sarcasms which are frequently thrown out in regard thereto, makes the following Observations.

“ Such are, says he, the ridiculous, and such the pitiable Stories related, to expose the Poverty of Poets in different Ages and Nations ; but which I am inclined to think are rather the boundless Exaggerations of Satire and Fancy, than the sober Result of Experience, and the Determination of Truth and Judgment : For the general Position may be contradicted by numerous Examples ; and it may, perhaps, appear on Reflection and Examination, that the Art is not chargeable with the Faults and Failings of its particular Professors, and that those who are indigent Poets, would have been indigent Merchants and Mechanics.

The Neglect of Economy, in which great Geniuses are supposed to have indulged themselves, has unfortunately given Authority and Justification to Carelessness and Extravagance ; inasmuch, that many a minute Rhymers has fallen into Dissipation and Drunkenness, because *Butler* and *Otway* lived and died in an Alehouse. As the *Macedonian* Courtiers mimicked the Wryness of *Alexander's* Neck, so the servile Imitators follow their Masters in all that disgraced them ; contract immoderate Debts, because *Dryden* died insolvent ; and neglect to change their Linen, because *Smith* was a Sloven. “ If I should happen to look pale, says *Horace*, all the hackney Writers in *Rome* would immediately drink Cummin to gain the same Complexion.” And I myself am acquainted with a Witling, who uses a Glass, only because *Pope* was near-sighted.

I can easily conceive, that a Mind occupied and overwhelmed with the Weight and Immensity of its own Conceptions, glancing with astonishing Rapidity from Heaven to Earth, and from Earth to Heaven, cannot willingly submit to the Dulness and Drudgery of examining the Justness and Accuracy of a Butcher's Bill. To descend from the widest and most comprehensive Views of Nature, and weigh-out Hops for a Brewing, must be invincibly disgusting to a true Genius : To be able to build imaginary Palaces of the most exquisite Architecture, but yet not to pay a Carpenter's Bill, is a cutting Mortification and Disgrace : To be ruined by pursuing
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the Precepts of Virgilian Agriculture, and by plowing classically, without attending to the wholesome Monitions of *low British Farmers*, is a Circumstance that aggravates the Failure of a Crop, to a Man who wishes to have lived in the *Augustan Age*, and despises the System of modern Husbandry.

Illustrious and numerous are the Examples, however, that may be produced of Poets, who have condescended to the Cares of Œconomy, and who have conducted their Families with all the Parsimony and Regularity of an Alderman; who have not superciliously disdained to enter into the Concerns of common Life, and to subscribe to and study certain necessary Dogma's of the Vulgar, convinced of their Utility and Expediency, and well knowing that because they are vulgar, they are, therefore, both important and true."

He then recounts various Examples of Writers in different Ages and Countries, who have enjoyed not only an easy Competency, but have even lived in Splendour and Magnificence; and concludes with the following Remark.

"It ought not, therefore, to be concluded from a few Examples to the contrary, that Poetry and Prudence are incompatible. Let those who are blest with Genius recollect, that Œconomy is the Parent of Integrity, of Liberty, and of Ease; and the beauteous Sister of Temperance, of Cheerfulness, and Health: And that Profuseness is a cruel and crafty Dæmon, that gradually involves her Followers in Dependence and Debts; that is, fetters them with *Irons that enter into their Souls*."

Nº. LX. *Saturday, June 2.* — This contains a Letter to the Author, signed SATAN, in which that well known Gentleman, after laying it down as a Maxim, that as the Destruction of Virtue and Religion is his highest Satisfaction, it is greatly his Interest for them to be promoted in the World, to give him an Opportunity of opposing them, proceeds to an historical Detail of his several Proceedings in different Ages, to pervert the Christian and revealed Religion, by promoting the Worshipping of Images, the Doctrine of the Inconnexion of Virtue with Salvation, Disputes and Controversies in regard to Mysteries, &c. — And at length complains, that the present Age is so extremely corrupted, as to deprive him of

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the great Pleasure of seducing them, which they wait not for his doing; and concludes in the following Words.

These Evils, Mr. Adventurer, Evils both in your Estimation and mine, I am afraid will continue if they cannot increase: Disputation and Scepticism flourish without my Influence, and have left no Principle for me to counteract: The Number of my Vassals is indeed greatly increased by the unsolicited Wickedness of the present Time; but this Increase is not equivalent to the Pleasure of Seduction.

If the Importance, therefore, of Christianity to Mankind, shall appear from its having busied me to subvert it, and from the Misery which I suffer in Idleness now my Purpose is unhappily effected; I hope they are not yet so obdurate in Ill, as to persist in rejecting it merely in Spite to me; and destroy themselves, only that I may not be amused by attempting their Destruction. You see, that I have sufficient Benevolence to request, that they would regard their own Interest, at least as far as it is consistent with mine; and if they refuse me, I am confident you will think they treat me with more Severity than I deserve.

Nº. LXI. *Tuesday, June 5.* — This Essay is on the generally perverted Explanation of the Word *Honour*, than which says the Writer, perhaps there is not any Word in the Language less understood; and but few that might not have been equally mistaken, without producing equal Mischief.

The following Observations which he makes on this Subject are both elegant and just.

“Honour is both a Motive and an End: As a Principle of Action it differs from Virtue only in Degree; and, therefore, necessarily includes it, as Generosity includes Justice: And as a Reward, it can be deserved only by those Actions which no other Principle can produce. To say of another that he is a Man of Honour, is at once to attribute the Principle and to confer the Reward. But in the common Acceptation of the Word, Honour, as a Principle, does not include Virtue; and, therefore, as a Reward, is frequently bestowed upon Vice. Such, indeed, is the Blindness and Vassalage of human Reason, that Men are discouraged from Virtue by the Fear of Shame, and incited to Vice by the Hope of Honour.

Honour

Honour, indeed, is always claimed in specious Terms ; but the Facts upon which the Claim is founded are often flagitiously wicked. *Lothario* arrogates the Character of a Man of Honour, for having defended a Lady who had put herself under his Protection from Insult at the Risque of Life : And *Alcator* for fulfilling an Engagement to which the Law would not have obliged him, at the Expence of Liberty. But the Champion of the Lady had first seduced her to Adultery ; and to preserve her from the Resentment of her Husband, had killed him in a Duel : And the Martyr to his Promise had paid a Sum, which should have discharged the Bill of a necessitous Tradesman, to a Gamester of Quality who had given him Credit at Cards.

Such, in the common Opinion, are Men of Honour ; and he who in certain Circumstances should abstain from Murder, Perfidy, or Ingratitude, would be avoided as reflecting Infamy upon his Company.

The Vision which follows them is picturesque and allegorical.—He makes *Opinion* keep the Entrance to the Temple of *Honour*, but she who had been originally influenc'd by *Truth*, becoming soon perverted by *Prejudice* and *Custom*, on a Complaint to *Jupiter* made by the Goddesses of the Injustice of her Proceedings, *Reason* is sent to examine her Conduct, and finding it to have been extremely corrupt, impresses a Mark of Reprobation on those who had been admitted by her from any other Path but that of *Virtue*. ‘ But, says the Author, as she could not expel them without the Concurrence of *Opinion*, she delivered them over to *Time*, to whom she knew *Opinion* had always paid great Deference, and who had generally been a Friend to *Truth*.

Time was commanded to use his Influence to procure their their Expulsion, and to persuade *Opinion* to regulate her Determinations by the Judgment of *Truth*. *Justice* also decreed, that if she persisted to execute her Office with Negligence and Caprice, under the Influence of *Prejudice*, and in Concurrence with the Absurdities of *Custom*, she should be given up to *Ridicule*, a remorseless Being, who rejoices in the Anguish which he inflicts : By him alone *Opinion* can be punished ; at the Sound of his Soudge she trembles with Apprehension ; and whenever it has been applied by the Direc-

tion

‘tion of *Justice*, *Opinion* has always become obedient to
‘*Truth*.

‘*Time*, continued my Instructor, still labours to fulfil the
‘Command of *Reason*; but though he has procured many to
‘be expelled who had been admitted, yet he has gained Ad-
‘mission for but few who have been rejected; and *Opinion* still
‘continues negligent and perverse; for as she has often felt
‘the Scourge of *Ridicule*, when it has not been deserved, the
‘Dread of it has no otherwise influenced her Conduct, than
‘by throwing her into such Confusion, that the Purposes of
‘*Reason* are sometimes involuntarily defeated.’

The Vision concludes with inculcating the following Prin-
ciple. ‘That those whom *Honour* wishes to reward, shall
‘be distinguished in the Regions of *Immortality*, to which
‘they will at length be conducted by *Time*, who will not suf-
‘fer them to be finally disappointed.’

Nº. LXII. *Saturday, June 9*. This consists of one more Let-
ter from *Misargyrus*, the Adventurer’s Jail Correspondent, con-
taining the Stories of three Persons brought into Confinement,
the first for becoming Surety for a Friend in Debt; the second
by rendering himself responsible for the Behaviour of a young
Man in Trade; and the third by a long and useless Depen-
dence on great Men.—The Stories are affecting and well
told, but will not bear Abridgment.—And the Observa-
tions deduced from them, seem more consonant with private
Humanity than publick Justice.

Nº. LXIII. *Tuesd. June 12*. This Paper turns on the
Similarity of Thoughts and Expressions of different Writers,
when treating on the same Subjects, and concludes with a
Comparison of several Passages in Mr. *Pope*’s Works with
the Expressions of some other Authors.

Nº. LXIV. LXV. and LXVI. are said to be caused by
the Essay on *Honour*, Nº. LXI. and contain the History of
a young Man of great Merit, ruin’d entirely by refusing a
Challenge from one whom he had struck for an unwarrantable
Insult.—The Story is rather too long, and the particular
Point to which it is designed to tend not sufficiently dwelt
upon.—Yet the following Letter, which was the Answer to the
Challenge, as it is very becoming of a Man of real Courage,
and contains sufficient Reasons for refusing to fight, may be
here

here inserted as a Pattern to be followed on any similar Occasion.

“S I R,

“**Y**OUR Behaviour last Night has convinced me that you are a Scoundrel; and your Letter this Morning that you are a Fool: If I should accept your Challenge, I should myself be both: I owe a Duty to GOD and to my Country, which I deem it infamous to violate; and I am entrusted with a Life, which I think cannot without Folly be staked against your's. I believe you have ruined, but you cannot degrade me: You may possibly, while you sneer over this Letter, secretly exult in your own Safety; but remember, that to prevent Assassination I have a Sword, and to chastise Insolence a Cane.”

N^o. LXVII. *Tuesday, Jan. 26.* This Essay begins with some Observations on the Multiplicity of Avocations, and the immense Circulation of Business in this Capital; from which the Writer draws the following Principle for Action.

‘In the Midst of this universal Hurry, no Man ought to be so little influenced by Example, or so void of honest Emulation, as to stand a lazy Spectator of incessant Labour; or please himself with the mean Happiness of a Drone, while the active Swarms are buzzing about him: No Man is without some Quality, by the due Application of which he might deserve well of the World; and whoever he be that has but little in his Power, should be in Haste to do that Little, lest he be confounded with him that can do nothing.

And from thence proceeds to the following Reflections.

‘They who have been accustomed to the Refinements of Science, and Multiplications of Contrivance, soon lose their Confidence in the unassisted Powers of Nature, forget the Paucity of our real Necessities, and overlook the easy Methods by which they may be supplied. It were a Speculation worthy of a philosophical Mind, to examine how much is taken away from our native Abilities, as well as added to them by artificial Expedients. We are so accustomed to give and receive Assistance, that each of us singly can do little for himself; and there is scarce any one
amongst

‘ amongst us, however contracted may be his Form of Life,
‘ who does not enjoy the Labour of a thousand Artists.

‘ But a Survey of the various Nations that inhabit the
‘ Earth will inform us, that Life may be supported with less
‘ Assistance, and that the Dexterity, which Practice, enforced
‘ by Necessity produces, is able to effect much by very scanty
‘ Means. The Nations of *Mexico* and *Peru* erected Cities
‘ and Temples without the Use of Iron; and at this Day the
‘ rude *Indian* supplies himself with all the Necessaries of
‘ Life: Sent like the Rest of Mankind naked into the World,
‘ as soon as his Parents have nursed him up to Strength, he is
‘ to provide by his own Labour for his own Support. His
‘ first Care is to find a sharp Flint among the Rocks; with
‘ this he undertakes to fell the Trees of the Forest, he
‘ shapes his Bow, heads his Arrow, builds his Cottage, and
‘ hollows his Canoe, and from that Time lives in a State of
‘ Plenty and Prosperity; he is sheltered from the Storms, he
‘ is fortified against Beasts of Prey, he is enabled to pursue the
‘ Fish of the Sea, and the Deer of the Mountains; and as
‘ he does not know, does not envy the Happiness of polished
‘ Nations, where Gold can supply the Want of Fortitude
‘ and Skill, and he whose laborious Ancestors have made
‘ him rich, may lie stretched upon a Couch, and see all the
‘ Treasures of all the Elements poured down before
‘ him.

‘ This Picture of a savage Life, if it shews how much
‘ Individuals may perform, shews likewise how much Society
‘ is to be desired: Though the Perseverance and Address of
‘ the *Indian* excite our Admiration, they nevertheless cannot
‘ procure him the Conveniences which are enjoyed by the
‘ vagrant Beggar of a civilized Country: He hunts like a
‘ wild Beast to satisfy his Hunger; and when he lies down
‘ to rest after a successful Chace, cannot pronounce himself
‘ secure against the Danger of perishing in a few Days; he
‘ is, perhaps, content with his Condition, because he knows
‘ not that a better is attainable by Man; as he that is born
‘ blind does not long for the Perception of Light, because he
‘ cannot conceive the Advantages which Light would afford
‘ him: but Hunger, Wounds, and Weariness are real Evils,
‘ though he believes them equally incident to all his Fellow-
Creatures;

‘ Creatures ; and when a Tempest compels him to lie starv-
‘ ing in his Hutt, he cannot justly be concluded equally hap-
‘ py with those whom Art has exempted from the Power of
‘ Chance, and who make the foregoing Year provide for the
‘ following.

‘ To receive and to communicate Assistance, constitutes the
‘ Happiness of human Life : Man may indeed preserve his
‘ Existence in Solitude, but can enjoy it only in Society : the
‘ greatest Understanding of an Individual, doomed to procure
‘ Food and Cloathing for himself, will barely supply him with
‘ Expedients to keep off Death from Day to Day ; but as one
‘ of a large Community performing only his Share of the com-
‘ mon Business, he gains Leisure for intellectual Pleasures, and
‘ enjoys the Happiness of Reason and Reflection.’

The Extent of the foreign Article for this Month render it impossible for us to give our Readers any Account of the *Worlds* and *Inspectors* in this Place.



LONDON Monthly MERCURY;

For JULY 1753.

Foreign Literary MEMOIRS.

Testament politique du Cardinal Alberoni.
(Continued from P. 112.)

CHAP. VIII. is on the Ministry of *Cardinal Fleury*; and begins in the following Words. — ‘ If, says the Author, at that critical Juncture when the Will of the late Emperor *Charles VI.* known by the Name of the *Pragmatic Sanction*, made all *Europe* tremble, *France* had had a Cardinal *Richlieu* for a Minister, the House of *Austria* would either have subsisted no longer otherwise than in History, or else, set on a Level with the other sovereign Houses of *Germany*, would have been entirely out of a Condition any more to enter in Rivalry with that of *Bourbon*; the *Pragmatic Sanction* itself, in the Hands of such a Minister, would have become the triumphant Instrument of that great Work; and *Charles VI.* would have produced the Destruction of his House by the very Act which he had proposed for the Establishment of its Power.’

He then proceeds to lay down in brief the Plan of Actions which he supposed would have been followed by that great Man, and sets in Opposition to them some more full Observations on the ministerial Conduct of *Cardinal Fleury* at the same Crisis of Affairs. — This latter, however, is preceded by a Character of the Cardinal, which it may not be disagreeable to our Readers to insert in this Place.

‘ The Death of *Cardinal Fleury*, says he, was necessary to undeceive *France* in regard to the unwarrantable Parallel

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‘ which

‘ which many had not blushed to make between the Minister
 ‘ of *Louis XV*, and that of *Louis XIII*. — Without any
 ‘ of those Qualifications which *Europe* justly admired in the
 ‘ latter; the former had acquired amongst the *French* at least
 ‘ an equal Reputation. This arose from a certain adroit
 ‘ Management, which by always giving Cause to those who
 ‘ endeavoured to dive into it, of imagining that they could
 ‘ not go deeper than the Outside, made them suppose he had,
 ‘ throughout the Whole, some secret Motives and Refine-
 ‘ ments capable of changing their Nature into Faults, and
 ‘ attribute to him so much the greater Art and Ability in his
 ‘ Conduct, as he seemed the less to discover them.

‘ Scarce had his Death disrobed his political Principles of
 ‘ those little Finesses with which he had covered them; scarce
 ‘ had it dispelled that Cloud of Mystery which it was so great-
 ‘ ly to his Advantage to have them seen through; than the
 ‘ Fallacy of them immediately struck the most opinionated of
 ‘ his Admirers. — They began to discover in this so boast-
 ‘ ed Ministry, only a Series of the most enormous Errors,
 ‘ and all consequent on one another. — The Acquisition of *Lor-*
 ‘ *rain*, which they had been used to look on as a Master-piece,
 ‘ now appeared to them but as the smallest Advantage they
 ‘ could expect to have reaped from the great Success of the
 ‘ War. — The underhand Treaty of *Vienna*, which had been
 ‘ qualified according to his supposed Merit whilst his Influence
 ‘ lasted, notwithstanding the Ills which had sprung from it,
 ‘ made him now as much despised as he was before hated;
 ‘ and his Ministry became as odious as it had been fatal.

‘ Cardinal *Fleury* would have been an incomparable Mini-
 ‘ ster for a small Government. — Of a gentle and moderate
 ‘ Disposition himself, he would have brought over and deter-
 ‘ mined his Prince to his Maxims, and breaking through the
 ‘ Paths of Ambition, which were beset with Danger, he
 ‘ would have excited in him a Love for Peace, which it is
 ‘ constantly the Interest of small States to support. — Pos-
 ‘ sessed of the Spirit of Order and Exactitude, capable of
 ‘ the greatest Application, and the most difficult Disquisitions,
 ‘ he would have regulated the interior Government and Po-
 ‘ lice of the Nation, and by an exact Oeconomy have
 ‘ strengthened a Power which he ought not to attempt in-
 ‘ creasing.

creasing. — But these Qualifications, which would have rendered him illustrious in his proper Station, made him absolutely unfit for the shining Post he filled, in which they changed their very Name and Nature.

Gentleness and Moderation of Disposition are Virtues in a Citizen, but Vices in a great Minister. — In a Man at the Head of the Affairs of a potent Monarchy, Boldness and Extent of Genius ought to be the first Qualities. — A gentle and moderate Spirit is, in that Case, a timid and confined one. — It lays hold on very few Opportunities, yet thinks it seizes on too many. — It is long-sighted only in Regard to the Difficulties of an Undertaking, and its Diffidence bars up the Way, not only to its Hopes, but its Pretensions. — A Spirit of Order and Exactitude is that of a Subaltern. — It follows well the Plan which goes before it; but, entirely incapable of correcting or extending it, much less of new forming it, or laying down another according to Events, it is as much embarrassed by any Excess of good Fortune which it did not hope for, as by a Series of Disgraces which it did not expect.

The Need which *France* stood in of Peace, at the Time that Cardinal *Fleury* was called to the Ministry, required a Minister incapable of carrying on a War; and in this Respect he was the Man they wanted: for it would be hard to refuse him Talents, in such Situations as they could be turned to Advantage; but the Condition in which the Dukes of *Orleans* and *Bourbon* had left the Kingdom, required a Minister whose pacific Character should be founded only on the Superiority of his Genius for Peace; which was not at all the Case with Cardinal *Fleury*. — The Ministry which *France* had need of, was one of those Heads formed for the Government of States, with whom Prudence is a Gift of Nature, developed only by Custom and the Knowledge of Affairs. — One of those creative Spirits, whom an unbounded Penetration renders Master of every Subject which they have to manage, and causes not only to go beyond the Models left by their Predecessors, but to trace out future Paths for those who shall come after them. — The Cardinal, on the contrary, was a Soul stamped in the common Mold; subjected to Method and Regularity. — Possessing

‘selling nothing but by Acquisition, and strongly prejudiced
 ‘that every thing should come that Way; looking on a great
 ‘*Rotaine* and close Attention to the most trifling Things, as the
 ‘highest Degree of Perfection, and placing no Difference, but
 ‘in the Title, between the Office of a great Minister, and
 ‘that of one of his principal Secretaries.’

After having set forth in a very full View, the Defects of
 this Minister in the Conduct of Affairs, at Home, and in
 the Management of the War, both in *Germany* and in *Italy* :
 He concludes the Chapter as follows.

‘He appears the very same Man, only more develloped, in
 ‘the War of *Spain* with *England*. His Conduct, impene-
 ‘trable to those who seek for deep Views, or expect to find
 ‘Prudence in it, presents to the unprejudiced Eye, only the
 ‘bare and evident Expression of his Weakness and Incapacity.
 ‘Never could there offer a more favourable Opportunity of
 ‘repressing and humbling the Pride of the *English*. — The
 ‘*Dutch*, prepossessed in the Opinion, that the War, on the
 ‘Side of *Spain*, would always be on the Defensive, would
 ‘have taken no Umbrage at the powerful Assistances which
 ‘*France* might have given her. — The Diminution of the
 ‘Marine of both Crowns would have set them at ease, in re-
 ‘gard to the united Endeavours in that Point; and they
 ‘might have made themselves superior to these *Masters of the*
 ‘*Ocean*, before they were aware that they could even be
 ‘equal to them. — It must however be confessed, that
 ‘it was a Fault to have suffered such a Decline in the Ma-
 ‘rine. — Yet the Cardinal looked on the maintaining
 ‘the Reputation which he had acquired of a great Minister,
 ‘to be of more Consequence to the Nation, than the Fruits
 ‘of a Confession, which would have been detrimental to
 ‘that Character. — Divided between the Necessity of
 ‘assisting *Spain*, and the Desire of avoiding an Expence
 ‘which must be the Consequence of so doing; he dared not
 ‘determine either Way, and thought he did Wonders in
 ‘keeping even between both. — He knew that two
 ‘Squadrons of Men of War had set sail from the *English*
 ‘Ports, to attack the Establishments of *Spain* in both Seas;
 ‘and at the same Time that he was giving out at the Court
 ‘of *London*, that the King his Master would never permit the
English

‘ *English* to make Conquests in the New World, he fully
 ‘ evinced by his Actions that he should keep up the most
 ‘ exact Neutrality. — The taking of *Porto-bello* enraged
 ‘ him; he renewed his Remonstrances, yet did not the *Eng-*
 ‘ *lish* Fleet the less proceed towards *Carthagena*. And had
 ‘ this Key of the *Spanish West-Indies* fallen into the Hands
 ‘ of the *English*, there is no Doubt but that, after having
 ‘ left Mankind to suppose that he had foreseen it would do
 ‘ so, he would have dissuaded the King from taking Part in
 ‘ a War which would not answer the Expence. As this was
 ‘ the very Advice which he gave after the first Piece of ill Suc-
 ‘ cess in his auxiliary War in *Germany*.

‘ He lived too long for the Allies of *France*, and died very
 ‘ a *propos* for her. — Very little affected for *her* Glory,
 ‘ and insensible to *their* Dangers, he was frequently igno-
 ‘ rant of their common Interests, and almost always sacri-
 ‘ ficed them either to his Inclinations or Prejudices. He de-
 ‘ served the Hatred of the King his Master, whose Reign has
 ‘ been rendered more difficult by his Faults, and his Con-
 ‘ tempt in Proportion to the Honour he left him of repairing
 ‘ them.’

Chap. IX. contains Observations on the Pragmatic Sanction
 of *Charles VI.* — He begins with drawing a Parallel be-
 tween the Wills of *Charles II.* of *Spain*, and the Emperor
Charles VI. in the following Words.

‘ The different Fate which attended the Will of the Em-
 ‘ peror *Charles VI.* and that of *Charles II.* King of *Spain*,
 ‘ is the most striking Monument to convey to Posterity an
 ‘ Idea of the prodigious Increase of Power of the House of
 ‘ *Austria*. — It is in vain to look for the Reasons of a Dispa-
 ‘ rity so contrary to what ought naturally to have been ex-
 ‘ pected, in the Necessity of the Ballance. After having at-
 ‘ tentively considered how much is added to the Power of
 ‘ either of the rival Houses, by the Elevation of one of its
 ‘ Princes to the Throne of *Spain*; after having examined
 ‘ what Importance it is of to the Ballance, that the House
 ‘ of *Lorrain* rather than that of *Bavaria* should fill the Im-
 ‘ perial Throne, or that the Daughter of the Emperor *Jo-*
 ‘ *seph*, rather than that of *Charles*, should enjoy the Suc-
 ‘ cession of their common Family; the most subtle and deep;

‘ *est* Policy is obliged to confess, that something stronger than
 ‘ human Prudence, that a Fatality, whose Springs of Action
 ‘ are unknown to it, have given to the two several Dispositi-
 ‘ ons, a Success so contrary to what they seem’d to deserve.

‘ Law and Justice were for the Will of *Charles II.* that of
 ‘ *Charles VI.* was contrary to both, and injured a great Num-
 ‘ ber of Co-heirs, and Pretenders on the best of Titles.—
 ‘ Yet the first rais’d the greatest Part of *Europe* in Arms
 ‘ against it, and after a long and bloody War, acquired no
 ‘ other Force than what the Powers who had opposed it were
 ‘ willing to allow it; whilst the latter has been accepted,
 ‘ sworn to, and guaranteed by the very Powers, whom Law,
 ‘ Equity, and their own Interests urged to declare against it.

‘ *Charles II.* had from his Ancestors, the Right either of
 ‘ Succession or Conquest to all the Kingdoms and Estates of
 ‘ the *Spanish* Monarchy; two Titles of Property the most
 ‘ authentic and most respected among Princes.—*Charles VI.*
 ‘ was but the Tenant of his *German* Territories, and had
 ‘ no other Title to the rest than that of a meer tolerated
 ‘ Succession.—The same Law which placed *Charles II.*
 ‘ and his Ancestors on the Throne of *Spain*, appointed the
 ‘ Son of *France*, whom he nominated in his Will, to succeed
 ‘ him in it.—The Law which gave to *Charles VI.* and his
 ‘ Predecessors the greatest Part of their Estates, was ex-
 ‘ pressly against the Succession of his Daughter, to whom
 ‘ his Will conveyed them.—He could not call her to the
 ‘ Possession of them, but by making a new Law, which
 ‘ must invalidate the old one, and consequently take from
 ‘ himself the only Title whereby he possessed them.—In
 ‘ short, *Charles II.* disposed only of what belong’d entirely
 ‘ to himself, in favour of his rightful Heir; and *Charles VI.*
 ‘ gave the Possession of what was not his own, to an Heir
 ‘ who had no Kind of Right to succeed to it.—Yet *Charles*
 ‘ *II.*’s Disposal of Affairs was rejected with an high Hand,
 ‘ and *Charles VI.* saw *his* received as the Basis of that System
 ‘ of *Europe* which it seem’d to overturn.’

He then proceeds to examine the Pragmatic Sanction in
 Regard to the View of aggrandizing the House of *Austria*:
 and lays down a Plan, whereby he imagines that Design
 might have been more perfectly brought about.—The Basis
 of this Plan is the making amends to those Powers whose

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Pretensions were prejudiced by the Succession of the Daughter of *Charles VI.* by annexing to the great Body of the Imperial Possessions, the adjacent Territories of several of them, and giving them as Equivalents much larger Dominions from those Lands which are farther detached from it.—He proposes to exchange with the Elector of *Bavaria*, for the Duchy and Palatinate of *Bavaria*, the Duchies of *Luxemburg*, *Limbourg*, *Brabant* and upper *Guedres*, together with the Counties of *Hainault*, *Namur*, *Alost*, and Part of *Flanders*, under the Title of King of *Austrasia*, and with the Rank of Elector, either of *Burgundy*, or Palatine of the lower *Rhine*, the Duchy of *Juliers*, the Country of *Meurs*, and that Part of the Archbishoprick of *Cologne*, and the Dutchy of *Cleves*, on this Side the *Rhine*. *Munster*, *Paderborn*, and *Osnaburg*, were to have formed, together with the Dutchy of *Westphalia*, and the other Dependencies of the Archbishopric of *Cologne* beyond the *Rhine*, a new ecclesiastical Electorate more powerful than the ancient one of *Cologne*, but under the same Name. — The King of *Prussia*, to receive the Dukedom of *Bergues*, as an Equivalent for what he was to give up on this Side the *Rhine*, and to have the Succession of *East Frizeland* and all *Mecklenburg*, assured to him for his Renunciation of his Rights to *Silesia*. The Duke of *Mecklenburg* being to have the Dutchie of *Courland* and *Semigalie*, guaranteed to him by the Court of *Russia*. — And lastly two new Electorates to be formed in Favour of the *Landgrave* of *Hesse Cassel* and the Duke of *Wirtemberg*; the Succession of *Saxe Luxemburg* to be confirmed to the House of *Hanover*, and that of *Poland* to the *Saxon* Family.

‘ This Plan, adds he, not less brilliant, and far more solid than that of the Pragmatic Sanction, would have had neither so great nor so numerous Obstacles to it as that. — It would have made of the *Austrian* Succession, a domestic Affair of the Empire, which the other made the Affair of all *Europe*. It would have preserved to the Emperor all his Advantages, by giving him only to deal with the Dyets in which he was omnipotent — Whereas the other drew him from his principal Strength, and deprived him of his greatest Resources, by obliging him to negotiate in Courts, where the House of *Bourbon* stood in

' Ballance to his Credit.—By following the one Design,
 ' this Prince had only to conciliate himself to his old Friends;
 ' according to the other, he was to acquire for Protectors
 ' his most determined Enemies.—The one required only
 ' an Alteration in the *Germanic* Body, so much the easier to
 ' bring about, so much the easier to maintain, as it was more
 ' or less advantageous to each of the Members separately, as
 ' well as serviceable to the Whole.—The other required
 ' of the Princes of the Empire a free and unrecompensed Ab-
 ' juration of their nearest Interests, and was to find a Con-
 ' currence to it in these Powers whom it was most to the In-
 ' terest of to oppose it.—In the last Design the Emperor af-
 ' fronted the whole *Germanic* Body, by overturning its funda-
 ' mental Laws, despising the Opposition of its Princes, and
 ' holding their Resentments so light. He insulted it, by seek-
 ' ing out of the Empire Guarantees of the Promise he re-
 ' quired of it, and yet was to do all this with Impunity. By
 ' the Conduct which the other Plan prescribed him, he would
 ' have laid the whole *Germanic* Body under Obligations to him,
 ' at the same Time that he obtained therefrom all he could
 ' require of it.—The Air of Father and Friend, with which
 ' he might have spoken, would have been so much the better
 ' taken of him as had long in vain been wished to assume it.
 ' —The Acceptance of his Will was the Effect of his Ad-
 ' dress in leading their Minds naturally to it; and the Em-
 ' pire who would have adopted it, would of itself have be-
 ' come the Guarantee of it.—The Disposition of *Ferdin-*
 ' *and I.* and the Agreements thereto of *Ferdinand II.* would
 ' would have been solemnly disannulled.—The Legatee
 ' of *Charles VI.* would have reunited all the Rights of her
 ' Coheirs and Pretenders, would have entered with their
 ' Consent, and would have had for the Support of her Right,
 ' the Assistance of those who alone could dispute it with her.'

The tenth Chapter is intended to prove, that the Empe-
 ror *Charles VI.* did not do in *Italy* all that he might have done
 for the Advantage of his Successor.—After consider-
 ing all the Views of *Charles VI.* in the Light of Attempts
 towards universal Monarchy, he proceeds thus.

' The Emperor *Charles VI.* lost, after the Treaty of the
 ' *Quadruple Alliance*, an Opportunity of raising his House

to the highest Point of Power it was susceptible of.——
 The King of *England*, solely busied with the Care of settling himself upon the Throne, was blind to the Aggrandizement of his Ally.——His Eyes were fixt only on *Spain*, then very warm in favour of the Pretender, and without considering that the Emperor must become a Protector of the *Stuart* Family as soon as ever his Interest agreed with the granting such Assistance to it, thought he was strengthening himself in the Acquisition he procured for him.——
 The Duke Regent, who sacrificed, either to his own Resentments or some other private Views, the Interests of the House of *Bourbon*, was disposed to look on the Aggrandizement of the Emperor with Eyes of Satisfaction, as an enfeebling of the Power of *Spain*.——The Duke of *Savoy*, who thought of nothing less than becoming a Maritime Power, would have received with Joy any other Equivalent for *Sicily* as well as *Sardinia*, provided it would have given him the Title of King.——And *Spain*, abandoned by her Ally, who was even declared her Enemy, would not have had more Attention paid to her Opposition against the Equivalent than the Exchange.

If the Emperor, uniting *Sardinia* to the two *Sicilies*, had given to the Duke of *Savoy* two Thirds of the *Milanese* with the Title of King of *Lombardy*, and presented the other Third, together with *Mantua*, to the *Venetians*, by way of Equivalent for the Portion of *Dalmatia* and *Istria*, which they might have given up to him, perhaps by turning all his Forces against the *Turk*, he might have entirely weigh'd down the Scale, before *Europe* had Time to think of taking Care to preserve the Ballance.——Prince *Eugene*, whose Interest it was made, by the Promise of the Sovereignty of *Transilvania*, not to content himself with the bare Glory of Conquest, would have driven out and pursued the Infidel, whom he had taken upon him to engage with.——*Dalmatia*, together with *Servia* and *Bosnia* would have been reunited to the Kingdom of *Hungary*.——*Greece* would have become the Fruit of the succeeding War.——And *Charles VI.* made Master of the *Levant*, would have lived to have no one Wish left for his Successor, but for an Opportunity of sending back the *Ottoman* into *Asia*.

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The next Chapter is a Series of Considerations on the several States of *Italy*, and of their Interest, as well in Regard to their several Princes as to the House of *Bourbon*.

Chapter XII. contains an Examination of Marthal *Belisle's* Plan of enlarging the Imperial Domains, and of the Conduct of the War in *Germany*: This Chapter is extremely long and contains a great Number of particular Details, Observations of the Errors of the Designs which were prosecuted, and Plans laid down for a more successful Method of acting; but the principal Part of them are little more than a Repetition of what he had before said in a more general Manner in the IXth Chapter.

The thirteenth Chapter is on the Ballance of *Europe*, and a Disquisition of what Weight the Germanic Body is of in that Ballance. — He first endeavours to prove the Reality of the Ballance, the Design of which he attributes solely to the extensive Genius of Cardinal *Richlieu*. — ‘This able Minister, says he, renewed the old Clamour, in regard to the Power and Ambition of the House of *Austria*; deduced terrible Consequences from the Subjection of the Princes of the Empire; shewed that the Liberty of *Europe* was strongly attached to that of *Germany*; and sought, even in the North, for wherewithal to fill the Ballance which he had placed in the Hands of the King his Master. — It is to that powerful Genius, we owe that constant Harmony which forms, as one may say, of all *Europe*, one State divided amongst the several Branches of the same Family. — To him the different Courts stand indebted for the several Relations they maintain with one another. — From him it is that *Europe* holds the Idea of a Counterpoise, to any Power which should dare attempt its Subjection, and the Assurance of having within herself the Protectors and Guarantees of her Liberty. — In short, it is to him the Ballance of *Europe* owes its Birth.’

‘The Abuse, proceeds he, which the late *Austrian* Emperors have made of this great Word, the Ballance of *Europe*, has set many Politicians on the Disbelief of it's Reality. — They look on it only as an Outcry of Alarm, made use of by *Leopold* and *Joseph*, in Agreement with *William* III. to raise up Enemies to *France*. They imagine that the

‘Diffi-

‘ Difficulties in the Undertaking of an universal Monarchy, are
 ‘ all deducible either from the Constitution and particular
 ‘ Powers of such several States, or from the Moderation,
 ‘ perhaps the Meanness of Talents of the more powerful Mo-
 ‘ narchs. — They maintain that *Louis XIV.* could he have
 ‘ added to his reproachable Ambition, the Capacity of a
 ‘ *Gustavus*: — Or *William III.* had his Policy been crowned
 ‘ with the good Fortune of an *Edward III.* would either of
 ‘ them have attained the Mark which *Charles V.* had in View.
 ‘ — They pretend that a second *Peter*, should such an
 ‘ one arise in *Russia*, will bring *Germany*, as well as the
 ‘ North, into Subjection under him: And lastly, they main-
 ‘ tain, that *Europe* never will be free till another *Charlemaine*
 ‘ appears; and that a *Charles XII.* upon the Throne of *France*
 ‘ would have been, in *Europe*, what *Cyrus* and *Alexander* were
 ‘ in *Asia*.’

The Cardinal then proceeds to evince the Reality and Ne-
 cessity of the Ballance, from the Effects of it, in the several
 Wars which have happened since the first Establishment of it,
 and goes on as follows.

‘ The Ballance of *Europe* depends not on the Constancy or
 ‘ Fidelity of its Powers in keeping themselves in the same
 ‘ Scale wherein they were originally placed. — In this
 ‘ Light it would indeed be a mere *Chimera*, a fair Specula-
 ‘ tion, but without any Reality. — No; it signifies very
 ‘ little, whether it is a King of *Sweden* or of *Denmark*, the
 ‘ Republic of *Venice* or that of *Genoa*, the King of *Portugal* or
 ‘ the King of *Sardinia*, who shall declare for one or other
 ‘ Party. — Each State must guide its Politics upon
 ‘ Events, and they for the most Part depend on Fortune
 ‘ solely. — In the last War the King of the two *Sicilies*
 ‘ stood neuter, altho’ according to the general System, he
 ‘ ought to have had a considerable Share in the War. —
 ‘ But the Neutrality of *Portugal* maintained the Counter-
 ‘ poise. The King of *Prussia* withdrew from the Proceed-
 ‘ ings of *Francfort*, but his Retreat was made up by *Russia*,
 ‘ who offered itself as Mediatrix, and drew *France* from her
 ‘ Uneasiness, in regard to her Engagements with her Ene-
 ‘ mies. — In short, as it is impossible, according to the
 ‘ State of *Europe* for above a Century past, but that the Ad-
 ‘ vantages

* vantages of one Power must be of Disadvantage to some
 * other nearly its equal, let the Wheel turn as it will, it can
 * do nothing but displace the Names.

* It never entered into the Idea of the Ballance of *Europe*,
 * that *France* was to stand alone a Counterpoise to all the
 * other Powers: For which Reason it is absurd to object to its
 * Reality, the Increase of Power which it has received by its
 * Union with *Spain*. — 'Tis certain Cardinal *Richlieu* built
 * upon the perpetual Alliance of *Sweden*; that he never once
 * suspected that *Russia* could ever come into the Number of
 * the Powers interested in the general System. — That he
 * depended on the Abilities of his Successors never to give
 * *England* any Share in it. — And that he could not fore-
 * tel that the Dukes of *Savoy* would ever make a Figure su-
 * perior to the other Powers of *Italy*. — Now the Declen-
 * sion of *Sweden*, together with the Aggrandisement of *Russia*,
 * and that of the King of *Sardinia*, have made a considerable
 * Alteration in his Plan. — The Power of *Spain* has barely
 * been sufficient to recover the Ballance from the Shock which
 * it received, and the two Crowns united have still Need for
 * all those Resorts which were necessary to preserve the one
 * singly.

He goes on from hence to give a general View of the System
 and Interests of the Germanic Body, explains the par-
 ticular Ballance of the States of *Germany* amongst them-
 selves, and after shewing that it is the Business of the Ger-
 manic Body to concern itself in every Dispute between the
 House of *Austria* and *Bourbon*, whenever *Germany* is likely to
 become the Scene of it; and setting forth the Impracticabi-
 lity of any Design which *France* might have towards an
 universal Monarchy, and that the View of that House is
 only to assert a Primacy in *Europe*, he proceeds as follows.

* The Maritime Powers support the House of *Austria* against
 * that of *Bourbon*, and would give the Primacy to her. — The
 * *Dutch* in order to keep *France* at a Distance, whom they
 * like much better for an Ally than a Neighbour; and the *En-*
 * *glish* from a Desire of having no new Rivals at Sea, of mak-
 * ing themselves Masters of the Wealth of the *Indies*, and of
 * enjoying solely the best Part of the Commerce both of the

* new

new and old World. — It is of little Importance to them whether the *Germanic* Body be free or under Subjection: The former would not sell the fewer of their Spices into *Germany*, nor the latter be less Masters of the Sea. — The one will consent to every thing to have the Trade of the Low Countries in their Hands, and the other will refuse nothing, provided they have but *Ostend* and *Newport* yielded to them, and that *Dunkirk* remains demolished. — *Russia* will do every thing in her Power to lay the Empire under the Necessity of asking her Assistance — She will not ever suffer it to be oppressed either by the House of *Bourbon* or of *Austria*, but would be delighted to have it in her Power to deliver it from the despotic Sway of both, to bring it in Subjection to her own. — The Example of *Gustavus Adolphus* is a valuable Pattern to the *Muscovite*.

The House of *Austria* can engage with that of *Bourbon* on an equal Footing, only by the Help of her Allies. And she does it with as much Dignity as Superiority, when she is supported by the *Germanic* Body. — Her principal Estates, the Centre of her Power, are at one Extremity of *Germany*. When she engages in a War with *France*, and the Empire stands Neuter, she ravages the Circles by the Passage of her Troops. — If it declares in her Favour, she ruins them by Winter Quarters. — If against her, she knows not what to do. — She has no Rank or Consideration in *Europe*; but in as much as the Imperial Crown sits on the Head of her Chief. The Freedom of the *Germanic* Body restrains, humbles and exhausts her; its Subjection would produce her Grandeur, Power and Wealth. — What then can we conclude from all these Truths, but that the *Germanic* Body ought to have the greatest Distrust of *Russia*, found no Expectations on the Maritime Powers, and apprehend every thing from the House of *Austria*.

The Subject of the next Chapter is the Nature, Grandeur, and Causes of Declension of the *Dutch*.

The Spirit of Theory, begins this Author, is no less dangerous in Policy than in Philosophy, and it is giving entirely Way to it, to attempt reducing the Progress of a conquering Nation to any innate Principles. — There is

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as much Rashness in seeking for the Causes of the Grandeur and Declension of the Romans in the Constitution of their State, as there would be in attributing to the Reign of Cyrus the overthrow of the Persian Empire, or in deducing the Victories of Issus and Arbela, the Cowardice of Taxile, and the Defeat of Porus, to the Constitution of the Kingdom of Macedon. — Rome did more for its Aggrandisement during the Reign of one of her Kings, than in an hundred of its first Consulates: Augustus, Germanicus, Trajan, and Aurelius, led the Roman Arms with the most glorious Success into Countries unknown to the Scipios, to Cæsar, or to Pompey.

There was neither in the Laws of Numa, nor in the military Discipline of the Kings and Consuls, any thing which could be a Reason for the Retreat of Brennus and Porfenna; that the terrible Hannibal should know better how to conquer than to turn his Conquests to Advantage. That Carthage should refuse the good Fortune of her General; that the Consul, Claudius Nero, should be the most happy in his Imprudence; and that having escaped the Spies of Hannibal, he should not be discovered by those of Hamilcar. — The Avarice of Perseus, and his incredible Cowardice; the foolish Presumption of Antiochus; the good Fortune of Lucullus and Sylla; and the ill Stars of Mithridates, have no other Causes but the Disposition of Providence. — Every Epoque in the Roman Greatness is a Decree of Fate. Cæsar might have been no more than a Gracchus, and Scipio proved a Cæsar, if Pompey had lived either a Century sooner or not at all. — The Jealousy of the elder Fabius would have formed of the Conqueror of Hannibal, the Oppressor of the Republic, if, younger by some Lustra, the old Man could have concealed, under the Name of Emulation, the black Envy which devoured him: Or if he could have lived long enough to have laid an Obstacle in the Way of the Triumph of Africanus, or rendered him suspected, and acquired a Support from the Senate of that rigorous Account which he insisted on his Antagonist's being called to, in regard to the Conduct of a War, which he could not forgive him for having happily ended.

Rome,

' *Rome*, ever governed by Kings, would have had need only
 ' of two or three Princes of the Taste and Genius of *Tullus*,
 ' to be borne with Rapidity to that Point of Power, which
 ' she did not arrive at till many Centuries after under her Con-
 ' suls. — With several *Numas*, she would have re-
 ' mained in a quiet Mediocrity, and all the Ardour and Im-
 ' petuosity of her Consuls, would have produced only her
 ' Subjection, or her Ruin, if she had had Neighbours more
 ' powerful than herself. — Chance conducted her Con-
 ' quests, and her Policy was regulated from Day to Day, on
 ' Acquisitions which she could neither have foreseen nor
 ' hoped for. — The Banditti, whereof she was the Asy-
 ' lum, became so many peaceful Men under *Numa*: The
 ' warlike Genius of *Tullus* recalled them to their ancient In-
 ' clinations. — The first *Tarquin* made them industrious.
 ' A Successor of the same Character would have fixed the
 ' Alteration and the Violence of a Tyrant, would have left
 ' only a Nation of Mechanics for *Brutus* to have form'd into
 ' a Republic.

' It is only bewildering ourselves to enter into Arguments,
 ' upon the why it did not happen thus. — It is in vain that
 ' Policy employs itself on such wonderful Revolutions. —
 ' There needs a constant Agreement between the Alterations
 ' which any State undergoes, and it's Constitution. —
 ' The incessant Aggrandizement of *Rome*, altho' sometimes
 ' a Monarchy, and sometimes a Republic, at some Periods
 ' under despotic Power, and at others a mere Anarchy, leaves
 ' Blanks in Speculation, which cannot be filled up by the
 ' most subtle Genius's, but at the Expence of Justice and
 ' Veracity. — Like Comets, whose Causes we are ig-
 ' norant of, and still more so of what becomes of them after
 ' their Disappearance, great Empires are Phænomena, which
 ' Chance, or rather Providencé, gives us to wonder at. —
 ' Events, wherein human Prudence has not the least Share,
 ' are Æras rather than Consequences, and it is History alone
 ' which can give a just Detail of the Causes of the Grandeur
 ' and Declension of those States, whose most trifling Æras
 ' are Prodigies. — But it is not the same with a State
 ' formed, as one may say, by Force of Arms, on a Plan laid
 ' down before-hand, and increased in a methodical Progref-
 ' sion,

‘ sion, such as that of the United Provinces ; like publick
 ‘ Edifices, whose Augmentations are formed on the Dimen-
 ‘ sions of the first Design, and their Height proportioned to the
 ‘ Quality of the Foundations, their Irregularities or Hea-
 ‘ viness, are Consequences of the Fault of the first Architect,
 ‘ or of the little Attention paid to his Designs by those who
 ‘ followed him. — A State of this Kind can undergo no
 ‘ Shock, nor receive any considerable Stroke, whereof the
 ‘ Reason will not be deducible, either from the Deficiency
 ‘ of it’s Constitution, or the Inattention of the Administra-
 ‘ tors to those Rules which it laid down for them to fol-
 ‘ low.’

He then proceeds with proving the Fallacy of imagining
 it necessary, that the Decline of a State must immediately
 follow its Attainment to the highest Point of Greatness which
 it can arrive at. This he evinces by several Instances, and
 shews that the Declension of the *Dutch* is not to be suppos’d
 beginning in the Year 1672, notwithstanding the very small
 Opposition they were then able to make to the Forces of
Louis XIV. — He endeavours to prove that their Jealousy
 of *France*, and their chusing rather to have the *Spaniard* for
 their Barrier, is a great Defect in their original Constitution ;
 that they have greatly added to this Fault by their Alliance
 with the House of *Austria*, and the Necessity they have laid
 themselves under of engaging in every Quarrel between that
 and the House *Bourbon* ; and that they are at this Time
 very much on the Decline. — He then proceeds to the
 following Account of their first Establishment, from which he
 afterwards deduced all the several Defects in their Admini-
 stration since.

‘ History gives no Instance of a State so rich in Proportion
 ‘ to its Extent as that of *Holland* has been ; and yet there
 ‘ never was any which Nature has seem’d less to design for
 ‘ being so. — Scarcely do the seven Provinces produce
 ‘ Corn enough for the Bread of the Workmen which the public
 ‘ Works require to be perpetually maintained. — They
 ‘ have neither Mines nor Quarries : No Vines, and as little
 ‘ of any other Kind of Vegetables to supply their Place.
 ‘ — The Dairy and the Potters Clay is all they furnish
 ‘ for their Inhabitants, and the only staple Commodities they
 ‘ can

can put into Trade.—They have not a single Port more than barely tolerable, and could not all together furnish out sufficient for the building of a Fishing Boat. There undoubtedly needed a Concurrence of many singular Circumstances, to bring into the Hands of such a State the Commerce of *Europe*, and indeed that of the whole World. But these singular Circumstances met at the Time of its Foundation.

One half of *Europe* was still in a State of Barbarity, and the other torn to pieces by Civil Wars, or possessed by the Dæmon of Reformation, when, in a little Corner of the World, hitherto scarcely known, an Handful of Men driven to Despair by a Tyrant, set up the Standard of Liberty.—The Unhappy, in every Nation where Trouble and Persecution reign'd, fled for Protection to the new Republic.—The Inquisition which *Charles V.* established in *Germany*, the Faggots which *Henry II.* lighted up in *France*, and the Missionaries which Queen *Mary* supported in *England*, furnished it with an immense Multitude of Refugees, whom the Unfruitfulness and small Extent of the Country quickly reduc'd to the finding out Expedients not to perish with Hunger and Distress.—*Lisbon*, *Cadiz* and *Anvers* were then the principal Places of Commerce in *Europe*, and they were all under the same Sovereign, whose Power and Ambition made him the Object of general Jealousy and Hatred, and who was more especially the natural Enemy of the rising Commonwealth, the ancient Tyrant from which it had revolted.—Assisted by their natural Courage, and that Industry which the Impossibility of living by any other Means, inspired them with, the Republicans became eager Corsairs; they had nothing to lose, and every Thing to gain by this dangerous Profession.—It was not long before they became terrible to the Spaniards and Portuguese, and formed a Marine at their Expence. — The Weakness of *Spain* daily emboldened them to form still more considerable Armaments, whilst the Favour of those Powers which alone were capable of keeping them within Bounds, inspired them with the Desire of Conquest.—*France* and *England*, who saw no farther than the enfeebling and Humiliation of their common Enemy in the Progress of the Republic, assisted them in the ensuring to

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‘ themselves

‘ themselves those Spoils which they thought not worth the
 ‘ sharing, because they were unacquainted with their Value.
 ‘ Thus the Republicans established their footing wherever
 ‘ they thought fit to carry their Arms. They were fixt in
 ‘ their Acquisitions before they had even excited Jealousy, and
 ‘ their Protectors were surpriz’d, after the Truce with their
 ‘ old Master, to see those, who had only to preserve them-
 ‘ selves become Lords of the Sea and Commerce.’

‘ There was no doubt, adds he in another Place, that,
 ‘ after the general Peace, those Powers who were capable of
 ‘ Trade, would apply themselves with redoubled Ardor there-
 ‘ to.——To oppose the Progress of them all, would have
 ‘ been forcing them to conspire the Ruin of the Common-
 ‘ wealth.——It was necessary therefore to choose between them.
 ‘ —To hold as Enemies those from whom the Republic had
 ‘ to expect the greatest Obstinacy, and to reconcile herself,
 ‘ by different Means, to those whom it was not impossible
 ‘ to satisfy with Trifles.’

He then goes on to shew, that according to these Princi-
 ples the *English* must be perpetual Enemies and Rivals to the
 States of *Holland*, and that the *French* might at a small Ex-
 pence have been made their firm Allies.

In Regard to the Part the *Dutch* bore in the Revolution,
 he says, and concludes this Chapter in the following Words.

‘ Whether it was from Resentment against *France*, or thro’
 ‘ a blind Affection for the Prince of *Orange*, it is certain that
 ‘ the States put a Stop to those Troubles in *England*, which it
 ‘ was highly the Interest of the Republic to foment.——By
 ‘ assisting their Stadtholder only so far as was necessary to pre-
 ‘ vent him from sinking, they would have restored to her the
 ‘ Empire of the Sea and of Commerce, and have delivered her
 ‘ for a long Time from a Rival, who certainly would make use
 ‘ of every Artifice to supplant her.——Instead of this they se-
 ‘ conded him with all the Forces of the Republic, and the
 ‘ *English* expected to be very well paid for the Honour they
 ‘ had done her in receiving her Stadtholder for their King.
 ‘ ———If we pursue with Attention the Course of this im-
 ‘ prudent Alliance, it will appear that every Period of it is re-
 ‘ lative to the Aggrandizement of *England*, at the Expence of
 ‘ the United Provinces.——The Trade of the former is

‘ now

‘ now greatly superior to that of the latter both in *China*, *Persia*
 ‘ and *India*.——The Island of *Sumatra* produces it greater
 ‘ Profit than they derive from *Java*. The *English* Ships are as
 ‘ well received as those of the States in the Ports of *Molucca*.
 ‘ ——The *Guinea* Coast contains more *English* Forts than
 ‘ *Dutch* Compting Houses.——Scarce is the Flag of the
 ‘ Republic known in the Seas of the new World, which that
 ‘ of *England* fully traverses.——In most of the Wars with
 ‘ *France* or *Spain*, the *Dutch* sacrifice, to the Passion or Interests
 ‘ of their Allies, their Commerce in the two Kingdoms, and
 ‘ yet cannot obtain Leave to share in that of *England*.

‘ Yet the *East India* Company has now the same Expences
 ‘ as formerly to support for the Preservation of its Establish-
 ‘ ments.——It purchases still, at the same Price, those Spices
 ‘ which it now sells at an Abatement. It is at equal Expence
 ‘ for its Markets in a Part of *Europe*, as it was heretofore in
 ‘ furnishing the whole World. From its Community of In-
 ‘ terests with the House of *Austria* and *England*, the Republic
 ‘ frequently expends in *Germany*, *Italy*, and the *Austrian Ne-*
 ‘ *therlands*, larger Sums than the whole Produce of her Trade.
 ‘ — Every Year, during the War, has taken somewhat from
 ‘ the Coffers filled in happier Times, and from the Credit they
 ‘ had established.——The many Millions remitted to the
 ‘ Queen of *Hungary*, the *German* Princes and the King of
 ‘ *Sardinia* have brought them to the Bottom.——Their
 ‘ Decrease could be no longer concealed.——They felt
 ‘ the Approach of a Load they know not how to bear, and
 ‘ like sick Persons, who flatter themselves with finding some
 ‘ Relief by changing of their Posture, they hop’d their Situa-
 ‘ tion would be mended by a Change of Government.’

The next Chapter contains a Dissertation on the Policy of
Barneveldt, and the general Constitution of the United Pro-
 vinces, with Considerations on the late Revolutions in Regard
 to the Stadtholdership. And the XVIth Chapter, which
 concludes the Work, consists of a general Idea of the Nor-
 thern States, and their particular Ballance.—With some
 Considerations on the Interests of *Poland* and *Courland*.—But
 as we have already made this Abstract rather longer than we
 chose to have done, we shall be excused from giving any fur-
 ther Account of these two Chapters, which relate only to

the private Interests of the States they treat of, and have no great Connection with that of *Europe* in general.

This Book, whether the Work of Cardinal *Alberoni* or any other Person, contains many deep Reflections and curious Observations in Policy. — The Writer however seems to be extremely sanguine in his own Schemes, and much more capable of distinguishing the Defects of other Systems of Politics, than of laying down a more rational or more practicable Plan of Action.

A Dissertation on the ancient Juncture of England to France, which carried the Prize at the Academy of Sciences, Belles Lettres, and Arts at Amiens, in 1751. By M. Desmarest — 1 Vol. 12mo. Amiens, 1753.

That the Surface of our Globe has undergone various and repeated Changes and Revolutions, there are numberless Proofs scattered every where about; and those very People who deny the Existence of such Revolutions, are daily treading under their Feet the most convincing Monuments of them. — This Part of Philosophy, at the same Time that it presents us with the most pleasing Subjects for the Exercise of our Curiosity, leads to such Disquisitions as may become of public Benefit and Advantage. — M. *Desmarest* has in this Dissertation employed himself in digesting the several Proofs of what Revolution could have separated *England* from the *Gallie* Continent. — In this Examination, he has Recourse to all those Testimonies, which History and Philosophy together were able to afford him for the Establishment of his Opinion. After considering his Subject, under the two most general Points of View, viz. the Existence of the Isthmus at first, and the Destruction of it afterwards: He from thence draws a natural Division of his Work into two Parts. — In the first, he sets forth those Proofs of the Existence of the Isthmus, which History and Philosophy afford us. — And in the second, he endeavours to shew by what Operation in Nature this Neck of Land has given Way to the Streight which now subsists betwixt *Dover* and *Calais*.

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The first Part begins with a preliminary Discourse, the principal Design of which is, to prove that the ancient Writers have not transmitted to us any positive Evidence of the Existence of such an Isthmus. — Neither *Pitheas* who opened the Way thro' this Strait, nor the *Phœnicians*, who were the first that traded to the *Casiterides*, that is, the *Britannic Isles*, tell us any thing about it; nor are *Cæsar*, and other Historians who have had Occasion to speak of *England*, been less silent on that Head. — *M. Desmarest* shews, that the two Passages, the one of *Tacitus*, and the other of *Dion Cassius*, which seem to insinuate that the ancient *Greeks* and *Romans* doubted whether *England* was an Island, rather prove their Ignorance in regard to the real State of the Places they treat of, than convey any Tradition of the Existence of the Isthmus. — Nor does he lay any greater Stress on what *Servius* advances in his Comment, on the *et toto divisos orbe Britannos* of *Virgil*. He looks upon this accidental Commentary, as those Lights, which darting rapidly into the Dark, leave only the greater Obscurity after their Disappearance. — The modern Authors who have spoke of this Juncture, do not even found their Opinion on any positive Monument furnished by History. — From whence it results, that it is in vain to search for any written Testimonies in regard to the Existence of the Isthmus.

But if History furnishes our Author with nothing clear or certain, he is attentive to lay hold on every Insight which he could obtain from certain universally acknowledged Facts, to establish the Existence of this Neck of Land. — The ancient *Celts*, and the People who formed Establishments in *England*, have a certain Appearance of Resemblance to each other in their Language, Manners, Customs, and Inclinations, which discover the same Original in both. — Yet *Cæsar* and *Tacitus* seem to have adopted the absurd Opinion, which supposes the ancient *Britons* to have sprung from the Bosom of the Earth. — *M. Desmarest* is led to believe, that the Difficulty of conceiving how Colonies of *Celts* could make way into *England*, supposing the Streight open, gave birth to this System. — For if they are *Celts*, and that we cannot grant them to have sprung out of the Soil itself, must they not naturally establish the Isthmus, which

a clear Passage open to the Colonies which were dispersed in *Gaul*.

Not only the Men of those early Times were unable to make their Passage; as they had not then the necessary Helps for so doing: but the noxious Animals, such as Wolves, &c. could not find their Way to this detached Spot of Ground, either by swimming across the Sea, or by embarking on Flakes of Ice, in the Manner that the White Bears make their Descent in *Iceland*. — They must therefore necessarily have a free Passage, and the Supposition of an Isthmus opens one for them as well as for the Men.

The Author has set forth the Absurdity of having Recourse to supernatural Methods for the Peopling of Islands, either with Men or other Animals; since such as are so peopled are constantly in the Neighbourhood of some Continent, and it is reasonable to imagine, that they made Part thereof: For which Reason, there can be no Impropriety in bringing, as an Argument in Favour of the Existence of the Isthmus, the Impossibility of peopling *England*, with Men or other Animals, in the more distant Times. — Which Proof M. *Desmarest* supports by some very forcible Reflections, the Hints of which are deducible from History.

The ancient *Britons*, altho' *Celts* as well as the Inhabitants of *Gaul*, had nevertheless no Intercourse or Commerce with them. — *Cæsar* could obtain no Information of the *Gaulish* Merchants in regard to the Ports of *England*. *Tacitus*, *Strabo*, and *Pomponius Mela*, represent the *Britons* as Barbarians. — Why this Disunion? — If the *Celts* had sent Colonies into *England*, would they not have preserved their Commerce by the same Methods which opened them a Passage into this supposed Island? M. *Desmarest*, supposes that the ancient *Britons*, who had found their Way into *England* by Means of the Isthmus, had been thus separated from the Commerce of the *Gauls* by the same Accident which had made an Island of their Habitation. — That being thus become Islanders, they had no Idea of any Thing beyond the Limits of their own Place of dwelling. — That they had even need of the Information of the *Phœnicians* to acquaint them that they were not the only People in the World. — And lastly, that the Commerce of these *Phœnicians* centered

centered the Industry of the *Britons* to their own Island, &c.—Nay, this Author even turns to a Proof of the Existence and Destruction of this Isthmus, the very Deficiency of Testimonies in regard to it; it being, he says, extremely reasonable to suppose, that these People, surrounded with Water, and separated from the rest of Mankind, should not retain even the Remembrance of an Event which rendered them Barbarians.

M. *Desmarets* lays hold on this Glimpse of Truth, and this Light which historical Monuments furnish, only to pass therefrom to the fuller Daylight which Philosophy and Geography cast on this interesting Event.——He finds the most authentic Witnesses in his Favour dispersed on the Shores of the Streights, and thro' the whole Extent of the Channel on one Side, and of the *German* Ocean on the other. — He enters into a very circumstantial Detail in order to present his Readers with a topographical Idea of the Places, taken from the *Neptune Francois* and Dr. *Halley's* Chart: From whence it results, that in a Length of 153 Leagues, the Sides of a Channel of 30 Leagues over, come so close as to form a Streight of only eight.——The Pass of *Calais* taking up little more than a fourth Part of the Breadth of the Opening of the Channel towards the Ocean.——He determines in like Manner the Declivity of the Ground at Bottom of the two Seas on either Side of the Pass of *Calais*; and finds that the Depth of the Sea in the Streight is but the fifth, sixth, seventh, and eighth Part of certain successive Depths determined and rendered sensible on the Chart which accompanies this Dissertation.——So that the Bottom of the Channel opposite to *Calais*, supposing it to be left dry, would form, and does actually form under the Water which covers it, an Elevation of 620 Feet above the Bottom of the open Sea towards the *Atlantic* Ocean at a Distance of 153 Leagues, and of 200 Feet above the Body of the *German* Ocean at a Distance of 80 Leagues.——The Whole of this Detail is rendered sensible by a very easy Calculation, and by Plans and a Section of the Ground both of the Channel and of the *German* Ocean, drawn by M. *Buache*, of the Academy of Sciences, engraven with great Accuracy, and extremely well coloured.

M. *Desmarez* looks not on the Nearness of the Coasts, and the successive Declivity of the Ground, to the East and West of the Streight, as the only Proofs of the ancient Union of *England* with the *Continent*; the Disposition and Nature of the *Strata* of Earth on the Banks of *Calais* and *Dover*, seem to him to add a greater Degree of Certainty to his Opinion. — These *Strata* of Earth being the same towards *Dover* and towards *Calais*, seem, says he, to bear a kind of distinctive Character, which points out the different Parts of somewhat originally united, for they preserve the Marks of a Formation in every Respect similar, and, as one may say, apparently formed in the same Mould.

It may be objected that the Streight might have been formed by a natural Valley, which would have opened a free Passage to the Water. — M. *Desmarez*, who sets this Objection in its fullest Light, replies, that the successive Increase of Height in the Bottom of the Sea towards the Streight, shews that it was not the original Intent of Nature to form a Valley there. — He adds, that if the Streight had been formed by a Valley, there would have been observed an insensible Declivity in the Coasts of *Dover* and *Calais*, and an evident Tendency in the parallel *Strata* of Stone and Earth which form the Height of the *Calais* Coast, to take a regular Curvity in their Passage under the Water, and to rejoin the correspondent ones at *Dover*. On the contrary, the Break of the Continent is sudden, and seems to speak the Effects of an Eruption, and the Work of the Sea. These Reflections are strongly supported by the Author with a rational Description of M. *Buache's* Charts, which, as we have before taken Notice, accompany this his Dissertation. And he concludes this first Part, by pointing out as a corroborating Proof, a Chain of Mountains which begins to form itself in the *Artois*, and which is continued in *England* exactly in the Direction of the Neck of Land which he supposes to have heretofore formed the Isthmus, and now the Streight.

M. *Desmarez* sets forth in his second Part, the Mechanism or Operation whereby he supposes the Isthmus to have been carried away. — He observes at first, that the Revolutions which happen in our Globe are the Effects of general Agents which move the whole Mass of Water in the Ocean. —

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He then proceeds to shew the particular Circumstances which in the present Case increase the Force of these Oscillations.

The first Circumstance he takes Notice of, is the narrow Space presented by the Opening of the Channel to the Tides which come from the open Sea; and he proves from many well known and indisputable Facts, how much this Disposition of the Places contribute towards increasing the Action of the Waves, and enters on this Occasion into an Examination of the Reason why the Tide rises so high in the Channel and round the *English* Coasts.

The second Circumstance is the perpendicular Height of the Sides of the Isthmus, which must have presented to the Waves a Surface from 80 to 200 Feet of direct Elevation.

The third Circumstance is the Violence of the Wind, which insinuating itself into the Mouth of the Channel with the whole Velocity it had acquired from the Extent of open Sea it had passed through, met with a Channel insensibly narrowing, and which must therefore condense it from the Disposition of its Coasts. — The western Winds, which are extremely violent and durable on these Shores, are moreover in the full Direction of the Course of the Channel.

After having established all those Agents which could have any considerable Effect in this Mechanism, which he adopts for the Means of destroying the *Isthmus*, the Author takes Notice of the different Facts which seem to demonstrate in an authentic Manner that the Sea has been encroaching in all Times and in several Places, but more especially about this Streight, on the Coasts. — He remarks more particularly from the Observations of *John Sumner*, that the Plain of *Romney Marsh* appears to be a Kind of Deposit, where the greatest Part of the Wrecks of this Isthmus have been accumulated, by the Current which conveyed them thither. — And lastly, he discovers in the Streight of *Calais* two distinct Characteristics of the Breach; the first is its Direction from East to West, a Situation which he proves to be favourable thereto from an Examination of the local Agents. The second is the respective Configuration of the Coasts, which shews a Correspondence of Angles, such as may be observed
in

in the Banks of a Canal formed by running Waters. These Angles he describes from the *Neptune Francois*.

M. *Desmarest* then explains the Mechanism, whereby he supposes the Neck of Land to have been carried away.—— He makes a proper Application of the several concurrent Agents, whereof he sets forth the Ascendant and Energy by Reason and Facts.—— He does not allow that this Neck of Land was carried away by the Eruption of a Volcano, as we have Reason to suspect in regard to the Streights of *Sicily*.—— The Bottom of this Pass is too uniform and too deep to have been the Seat of a Volcano.—— ‘A Volcano, moreover, adds M. *Desmarest*, which by its Explosions could have removed an Isthmus of this Breadth and Extent; would have produced a terrible Devastation for a great Way round it, and have left such frightful Testimonials of the Catastrophe, as would by their Remarkableness have sav’d the Trouble of a Disquisition of this Kind.’—— He then proceeds to his own Opinion, which is, that it was undermined and wash’d away gradually by the continual Action of the Waves on the Coasts of the Isthmus. This he supports by a Calculation of the regular Progress of the Sea’s Action, founded on an Observation of Mr. *Salmon* at *Tresport*; and by a Series of forcible and conspicuous Arguments, which carry much Weight in regard to the Point in Hand, but which would suffer very greatly by any Abstract.

MEMOIRS on the interior Structure of the Earth. By Mr. *Elias Bertrand*, Member of the Royal Academy of Sciences and Belles Letters at Berlin. 8 Vol. 1vo. Zurich.

The Publick is already indebted to this Author for several ingenious Tracts both in *French* and *Latin*, published in diverse foreign Journals.—— The Work before us contains a great Number of Facts and Arguments, a clear Abridgment of what has been said by other Writers on the Subject, together with several new and curious Observations.—— It consists of three several Memoirs.—— The first contains an Account of the principal Phænomena which relate to the interior Structure of the Earth; and the second an Examination of the principal Hypotheses formed to give a Reason for these

these Phænomena. — The third is made up of a great many exceedingly simple yet pleasing Observations, tending towards the Explanation of these Opinions and of his own.

In the first Memoir, he takes Notice that the Inside of the Globe, as well under the Seas as the Continents, is composed of parallel Beds of different Materials and Thickneses, wherein the Laws of Gravity are by no Means observed, but the Occasions and Wants of the Earth and its Inhabitants. — That the Mountains are formed by the Elevation of these Beds, and the Valleys by their Abasement or Obliquity; and that these Valleys have the same Correspondence to the Mountains which surround them, that a winding River has to its Banks.

That withinside of these Mountains are Grottos, Caverns and Conduits, for the Circulation of Air and Water.

That these general and united Beds or Layers are composed of various Fossils, Earths, Boles, Sulphurs, Bitumina, Minerals, Metals, Stones of all Sorts, and figured Stones of different Shapes and Substances. — That amongst these figured Stones are found, at all Depths, the Impressions of Animals and Plants, and fossil Shells of various Sorts, which bear the most perfect Resemblance to the marine ones. — And that, moreover, there are frequently to be met with amongst them Heaps of Bones, some of which appear in a natural State, and others seem as if they had been calcined.

In the second Memoir he takes Notice of and makes his Objections to all the several Hypotheses proposed for giving a Reason of this actual State of the Earth; but as the most remarkable ones are those of M. de Buffon and Dr. Woodward, we shall content ourselves with what he says in regard to them.

According to the first of these Writers, a Comet falling obliquely on the Sun, removed it out of its Place, and detach'd from it about a 630th Part of its Substance to form the Planets of. — Out of this liquid and inflammable Matter were formed by Attraction several Globes, which by Means of their rotatory Motion, presently became *oblate Spheroids*, whose polar Diameters were the shortest. Thick

pours surrounded the Earth, which, falling back upon it, covered all over with Water. These Waters, by the Means of a double Motion, must have accumulated Heaps of the earthy Matter in Form of Beds, at first about the Equator, and afterwards in different Places. From whence proceed the larger Mountains, thus grown by little and little out of the very Bosom of the Deep.——The smaller Mountains were the Effect of irregular Motions, variously combined.——This Earth thus quite uncovered by a long Course of Time, became hard, and, in its drying, formed Fissures or Breaks which intersect the general Layers in all Kinds of Directions.

To these Suppositions Mr. *Bertrand* replies, that they are contrary to the evident Novelty of the Earth, and to the *Mosaic* Account of the Creation.——He also observes, that the Motion of the Waters could not form any great Masses, because one Wave must destroy what was formed by another, and what had been brought by one must have been washed away by the next. That this indeed might produce thin *Strata*, but never could form large, general and concentric Layers.——He moreover demands, why the same Causes do not now produce the same Effect? And how these Kind of Motions could form conic or pyramidal Mountains? and lastly, denies that the highest Mountains lie under the Equator, which must be the Case according to M. *de Buffon's* System.

The Author of these Memoirs, insists moreover, and with Reason, on the exact Proportion which is observable, as well in the interior as exterior Surface of the Earth; a Proportion, says he, wise and determined with the greatest Degree of Exactness, and which could never be the Effect of fortuitous Motions.——He points out the just Proportions which there are in particular in the Lakes and Rivers of *Switzerland*, and between the Mountains and Waters which issue therefrom. And lastly observes, that in this System no Reason is given for the Origin of Caverns, which are notwithstanding so necessary in the Globe; for the Fissures produced by the drying of the Earth could never be sufficient to account for the Formation of these Caverns.

Dr.

Dr. *Woodward*, full of the highest Respect for Revelation, was willing to establish his System on the *Mosaic Deluge*.

—— He supposes that the Center of the Earth was filled with a Globe of Water. ——— That the outer Coat of it, was by some Means or other softened and broke, and that all Bodies, excepting those of Animals and Vegetables, were dissolved: That these several Kinds of Matter jumbled together during the Deluge, at length precipitated, and formed a Globe for the Reception of the Waters; in which Globe they disposed themselves in various Beds or Layers, wherein are found buried the Relicts of Plants and Animals. ——— That these Beds hardened, and that God raised up some of them in order to form Mountains and Valleys.

This System, says Mr. *Bertrand*, altho' supported by several Authors, has been strongly opposed by many others. — The Dissolution of the hardest Marbles and Metals, whilst Animals, and even the most delicate Vegetables were preserved, is incomprehensible. — This Hypothesis requires a Series of Suppositions and Miracles, which demand the immediate Action of the Deity. — It calls for a new Creation; for there can be no natural Cause assigned, which, from the Precipitation of dissolved Matter, could have formed this central Globe, or caused the Waters to have retired into their present Form.

In the very Beginning of the third Memoire, the Author gives Notice, that he does not propose laying down any Hypothesis entirely free from Objection, but only giving such an Explanation of Appearances, as may be liable to the fewest Difficulties.

He then proceeds to enumerate the following Consequences, which he imagines result naturally from the Phænomena themselves. — 1. That the figured Fossils, Shells, &c. have the same Original with the Beds in which they are contained at all Depths; that is to say, the Creation itself. ——— 2. That if we consider attentively the strange Assemblage and Separation of these supposed Marine Bodies, and their prodigious Quantities in certain Places, we cannot easily conceive them to have been placed there by the Sea. ——— 3. That there are Remains of Animals and Vegetables

tables which are found in thin Layers, independent of the general *Strata*, and which have not had the same Origin as those *Strata*; and that these are the Effect of some Accident posterior to the Creation. ——— 4. That the Connection, Symmetry, and general Correspondence of the Mountains, prove them to have been all formed at a Time. ——— 5. And lastly, that the Agreement of the general Structure of the Globe with the Necessities of its Inhabitants, is a Proof that it cannot be a Work formed without Design, but rather the Result of an infinite Goodness and Wisdom.

In order to account for the actual State of the Earth, the Author has a Regard to three different Epochas, which he says are too often confounded, *viz.* the Creation, the Deluge, and particular Accidents.

He supposes the Earth to have been originally covered with Water, under which were formed the general and concentric *Strata*. ——— That the heaving up of certain Points of these *Strata* gave Room for the Elevation of the Mountains and lowering of the Valleys, and also for the Fissures and Caverns; and that every Thing which is found in the primitive and original *Strata* was formed in them. — According to him, the Fossil Shells, as well as every other figured Body, which is to be met with in the unbroken, and, as he calls them, *Virgin Strata*, have the same Origin with the *Stratum*, which, being strongly connected with all the rest of the Globe, could have been formed only at the Creation.

In order to give the greater Probability to this Assertion, for it is the Whole that he stands up for, he observes, that there are an infinite Number of regular Bodies found in the Bowels of the Earth; such as Salts, Marcasites, Crystals, Stalagmites, Stalactites, &c. and adds, that there are a great many of these Fossil Marine Bodies, which have nothing analogous to them found in the Sea, and that are always of the same Substance with the Bed wherein they are found, whether Ore, Crystal, Stone, Marble, &c. and that the Insides of many unopened Fossil Bivalves are found frequently filled with little Shells, *Asteria*, &c. which could not get there unless formed originally within them.

But to what Purpose, may it be asked, is this deceitful Resemblance, if these Fossils are not of Marine Origin? To

this

this Mr. *Bertrand* replies, Who can pretend to give a Reason for every Thing which God has done? May not the Deity have created this Variety of Fossils, to throw a Diversity into the Earth, as well as into the rest of the Creation, to make his Power admired, and to form a more continued Chain between the Animal, Vegetable, and Mineral Kingdom? And concludes this Article in the following Words, 'Let us, says he, freely philosophize, it is the Privilege of our Reason; but let us at the same Time maintain the highest Respect for Revelation.——What Right have we to set up our own Conjectures in Preference to the Determinations of those divine Men, who, without intending to teach us a System of Nature, have given us great Light into her Mysteries?'

He then proceeds to shew the Possibility that many Alterations might have happened in our Globe by the universal Deluge, and that a great Variety of Accidents since, such as the Motion of the Sea, the shifting of its Banks, Earthquakes, the Labour of Man, the Devastation of Time, and the daily Formation of various Fossils *de novo*, have caused an Alteration both in the exterior and interior Face of the Globe.

To these three Memoirs is annexed a Letter to *M. Formey*, containing an Examination of the *Tellamed* System of the Diminution of the Seas, and of Mr. *Sulzer's* Theory on the Origin of Mountains, in opposition to the one, and favouring the other.——He only disputes some few Propositions of the Theory; he does not believe, for Instance, that the Deposits left by Rivers are so considerable as Mr. *Sulzer* imagines, nor that there are many, or any very large Mountains, which owe their Origin to Earthquakes. *Ant. Lazarus Moro*, whom *Bertrand* quotes from, supposes them the Cause of the Formation of all Mountains.——A single Reflection however will overthrow this Hypothesis;—which is, that the natural Effect of those Materials, which by their Effervescence or Inflammation could produce Shocks like those caused by Gunpowder, must be equal in every Direction. For which Reason an Effort, which could have lifted up the enormous Masses of these long Chains of Mountains, united as they are to one another, and forming but one Body, must have had

had Power to give a Motion to the whole Earth; and could it be supposed to remove the Earth but a few Lines out of its Place, the Effect of such a Removal must necessarily have been an entire Destruction of the Whole, both interior and exterior Structure of it.

A DISSERTATION on the Principle of a Minimum in Action; with an Examination of the Objections made by Professor Koenig against that Principle. By M. Euler, Director of the Royal Academy of Sciences and Belles Letters, at Berlin. 1 Vol. 8vo. Berlin. 1753.

As this Book gives an Account of the Subject which caused the famous Controversy between M. *Maupertuis* * and M. *Voltaire*; (the latter having strongly espoused the Cause of Professor *Koenig*) and altho' written professedly on one Side of the Question, sets forth the Objections made thereto by the other, we hope the following Abstract of it will not be unacceptable to our Readers.

This Work is divided into two Parts. The first is called a Dissertation on the Principle of a *Minimum*. And the second an Examination of Professor *Koenig's* Objections.

In the first, the Author begins with asserting to M. *Maupertuis* the first Discovery of this Principle; and sets forth the Absurdity of *Koenig's* refusing to him the Honour of inventing a Principle which he has declared to be false; or of charging it with Fallacy, at the same Time that he claims the Invention of it for his favourite Authors. 'It is a thing,

says

* The Original Cause of this Dispute was Professor *Koenig's* declaring the Discovery of the *Minima Actio*, not to belong to M. *Maupertuis*, but to have been taken from several other Writers, and more especially from a Fragment of a Letter, attributed to *Leibnitz* and published in the *Acta Lipsiensia*. — On Account of which M. *Koenig*, in a Dissertation published in the said *Acta Eruditorum Lipsiensia* for the Month of *March*, 1751, attacked M. *Maupertuis* in a very violent Manner as a Plagiary from *Leibnitz* and some of his Adherents; and at the same Time produces a great many Objections against the System, with an Intent to prove it false and ill-grounded, and to have no real Foundation in Nature. — How far it has since proceeded, the irreconcilable Enmity it has caused between M. *Maupertuis* and M. *Voltaire*, the Part the King of *Prussia* has taken in the Affair in Favour of the former, and the Consequence of it to the latter, the Public is already sufficiently informed of.

‘ says he, surely worth taking Notice of, that a Partisan of
 ‘ *Leibnitz* should have laid us at the same Time under the
 ‘ double Obligation of proving that the *Minima Actio* is true,
 ‘ and that it is not *Leibnitz*’s. This was a singular Piece of
 ‘ Address of M. *Koenig*. Some he endeavoured to persuade
 ‘ into the Opinion that M. *Maupertuis*’ Principle was a mere
 ‘ Chimera; and those whom he could not bring into this
 ‘ Opinion he strove to convince that the Principle was *Leib-*
 ‘ *nitz*’s. But he has succeeded no better in one Part of his
 ‘ Assertion than in the other.” What it is that M. *Mauper-*
tuis lays Claim to the Invention of will be seen in the follow-
 ing Words, with which Professor *Euler* begins his Work.

‘ If, says he, the Question was, which of the Philoso-
 ‘ phers first conceived the Idea, that Nature in all her Ope-
 ‘ rations pursues the easiest Method, or, what comes to the
 ‘ same Thing, causes the least Expence, it would certainly be
 ‘ ridiculous for any of the Moderns to lay Claim to that Ho-
 ‘ nour.—For the most ancient Philosophers have already ac-
 ‘ knowledged that Nature does nothing in vain; which fully
 ‘ agrees with the smallest Expence; for if Nature was at
 ‘ any superfluous Expence, there could be no Doubt but that
 ‘ she did something in vain. — *Aristotle* makes frequent
 ‘ Mention of this Maxim, yet seems rather to have derived it
 ‘ from his Predecessors than to have broached it himself,
 ‘ and it afterwards made so much Progress in the Schools;
 ‘ that, till *Descartes* dated to reject it, it was looked upon as
 ‘ one of the first Precepts of Philosophy. — Therefore when
 ‘ M. *Koenig* objects *Malbranche*, *S’Gravesande*, *Wolff* and
 ‘ some others to us, as having said, that Nature always
 ‘ followed the most easy Paths, or employed the least Expence
 ‘ in her Operations, we not only declare ourselves entirely
 ‘ of his Opinion, but even grant that he might have named a
 ‘ much greater Number who have done so. — Our illustrious
 ‘ President never pretended that no one had ever thought of
 ‘ this Law before him, but is extremely willing to give up
 ‘ that Honour, such as it is, to those others, whom M. *Koenig*
 ‘ has thought deserving of it.

‘ The Point, then, is not to find out who first said that
 ‘ there was such a Law in Nature, but who was the first
 ‘ that set forth this Law in a clear Light; and determinel

' that Nature spares not only sometimes, but always, and in all
 ' her Operations; and this we deny with the greatest Jus-
 ' tice that any other has done before our illustrious President.
 ' We shall easily grant that several Writers have acknow-
 ' ledged this Law in the general, but done it with so much
 ' Obscurity, as to leave entirely unknown what it is that
 ' Nature spares. — We even allow that in certain of her
 ' Operations, some Authors have known what a *Minimum*
 ' was; but then it has been only in such particular Cases,
 ' that it could never be applied to any other Case; or, at
 ' least, there was no apparent Method for the applying it. —
 ' But altho' this first Piece of Knowledge is highly deserving
 ' of Commendation, and ought to be looked on as having
 ' opened the Way to more extensive Reflections, as our
 ' Knowledge naturally rises but by Degrees from the more
 ' particular to the more general, yet, as we here consider
 ' the universal Force of Nature, which extends itself to all
 ' her Operations, no Part of this System can be attributed to
 ' one which subsists only in particular Cases. — And we may
 ' justly say, that he who has determined in all the Opera-
 ' tions of Nature what is a *Minimum*, has discovered the In-
 ' tent of Nature in such Operations; wherein consists the
 ' highest Degree of Knowledge. — Now it is certain that
 ' no body, before M. *Maupertuis*, has been able to pretend
 ' to this Discovery — And by this alone, that he has clearly
 ' set forth this universal Law, it is evident that the Glory of
 ' the first Invention is his Due; for how can he be supposed
 ' to have taken that from another, which no one before him
 ' had ever assumed the Knowledge of.'

He then proceeds to shew what had been supposed or
 known in Regard to this Point, before M. *Maupertuis*. —
 And altho' the old Philosophers and Followers of *Aristotle*
 had established it as a Law, that Nature took the shortest
 Course in all her Operations, yet have they not explained
 any Phænomenon from it. — A Right Line is the shortest
 between two Points; and *Ptolemy* indeed assigns it as a Cause
 for the Rays of Light coming to us in such a Direction. —
 But as that happens only when those Rays pass through an
 homogeneous Medium, this Explanation is too much limited
 to deserve any Attention, — And as there is scarce any
 other

Motion in Nature in a Right-Line, it is sufficiently evident that it is not the shortest Route which Nature affects. Other Philosophers have maintained, that as on the Surface of a Sphere the Arcs of a great Circle are the shortest Distances between two Points, therefore the Circular Motion of the celestial Bodies demonstrate the same Design in Nature. However, this Opinion has since been fully exploded by the Discovery that the Orbits of the Planets are not circular, but that they move in Curves of the most transcendent Kind. The Reflection of Light being performed in the shortest Tract possible, stands in Favour of the Maxim, but the Refraction of it is entirely opposed thereto. — *Fermatius* perceiving that the Refraction of Light, as well as a Multitude of other Phænomena, fully contradicted the Law, that Nature always pursued the *shortest Tract*, thought proper to have Recourse to another Kind of *Minimum*, and endeavoured to establish it as a Maxim, that the Rays of Light did not so much affect the *shortest Way*, as that by which they could pass from Point to Point in the *shortest Time*. That Light moved always with the same Velocity in the same *Medium*, but in transparent *Media* of different Densities, as Air, Water, Glass, &c. its Velocity was different, being greater in the rarer ones, as Air, and smaller in the denser ones, as Glass. An Opinion sufficiently conformable to Nature. — *Descartes*, the professed Enemy of *Fermatius*, and an entire Prosciber of all final Causes, explained Reflection in a very different Manner, and even imagined that the Rays of Light moved with a greater Velocity in a dense than in a rare Medium; nor did *Fermatius* himself pretend to carry his Principle of the shortest Time farther than to explaining the Motion of Light. *Leibnitz*, who came after all these, denied that Nature sought either the *shortest Path*, or that of the *shortest Times*; but asserted, that she affects the *easiest Path*, which he would distinguish entirely from the other two. — This Ease he estimates from the Resistance the Rays of Light meet with in different *Media*. — He agrees with *Fermatius* that the Resistance is greatest in the densest *Media*, but concurs with *Descartes* that the Velocity is also greatest in the densest; and supposes that the Resistance of a dense Medium preventing any Diffusion of the Rays, causes them to attain a

greater Force and act with a greater Velocity than in one that is rarer. Yet altho' *Leibnitz* has seemed to look on this Principle of the *easiest* Route as an universal one, he has never applied it to any other Case, nor shewn how in other Cases any Calculation can be made of the Difficulty which according to him must be the *Minimum*. — If it is to be computed, as in the Motion of Light, to be equal to the Product of the Distance into the Resistance, in most Cases it will be absolutely impossible to define what is to be understood by the Resistance, which is an exceeding vague Term; and in those where there is no Resistance, as in the Motion of the heavenly Bodies, how is this Difficulty to be calculated? — If it is only by the Path described, it would follow, that that Path is itself the *Minimum*, and consequently a right Line, which is entirely contrary to Experience. — If, on the contrary, the Motion is performed in a resisting Medium, it would be drawing the most absurd Conclusions to alledge that the Product of the Route described, multiplied by the Resistance, would be a *Minimum*. — Whence it appears evidently, that the Principle of the *easiest* Path, as proposed and explained by *Leibnitz*, cannot be applied to any other Case but that of the Motion of the Light. — As to the Proposition of *S'Gravesande* and *Engelhard*, wherefrom Professor *Koenig* charges M. *Maupertuis* with having derived his Principle of the *Minima Actio*, it is no more than this, viz. that if two non-elastic Bodies meet in such Manner, that after their Shock both remain at Rest, the Sum of their living Forces before the Shock, provided their relative Velocities are supposed to remain the same, must have been a *Minimum*; from whence they conclude, that in the Shock of non-elastic Bodies, the Quantity of living Force which is lost, is equal to the smallest living Force which the said Bodies could receive, the respective Velocity before the Shock remaining the same. — This Proposition, however, M. *Euler* proves to be of no Consequence in this Dispute, nor to have any Relation with the Principle of the *Minima Actio*. — There have also been observed in the Equilibrium of Bodies, certain Cases, wherein a *Minimum* is evidently distinguishable; and M. *Daniel Bernoulli* has, in regard to elastic Curves, elegantly demonstrated the Quantity which must be a *Minimum*.

But

But all these are only in particular Cases, and are by no Means applicable to any other than those which they are peculiarly intended to prove.

M. Euler does not dwell much in this Part of his Work on any Explanation of M. *Maupertuis* Principle itself. — The fullest Account of it which he gives herein is contained in the following Words, immediately after he has been describing *Leibnitz's* Method of Calculation; ‘It, however, appears, adds he, that this Principle might be rendered much more extensive, by the following Interpretation of it; for *Leibnitz* supposing the Rays of Light to move so much the swifter as they met with a greater Resistance, the Velocity in this Case must be proportional to the Resistance, and might be taken for the Measure of it; and the Estimation of the Difficulty, according to *Leibnitz*, will be reduced to the Product of the Route described, multiplied by the Velocity: which being supposed a *Minimum*, would agree with the Principle of M. *Maupertuis*, which estimates the Quantity of Action by the same Product of the Space multiplied by the Velocity. — And that this Product, not only in the Motion of the Rays of Light, but in all the Motions and Operations of Nature, becomes in Reality the smallest possible, is the whole Foundation of the Principle of the *Minima Actio*.’

(The Abstract of the second Dissertation in our next.)

Opuscles de M. Freron. 3 Vol. 12mo. *Amsterdam.* 1753.

The first Volume contains Criticisms on several Works of Literature, a Life of *la Fontaine*, another of *Pope*, and several Pieces of Poetry by the Author. — The second consists of the Author's first periodical Writings published under the Title of *Lettres de Mad. le Comtesse de ****, on many modern Writings. — Together with several Letters which have never appeared before; and some Remarks of the Editor. The third Volume is an Extract, Chapter by Chapter, of the Spirit of Laws, with Observations on a great Number of the particular Passages. — But of all these we shall give a more full Account in our next.

PROCEEDINGS of Foreign Literary SOCIETIES.

*At a public Meeting of the Royal Academy of Sciences at Paris.
May 2, 1753.*

THE Meeting was opened by M. de Fouchy, perpetual Secretary, who declared that the Prize proposed for this Year, and whose Subject was, *the best Method of supplying the Want of Wind for large Ships, either by an Application of Oars to them, or any other possible Means*, had been adjudged to the Piece N^o. 2. whose Motto is *Quærendi initium Ratio attulit cum esset ipsa Ratio confirmata quærendo*. And whose Author is unknown. — M. de Fouchy, then read the Eulogium of the late M. Chiconneau, late Associate of the Academy. — Which was followed by the several Memoires of Messrs. Bouguer, Lalande, Herrissant, de Parcieux and Buache, of which the annexed Abstracts will give some Account.

Extract of M. Bouguer's Memoire on the Dilatations of the Air in the Atmosphere.

The Subject of this Memoire, is founded on Experiments, and is intended to regulate to a greater Degree of Certainty, the Method of finding the Heights of Mountains, by means of the Barometer, judging from the Density and Elasticity of the Air.

M. Bouguer begins this Dissertation with observing, that the Rule laid down by Huygens, Mariotte, and Dr. Halley, viz. that the Density of the Air at different Heights in the Atmosphere, follows an exact geometrical Progression, is conformable to Experience only in a few particular Cases. That in very high Mountains indeed, such as the Cordeliers in Peru, this Rule exactly agrees with Experiment, but that the same Method does not equally succeed when applied to the Mountains of Europe, nor even to the Mountains of a moderate Height in the torrid Zone. And gives this as a general Observation, that the Densities of the Air diminish in

a geometrical Progression at Heights greater than six or seven hundred Toises, but that below such Heights the geometrical Progression cannot be admitted as a Rule. — The Reason of the Exception, is what M. *Bouguer* has principally in View to investigate. In order to which,

In the second Part of this Treatise, he observes, that there ought to be a great Difference made between the actual Elasticity of the Air, that Force wherewith it acts when it is in a certain State of Compression, and its elastic Power considered in general. — A strong Steel Spring will have very little Power, if not removed far out of its natural State, at the same time that a much weaker one will act strongly, if greatly compressed. — The same Difference may be found in the Particles of the Air, notwithstanding the Prejudice which leads us to imagine them all perfectly equal; this Fluid is of all Bodies the most compressible, and when reduced into a smaller Space, some of the Particles of its *Molecules* must necessarily give Way, or be brought closer together. But have these Particles which give way, suppose them of what Figure we please, all exactly the same Dimensions? — If there should be the least Inequality in them, the Particles of Air would not for that Reason become heterogeneous, but the Degree of their Elasticity would not be the same, the Force of their Springiness would be different. — There would be no judging of the Elasticity of one Part by that of another, nor must we, as is too frequently the Case, apply to every single Thing those Differences, which we cannot help having observed in many. — In short, an Equality in the Force of Springs, or elastic Powers, supposes the Concurrence of a great Number of Contingencies, which scarcely ever meet even in Works of Art, and which must be still more difficult to find united in those of Nature. — It is not necessary for the Illustration of this, to compare the Elasticity of the Branch of a Tree with that of a Reed, which the slightest Wind would move: No two Branches of the same Tree will have exactly the same Length or Diameter, and their Difference in these Particulars will necessarily cause one in the Elasticities, which must be very unequal, although they are always proportionable in every Body to the Quantity of Flexure.

This being applied to the Elasticity of the Air, it will appear, that the Theory which supposes the Dilatations, or Condensations of the Atmosphere to follow a geometrical Progression at different Distances from the Earth, must be taken with very great Restrictions. — Geometric Progression would have Place in this Calculation, if all the Particles of the Air had the same elastic Power, and could all be compared to Springs of the same Stiffness. — If every Mass of Air carried higher or lower were to produce exactly the same Effect with that whose Place it took up, there would then be found in the Condensations of the Air, or in its real Elasticity, no other Differences but what were produced by the Weight of the superior Parts, according as they found a longer or shorter Column. — But as every Particle of Air has its proper and distinct Degree of elastic Power, and as the Intensity of its Force is different; geometrical Progression cannot agree with the Dilatations of the Atmosphere at different Heights; and it may even be added, that it is impossible to find any other Rule *a priori*, or to substitute any other Progression instead of the Geometrical, since we neither know the Limits whereto the different Elasticities of the Particles of the Air are confined, nor the Quantities of Air which have the same Degree of Elasticity.

It is plain in general, that if there was a very great Difference between the Degrees of Elasticity, the most elastic Particles of the Air, must necessarily rise to the Top of the Atmosphere, that Particles endowed with the least elastic Virtue would remain below, and all those which possess an equal or mean Degree of Elasticity would place themselves in the middle Region, there forming an Orb of a greater or lesser Thickness, according as these are in a greater or lesser Quantity. — The Summit of the *Peruvian Cordelier* must undoubtedly penetrate into this Orb. — But below it, the specific Elasticities of the Air are unequal, and that Fluid is, in this lower Region, continually seeking for an Equilibrium which it never finds. — For which Reason, *M. Bouguer* would not have the Level of the Sea taken for the first Term, whenever the Barometer is made use of to find the Height of Mountains. And rather advises that Choice should be made of the Top of some other higher Mountain, whose Height has already been exactly

actly determined. — For Example, the Height of *Pichincha*, a Mountain adjacent to *Quito*, was found to be 2434 Toises perpendicular above the Level of the Sea, and the Barometer there stood at 15 Inches 11 Lines. — There is therefore no more to do after an Observation of the Barometer at the Top of a Mountain, than to seek by Logarithms, how much lower it is than *Pichincha*, and from thence will be found the absolute Height.

The whole that this learned Academician advances, is confirmed in the latter Part of his Essay; wherein he gives an Account of Experiments made by himself on several Mountains, in different Parts of the World. — In every Place where he made Experiments with the Barometer, he first tried the Density of the Air by the Motion of a Pendulum. — The denser it was, the greater Resistance it made to the Excursions of the Pendulum; and those Excursions were the sooner reduced to a narrower Extent. — A Pendulum of six Feet long, and a proportionable Surface, lost at *Quito* the fifth Part of its Motion in 147; Oscillations; and the very same happened in all other Places of an equal Height, where the Density of the Air was the same. M. *Bouguer* found no Difference, but when he went into a rarer Air in ascending, or into a denser one in descending, and then the Weight of the upper Part of the Air increased or diminished, and the Pressure became consequently greater or less; but towards the Top of the *Cordeliers*, the Density of the Air was ever found exactly proportional to its compressive Power, and consequently the whole Air had the same elastic Power, or an equal Degree of Springiness at this great Height.

Things were extremely different, when the Author came nearer to the Sea, or left the *Cordeliers* entirely to return to *Europe*. — He found in many Places, that the Elasticity of the Air was sensibly less, and that its Density was there greater than the Force of the Compression seemed to require. — At *Popoan*, more particularly, this was found to be the Case, whose many local Circumstances produced a natural Explication of this Alteration. Lower still, the Elasticity was found greater. — It increased till within 200 Toises of the Surface of the Sea; after

after which it ceased to increase, and diminished from thence to the Sea, notwithstanding the Action of the Heat, which ought naturally to have increased it.

This Memoire closes with a Method of determining by the Barometer, the Height of Mountains which are but middlingly high, and which become, as has been shewn above, an Exception to the general Rule.——Whenever on a Comparison of the Experiments of the Pendulum with those of the Barometer, there shall be found between the Density of the Air and the Height of the Mercury, the same Proportion which was observed at *Quito*, it will be a Proof that the elastic Power of the Air must be the same, and there is nothing more to do in that Case, than to follow the general Method of Calculation by the Logarithms*. But it will frequently happen, that the Densities of the Air will not be found proportional to the Heights of the Mercury. In which Case, the Rule which succeeded on the Top of the *Cordelier*, will stand in need of an Equation.—If the Air is too dense, it is evident, that the same Quantity will occupy less Space, and therefore there will require a slight Diminution of the Height given by the Logarithms.——If, on the contrary, it should be found too little condensed in Proportion to the Height of the Mercury, it will take up more room, and the Height given by the first Rule must be somewhat added to.

Extract of M. Lalande's Memoire.

This is no more than an Abstract of some Observations made by this Academician at *Berlin* by Order of the King, to determine the Parallax of the Moon; and her Distance from the Earth. —— After taking Notice of the Preparations and Precautions he made use of in his Observations, he

* This Method, for the finding the Difference of the Height of two Mountains, is extremely easy.—After having made Barometrical Experiments in two several Stations, it is necessary only to reduce into Lines the two Heights of the Mercury; then take the Difference of their Logarithms, and, cutting off a thirtieth Part therefrom, the four first Figures after the Index, in the Remainder, will give the Difference, in Toises, of the Heights of the two Mountains.

he succinctly runs through the History of all which has been done in regard to this Point of Philosophy from *Pythagoras* to our own Time, and after having calculated, from the different Systems of the Curvity of the Earth, the Distance from *Berlin* to the Cape of *Good Hope*, where *M. de la Caille* was at the same Time making the same Experiments; he concludes therefrom the Parallax to be about the third Part of a Minute longer, and the Distance of the Moon 600 Leagues less, than they are said to be in *Dr. Halley's* last Table, and in *M. Monier's Institutions Astronomiques*. — The whole is an Abridgment of a Work, which he will soon publish, and wherein he will treat this Matter more at large, constructing himself such Tables as may be relative thereto.

Extract of M. Herrissant's Memoire.

M. Herissant read a Memoire entitled, *Researches in regard to the Organs of Voice in Birds and Quadrupeds*. — The Subject of this Essay, is not to treat on the Organs of the human Voice; that Subject appearing to have been exhausted by the learned *M. Dodart*, who has taught us that this Instrument, so simple in Appearance, and so worthy of our Attention, is to be look'd on as a Cord and Wind Instrument at the same Time, and incomparably more perfect than those of either Kind, which Art puts into our Hands.

But the Organs made use of in forming the Voices of Animals of different Classes, having appeared to *M. Herissant*, deserving of more Attention than has hitherto been given to them, and put him on making the Reflection that Beasts and Birds of every Kind, know how to make use of a Voice, or Set of Sounds, peculiar to themselves, in order to express their Wants and Desires, he thought it his Duty to make further Enquiries into this Subject; and the Courses of his Observations have instructed him in the following Particulars.

1st. That the *Glottis*, or rather the Lips of it, are not the principal Organs of the Voice in general, as has hitherto been the Opinion of the Philosophers; but that these
Organs

Organs appear to be more or less compounded according to the several Kinds of Animals.——Amongst which there are some to whom Nature has given, besides the *Glottis*, a tendinous Membrane disposed with much Art, which must therefore concur in the Formation of the Voice, and even bear the principal Part therein.——Others, on whom she has bestowed several of these Membranes.——Others, again, whom she has provided with a kind of *Sacculi* more or less ample, thicker or thinner, and which in some are membranaceous, and in others bony.——Some who have a Combination of particular Membranes and Sacculi, and lastly, others who have in their Larynx a kind of Drum, capable of producing very strong Sounds.

2^{dly}, That the Male has Organs of Voice nearly the same with its Father, and entirely different from those of its Mother; which perfectly agrees with M. *Reaumur's* Opinion, that the Males of different Kinds of Animals are the most likely to furnish Facts, for the determining which of the Opinions whereon the Naturalists are divided, in regard to the Mystery of Generation, is true.

3^{dly}, That the principal Organs which concur together in the Formation of the Voices of Birds, consist of different Membranes more or less distended or relaxed, placed in different Directions, either in the Branches of the Lungs, or certain bony or cartilaginous Cavities, and formed, some in the Shape of the Reed of a Hautbois, others in the manner of the Head of a Drum, &c.

4^{thly}, Lastly, that in order to form the Voice of Birds, it is necessary, that the Organs which serve for this Function must be violently agitated, and vibrated between the exterior and interior Air, to cause therein the exceeding quick and active Shakes and Tremblings, whereon the Voices of these Animals depends.

Extract of M. Deparcieux's Memoire.

M. *Deparcieux* read a very interesting Memoire in Mechanics, viz. a Demonstration that the Water in any Fall, designed to give Motion to a Mill or any other Machine, may
always

always produce a much greater Effect acting by its own Weight, than when it acts by its Shock.

‘It is proved, says the Author, that Water falling freely from any given Height, for Example, ten Feet, whether vertically, or along an inclined Plane, has at the Bottom of that ten Feet the same Velocity which it would have issuing from an Aperture, made at the Bottom of a Reservoir, wherein there was ten Feet of Water above the Aperture; from whence it has been concluded, and with Reason, that the Effect produced by an equal Quantity of Water must be the same in both Cases, and has made it imagined, without considering more deeply into it, that in whatever Manner the Water which passes through a Fall, is employed, supposing it all made use of, the same Effect only is to be expected, and that there is no other Choice to be made than for the greater or less Facility in the Execution. But, continues the Author, I shall soon prove that there may be more Advantage derived from the Weight of Water than from its Fall.’——He then proceeds to a Calculation of the Force of the Water acting upon the Wheels of any Machine with Spouts and Shovels, and shews that the greatest Effect possible of such a Wheel, supposing it entirely free from Friction, when acted on by the Fall of the Water, cannot be more than $\frac{4}{27}$ of the whole Effort of the Quantity of Water which strikes against the Spouts of the Wheel, and M. *Deparcieux* shews, that making the Water act by its own Weight, the Effect produced may be more than $\frac{1}{12}$ of the whole Action of the said Quantity of Water.

The Time of putting an End to the Sitting being arrived, M. *Buache* was only able to read the Beginning of a Memoire, which had for Title, Geographical and Philosophical Observations, in Confirmation of what is shewn most particular in the Chart of the new Discoveries in the North and South Sea.

An ACCOUNT of the Establishment of a new School of Arts, founded at Paris, by M. Blondel, Architect and Professor.

M. Blondel, Architect, already extremely well known in the Republic of Arts for many Works in the Way of Building, and distinguished in the Republic of Letters, by his *Traite de la Decoration des Edifices*, in 2 Vol. in 4to. which has been extremely well received in France, and is universally esteemed in foreign Countries, formed a Design in the Year 1741, of establishing a School, in which should be collected all the Sciences and Arts necessary for the Improvement of Architecture, wherein both Natives and Strangers might be able to meet with all the Assurances proper for bringing this Art, equally useful and agreeable, and which has ever been esteemed, cultivated and honoured by all polite Nations, to the greatest Degree of Perfection.—In 1743, M. Blondel obtained the Concurrence of the Royal Academy of Architecture, to the giving of public Lectures. — But in order to render them more solid and profitable, he added thereto Lectures on the Mathematics, Drawing, Stone-cutting, Carpentry, Masonry, and other Arts wherefrom Architecture borrows, and whereto it adds Lustre.—He for this Purpose made Choice of Professors of acknowledged Merit, whose Talents and Applications fully answering the Wishes of the Founder, quickly drew to him a great Number of Disciples, some of whom have gone abroad into the Service of diverse foreign Princes; some have gone into Italy, where they enjoy the Favours of our Kings, in the Academy founded by Louis the Great, and still protected by his illustrious Successor; whilst others, even at their Return to their own Country, have deservedly met with the Favour of their Monarch and the Esteem of the Connoisseurs.

These first Successes having still further encouraged M. Blondel, he established in his School twelve Places with Salaries, where such of his Countrymen as had real Talents, and a natural Turn towards the *Beaux Arts*, but had not been favoured by Fortune, might meet with Assistance sufficient to make them amends for the Caprice of Fate, by putting them in

in a Condition to excel in a Path, the Entrance to which was so freely opened to them. ——— What an Increase of Emulation must not such noble, constant, generous Care produce? And what Success might not be expected as the Fruit of them?—And indeed they were so happy, as to come quickly to the Ears of M. de *Trudaine*, whose most pleasing Occupation, and indeed the Point whereto his every Action tends is the public Good. ——— He had himself just formed a Kind of Academy for the training up of Pupils, to the Fabrication of Roads and Bridges, under the Direction of M. *Peronnet*, whose acknowledged Merit stands not in need of any Commendations we could give him in this Place; but this Minister becoming truly sensible of the Service M. *Blondel's* Lessons would be of to them, he presently trusted them to this able Master for their Architecture. ——— Satisfied with their Progress, M. de *Trudaine* encouraged many of these Pupils by his Liberalities; but no less sensible to the Merit of the Master, he honoured him with a particular Regard, and strongly recommended him to the Keeper of the Seals, who on the 4th of *February* last obtained a Gratification from his Majesty for M. *Blondel*.

So distinguished a Favour, whereby the King declared himself the Protector of this new Establishment, could not but lend fresh Vigour to the Heat of such an Heart as that of this worthy Citizen. ——— He had taken the first Flight of himself, and the Regard and Favour of his Prince could not but make him soar the higher; so that he made no other Use of the King's Favours, but to share them with his Disciples, whose Advancement is his most estimable Reward. ——— For this Intent he distributed to them, on the 11th of *June* last, certain Prizes, which were given publicly in the Presence of the Inspectors general of Roads and Bridges, of several of the King's Architects, of his Academy Royal, and of many Lovers of the *Beaux Arts*, &c. and the Order, Decency, Emulation and Capacity which shone forth amongst them, were undoubtedly deserving of very particular Regard.

The Meeting began with a Course of Mathematical Propositions, which were demonstrated by several Pupils, destined to the Roads and Bridges, and which continued from nine o'Clock in the Morning to one in the Afternoon. ———

The

They first explained the most interesting Parts of the Conic Sections, and then the Principles of Mechanics, as far as related to the Art of Building; and in these several Exercises, many of the young Artists shewed such a Penetration, Solidity, and Justness of Judgment; and in a Word, such Dispositions and Spirit for Arts and Sciences, as seemed to illustrate their Talents, and insure the future Progress of those Talents.

At four o'Clock in the Afternoon, the Persons invited to this Assembly, came to examine and determine the Prizes of Architecture. — The Subject ordered for these Prizes was, *The Distribution of the OEconomy of an House, with the Dependence of the Building belonging to it, consisting of Court Yards, Pleasure Gardens, Kitchen Gardens, &c.* — Then the Assembly assisted in different Dissertations on the liberal and mechanical Arts which have any Relation to Architecture; which Dissertations had for their Subject, the Origin, Application, Advantages, and Disadvantages of each of these Arts in particular, viz. Architecture itself, Painting, Sculpture, Agriculture, Masonry, Carpentry, Plumbery, Pavement, &c. — After which Lectures, the Prizes were distributed, three of which were for Architecture, for which nine Pupils stood Candidates. The first was adjudged to the Sieur *Jaques Dumont*, of *Limoges*; the second to the Sieur *Marc Antoine Montfort de Ponchon*, of *Paris*; and the third to the Sieur *Joseph Pierre Antoine*, all three trained up to the Inspection of the Roads and Bridges. — Two other Prizes were then adjudged to Dissertations concerning the Theory of Arts. — The first for Sculpture to the Sieur *Samuel Bernard Perron* the younger, of *Poissy*; and the second for Painting, to the Sieur *Bernard Joseph Perron* the Elder, of the same City.

There were lastly shewn a Variety of Projects, all composed by different Pupils of this School, and sent by them to *M. Blondel*, of the Building of Palaces, Royal Houses, &c. The Authors of them were for the most Part Pensionaries of foreign Princes, in *Poland*, *Sweden*, *Germany*, &c. and the Works themselves so excellent in their Kind, as to evince beyond all the Arguments in the World, the Progress and Success of this Establishment.

What

What, however, seemed most remarkable in this School was, 1st. that amongst this very great Number of Pupils, all the Externs, as well as the Pensioners, seemed to breathe forth that Love for Glory, which their Master knew so well to inspire them with, and to burn with an emulative Desire of rendering their Names deserving to be handed down to Posterity, by the Assiduity and Example of an indefatigable Labour: And 2dly, that the Professors whom M. *Blondel* has associated in this Design, seem all affected with the same Zeal as himself, and to labour to the utmost of their Power, to give to these young People, early in Life, the true Taste and Spirit of those Arts and Sciences, which they are charged with the teaching of in this School.

What highly added to the Satisfaction of all those Persons who were Lovers of Science, and came to the Assembly only as Spectators, was the seeing a great Collection of Drawings of the best Masters, and Models of all Kinds, besides a very numerous Library, in the Choice of which, what does the greatest Honour to M. *Blondel*, is his having caused Translations to be made, at a very great Expence, of the most reputed Authors in Architecture, who have written in foreign Languages, and this with no other View than to give his Pupils the fuller Light, and render the Opening of their Talents easier to them.

In a Word, Masters, Disciples, Professors, Pupils, Lovers, and Protectors, all seemed equally zealous to encourage, as far as possible, the noble Undertaking, exalted Views, and generous and indefatigable Cares of a worthy Citizen and able Artist. — Nor did any one present seem sensible of the Length of a Meeting, which, tho' it began at nine o'Clock in the Morning, was not ended till the same Hour at Night; so much interested and attached did they appear to be by the Variety and Agreeableness of the Materials.

Such are the Commendations deservedly bestowed on, and such the Advantages already reaped by an Undertaking of this useful Kind in *France*; but we should be guilty of great Injustice to our own Countrymen, were we to avoid taking Notice, that a Design of nearly the same Nature is at this Time on the Tapis in *England*. — The Plan of it was

first laid down by Mr. *James Shipley* of *Northampton*, late one of his Majesty's Band of Gentlemen Pensioners, but who has for some Years past applied himself to Painting; his Abilities in which, as well as the Extent of his Genius in Science, and the liberal Arts in general, are well known to all who are personally acquainted with him; and his Zeal for the Encouragement of them in others, has been shewn on many Occasions, but on none more than the present Proposal, from which he wishes not to reap the least Advantage to himself; whilst his disinterested Assiduity in the promoting it, has already obtained the Concurrence of many Persons of Distinction, whose Patronage will do great Honour to the Undertaking and to themselves, and their Example excite others to afford a Hand towards the raising and supporting a Foundation of so very great Public Utility. — The general Intent of it, and the Ends expected to be served in it, we cannot set forth better than in Mr. *Shipley's* own Words, in the following Proposal. — But the more particular Plan, *viz.* The Subjects intended to be proposed for *Premia*, the Value of those *Premia*, the Manner of their Distribution, &c. we hope to be able to give our Readers in some future Number.

PROPOSALS for raising by Subscription a Fund to be distributed in Præmiums for the promoting of Liberal Arts and Sciences, Manufactures, &c.

‘ As Riches are acknowledged to be the Strength, Arts and Sciences may justly be esteemed the Beauty of Nations. Few Kingdoms have ever been illustrious without the one, or formidable without the other; nor very considerable without both. — Does it not then behove every Nation to cultivate and promote amongst the Members of her own Community what is so apparently and eminently conducive to her Interest and Glory? Encouragement is much the same to Arts and Sciences as Manuring is to the Ground, or Watering to Vegetables: They always advance and flourish in Proportion to the Honours they acquire or the Rewards they obtain. — Were not the *Augustan* and some succeeding Ages remarkable for the Delicacy of their Taste, and the Nobleness of their

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Productions? Have they not recommended and endeared themselves to all Posterity by many valuable Monuments of Genius and Industry? None I presume will imagine that the Men of those Times were endued with natural Abilities superior to the rest of Mankind. But their Abilities, originally equal, rose to this Superiority, by falling into a more fertile Soil, and exerting themselves under a more favourable Influence. Had the same Advantages been enjoyed, even in the most supine and barbarous Periods, there is no doubt but Genius would have shone, and Industry toil'd, and very probably with equal Success.

As Profit and Honour are two sharp Spurs, which quicken Invention, and animate Application, it is humbly propos'd, that a Scheme be set on foot for giving both these Encouragements to the liberal Sciences, to the polite Arts, and to every useful Manufactory. That with this View a Fund be rais'd by Subscription for the Distribution of some acceptable Præmium or honorary Gratification to any and every Work of distinguished Ingenuity. That whoever shall make the most considerable Progress in any Branch of beneficial Knowledge, or exhibit the most compleat Performance in any Species of mechanick Skill; whoever shall contrive the best Expedient or execute the happiest Project for the Comfort, the Embellishment, the Interest, or in time of Danger, for the Defence of *Great Britain*, may receive a Reward suitable to the Merit of his Services. Such a Scheme, it is thought, may easily be established and as easily supported by a few generous and public-spirited Persons, and it is hop'd may prove an effectual Means to embolden Enterprize, to enlarge Science, to refine Art, to improve our Manufactures, and extend our Commerce; in a Word, to render *Great Britain* the School of Instruction, as it is already the Centre of Traffick to the whole World.

Foreign Dramatic History.

The *French* Comedians presented on the 26th of *June*, *Les Hommes*, a Comedy Ballet, in one Act, of which M. de Saint Foix is the Author, and which has met with general Approbation.

The *Italian* Comedians on the 18th of the same Month, represented for the first Time, a Fairy Tale in Prose, in three Acts, called *La Baguette*, but which did not succeed.

From the THEATRES.

(Continued from p. 150.)

WE cannot conclude our History of the Stage, without making mention of the smaller Pieces which have been introduced upon it.——*Drury-Lane* Theatre has met with very great Success, and been favoured with numberless full Houses from the great Applause the Public have bestowed on the *Genii*.——But as *Pantomimes* appear to be greatly beneath the Dignity of the Stage, and are at best to be looked upon only on a Level with Dancing, and as a mere Decoration to relieve the Mind from the too heavy Impressions of a well wrought Scene, we cannot think they can properly come under our Inspection.

Covent-Garden House, however, has very late in the Season, brought on a new Piece, the Work of an Author extremely well known in the World of Wit.——Mr. *Foot's* *Englishman in Paris*, tho' performed only twice, and that for Benefit Plays, as it is truly a Dramatic Performance, cannot be denied a Place in these Remarks.

The Plan of it is extremely simple; not intricate, yet has Incident enough to engage Attention.——The Language has nothing remarkable in it, yet is that of common Conversation, and adapted to the supporting of the Characters.

As to the Characters, the two principal ones are young *Buck* and *Lucinda*. The former is far from ill drawn.——Yet there is one principal and strong Objection to it, which is, that there is no Business for such a one in that Place.——And for that Reason, he sometimes becomes inconsistent with himself.——The Intention of the Farce, is to expose the Vanity and Mischief of sending young People abroad for Improvement.——To answer this End, the Character of the *Englishman*, should have been that of a weak, pliable young Fellow,

Fellow, easily born away by the dazzling Allurements of a tinsel Outside, and quickly misled into all the Follies of the *French*, by which he ought to suffer : He should be sent out a Fool, and return back a Fop.——Instead of this, our Hero sets out a mere two legged Bear, and continues the same Brute to the End. Son to a Country Gentleman of Estate, he is a downright drinking, boxing, hallowing, Fox-hunting 'Squire ;——a mere *English* Bull-Dog.——With such a Contempt of the *French* Fashions as never to be corrupted by them, and with so little of the *English* ones, as never to be amended by any.——We make no doubt but that many People of this Class, are by their mistaken Parents sent to foreign Countries for their Improvement.——But be it so.——These, as they would not be polished by staying at home, cannot be spoiled by going abroad.——It is not the heavy, obstinate, and ungovernable, whom we need fear for losing, or even wish to save.——The volatile, sprightly and complying, are in most Danger of being led astray, and of the most Value to recover ; and such therefore should the young *Briton's* Character have been.——Yet such as it is, we must allow it a considerable Share of Merit in the Execution.——Another Objection also may be made to the Conduct of this Piece, viz. that as it is intended to place the Characters of the *French* and *English* Nation in opposed Light, if the *ridiculous* Part had been cast on the latter, the former ought surely to have shared the *Opprobrium*. But here both Knave and Fool are *English*.——And not so much as the least Portion of Ridicule is thrown on the opposite Nation, but in the wild unwarranted Snarlings of the *English* Cur.

Lucinda's is an amiable Character, and the Discovery of who she is by Sir *John Buck* extremely pleasing.——She tells her Tale agreeably, and cannot but affect an Audience.

As to *Sentiments*, the general Scope of *Farce* does not admit of many.——There are, in different Places, thrown in, some complimentary Strokes to our own Country ; but we shall here take no Notice of any but those which have an immediate Reference to the Design of the Piece, and they are introduced at the Ends of the Acts.——The first

Act concludes with several Couplets in Rhyme by *Classic*; and the last, with an Observation by Sir *John Buck* without any Couplet.—Yet, perhaps, they might not have a bad Effect put both together into the Mouth of Sir *John Buck*, and made to terminate the Play; in which Case they would stand as follows.

‘*Sir John Buck*.—I have now learned, that he who transports a profligate Son to *Paris*, by way of mending his Manners, only adds the Vices and Follies of that Country to those of his own.—How general, yet how dangerous an Experiment is it to expose our Youth, in the very Fire and Fury of their Blood, to all the Folly and Extravagance of this fantastic Court? Far different was the prudent Practice of our Forefathers.

“ They scorn’d to truck, for base, unmanly Arts,

“ Their native Plainness, and their honest Hearts;

“ Whene’er they design’d to visit haughty *France*,

“ ’Twas arm’d with bearded Dart, and pointed Lance.

“ No pompous Pageants lur’d their curious Eye,

“ No Charms for them had Fops or Flattery;

“ *Paris* they knew, their Streamers wav’d around,

“ There *Britons* saw a *British Harry* crown’d.

“ Far other Views attract our modern Race,

“ Trulls, Toupees, Trinkets, Bags, Brocades, and Lace; }

“ A flaunting Form, and a fictitious Face,

“ Rouse! re-assume! refuse a *Gallie* Reign,

“ Nor let their Arts win that their Arms could never gain.”

In regard to the Performance of it, we can only observe, that the Character of *Lucinda* seems to have been written for Miss *Macklin*, since it gave her an Opportunity of setting forth her Qualifications, such as Dancing, Singing, and Playing to great Advantage; and that she did no Discredit to that Opportunity.—Had we Time, we should enter into a more particular Disquisition in respect to this young Lady’s manner of performing in the two Characters of *Calista* and *Monimia*, in which she has appeared this Winter.—But as we have not, we must content ourselves with taking Notice, that her Person is an agreeable one for the Stage, her Voice not displeasing, that her Performance is far from disgracing her Years, and that Time will probably

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bably ripen her into a very pleasing Actress.——From what she appeared capable of in *Lucinda*, she seems more adapted to the gentle and genteel Characters in Comedy, than the more passionate and interesting ones in Tragedy.

Buck, though but twice play'd, has had the Advantage of two different Performers in it.——An Author is undoubtedly the best Judge of his own Intentions; and as Mr. *Foot*e has Power to execute his own Ideas, we must suppose the Character as represented by him, to be more thoroughly what he designed it to be, than when acted by Mr. *Macklin*.——We cannot but observe however, by the way, that the latter rendered it more consistent throughout; as he made *Buck* every where to appear the Fox-hunter.——Whereas, Mr. *Foot*e, perhaps aware of the Objection we have made above, frequently threw a Touch of the Town Blood into it, which other Parts of the Character would not support.——On the whole, however, it could not avoid giving great Entertainment, as performed by either of these Gentlemen.——And Mr. *Foot*e's manner of speaking the following Lines in his unprinted Prologue, must give great Delight to every one who heard them.

Let the sage Doctor, with important Face,
And all the Aids of physical Grimace,
In barbarous *English* tell a *Grecian* Jest,
With—*Lack-a-Day*, and—*Ladies—I protest*;
Let dying Heroes *deepest Pangs confess*;
Or tragic Queens *drawl thro' the dire Distress*:
Let the shrill Treble *scream for your Applause*,
And *Cato* give his little *Senate Laws*.

I shall no more descend to such a Task,
Tho' Harlequin from *Clio* snatch the *Mask*;
Not mine to lash the Errors of the Stage,
But by a nobler Effort mend the Age.

The Humour wherewith he imitated the peculiar Manners of those Persons, whom his Lines pointed at, whilst he was professedly taking his leave of Mimickry, could not but please, as well as his modest and sensible Address to the Candour of the Public in favour of his Piece in the following Lines.

On you alone, for whom this gay Design
 Was sketch'd with Care from Nature's living Line,
 On you it rests, by Life's mild Manners taught
 To judge each Feature in this motley Draught;
 All, all depends on your deciding Pow'r,
 If artless Jest shall claim one partial Hour;
 If Wit, tho' no Ally, shall lend his Ear,
 And Beauty fix the School of Laughter here.

P O E T R Y.

Love's Residence.

FLORA! let us live and love,
 Happy as the Blest above;
 Life without it is a State
 Scarcely to be ask'd of Fate.

Courts are full of Crouds and Noise,
 Lasting Sorrows, fleeting Joys;
 Avarice, Ambition, Pride;
 Passions never satisfy'd!

Pinching Hunger, drudging Pain,
 Weary out the Cottage Swain;
 Early as the ruddy Morn
 Daily does his Task return;
 Nor until the setting Sun
 Is his Round of Labour done.

Gentle Love but rarely dwells
 In pompous Courts or needy Cells;
 All that glares about the Great,
 Rank, Attendance, Form and State.
 With Scorn he shuns; — yet will not stay
 When Ease by Want is drove away.

Us, my *Flora*, bounteous Heaven,
 Poverty nor Wealth has given;
 But has plac'd our Lot between;
 Just in Fortune's golden Mean.
 Our's the State where Love retreats,
 From fawning Courts and lordly Seats;
 Our's the State where Love repairs
 From sweating Toils and homely Cares:

Hap-

Happy, happy State! exempt
From Envy, Pity, or Contempt.

Dearest Maid! the Gods above,
Here have fix'd Content and Love.

On Death.

WHAT is in Death, that Men should fear to die?
Or what is Life, but Care and Misery?
This World's chief Glories are unworth our Stay;
Their distant Beauties when approach'd decay;
Like Lovers Dreams which paint the yielding Fair,
We grasp a Shade, and fill our Arms with Air.

Mount then, my Soul! extend thy Pinions wide!
For Heav'n thy Course, let Virtue be thy Guide;
She dares thro' *Death's* dark Gulph undaunted steer,
Surmounting Danger, and contemning Fear.

Led on by her, tho' threat'ning Tempests rise,
And roaring Thunder roll along the Skies;
Tho' Earth and Hell shou'd all their Legions join
To stop thy Course and baffle thy design;
Securely guarded upward shalt thou soar
Above the short-arm'd Reach of its malicious Pow'r.

An Evening Walk.

THE Sun had scarce beneath the West
Reclin'd, on *Thetis'* Lap to rest;
And upward stop'd his ruddy Ray,
The faint Remains of Summer's Day:
When *Phæbe* claim'd the Rule of Night,
And chear'd the Sky with beamy Light;
Which glitt'ring thro' the gloomy Glade,
Forming beneath a chequ'ry Shade,
With soft Refulgence fill'd the Scene:
The Air was cool, the Sky serene;
Still was the Night, and hush'd the Breeze
That wont to whisper thro' the Trees;
E'en *Philomel* was taught to cease,
And *Zeph'rus* chid the Brook to Peace.

Such

Such was the Night, when o'er the enamell'd Plains
 Two lovely Nymphs and two enamour'd Swains,
 With joyous Innocence and youthful Glee,
 Walk'd Arm in Arm, and tripp'd it o'er the Lea:
 Sisters the Nymphs; a lovely blooming Pair;
 Who, tho' unlike, were both divinely fair:
 This *Colinetta*, that *Camilla* nam'd;
 Within *Augusta's* Walls for Beauty fam'd;
 Good-Nature, Sense, and ev'ry virtuous Grace
 Dwelt in each Mind, and bloom'd in each fair Face.

Thyrsis, a blooming, gentle, generous Youth,
 Whose Breast contains a Heart of Worth and Truth,
 To Arts of Trade, and noble Commerce bred,
 The eldest Sister, fair *Camilla* led;
 By soft Endearments still he seem'd to prove
 The Sweets of Innocence when join'd with Love;
 Whilst she with Sweetness equal to his own
 Gave perfect Bliss, yet seem'd to grant him none.

Damon ordain'd by Fate to Deeds of Arms,
 To War's harsh Dissonance and stern Alarms,
 Of *Colinetta* humbly dar'd to claim
 The Lover's and Protector's sacred Name;
 Yet still whene'er he fought the warm Embrace
 He met the haughty Fair's averted Face;
 Unkind she seem'd his proffer'd Love to scorn,
 Nor met his Passion with a just Return.

But he whilom a Son of *Phæbus'* Train
 To Verse accustom'd and the tuneful Strain;
 On this Occasion call'd the Muse's Aid,
 A Maid herself, to melt this lovely Maid.
 The Muse who ever taught him to succeed
 Not now forsakes him in the Time of Need;
 By her with new enlivening Warmth inspir'd,
 With truly *Heliconian* Transport fir'd,
 He tun'd anew his simple rustic Reed,
 In Lays adapted to his present Need,
 And thus his fond Complainings deftly sung.
 Whilst with his Notes the Hills and Vallies rung.

Why

Why cruel fair One, tell me why,
 My soft Endearments thus you fly?
 Why must I thus complain and sigh;
 Ah! cruel fair One, tell me why?

The Swain, my Fair, who dies for you
 With cruel Scorn you still pursue;
 Ah! now no longer cause to rue,
 The Swain that dies alone for you.

But ease my Fair-one, ease my Pain;
 No longer let me Sigh in vain;
 No longer wound with harsh Disdain,
 But gentle Fair-one ease my Pain.

But now be hush'd each gentle Breeze
 That murmuring fans the trembling Trees,
 Be silent ev'ry rippling Rill,
 Zephyrus and *Philomel* be still,
 Whilst I relate the pleasing Smart,
 Which touch'd each tender Lover's Heart,
 When, in soft Strains, each gentle Fair
 Fill'd with harmonious Notes the Air:
 Echoes repeat, and Hills rebound
 The thrilling, lovely, murd'rous sound;
 The Air with sweet Divisions rung,
 Soft trembling on the silver Tongue:
 Fair *Philomela* left her Nest,
 Where long before she fled for Rest,
 And here, forgetful of her Moan,
 Listen'd to hear herself outdone.

Thus on proceeding mov'd this gentle Band,
 Now single each, and now join'd Hand in Hand,
 The Swains beyond their settled Limits rang'd,
 And Transports freely with each other chang'd,
 In pleasing Round each others Fair they met,
Damon Camilla, Thyrsis Colinet;
 Each tasted in his Turn the rapturous Bliss;
 And each alternate snatch'd the balmy Kiss.

Thus

Thus Nymphs and Swains intent to please
 In youthful Carols such as these,
 With false and undiscerning Eyes,
 The homely Cottage Shepherd spies,
 And then recounts the wond'rous Tale,
 How in some unfrequented Vale,
 Or on the flower-enamell'd Green,
 By glimpse of Moon-shine oft are seen,
 Fairies and Elves in mystic Ring,
 Who nimbly dance, and sweetly sing.

History of periodical ESSAYS.

(Continued from p. 160.)

THE A D V E N T U R E R.

Saturday, June 30. N° LXVIII.

THE Author of this Paper, begins it with observing, that the Generality of the Sports, which have been invented for the Amusement of Mankind, are nothing more than Mock Fights, wherein the Delight of the Spectators is for the most Part in Proportion to the Danger of the Combatants. — He thence takes Occasion to mention the very dangerous Consequences of Frolicks, on which he makes the following judicious Remarks.

‘ It is extremely difficult to fix upon any certain Criterion,
 ‘ by which Frolicks may be distinguished into criminal and in-
 ‘ nocent. If we could discern Effects while they are involved
 ‘ in their Causes, and ascertain every remote Consequence of
 ‘ our own Actions, perhaps these Sallies might be allowed
 ‘ under the same Restrictions as Raillery: The false Alarms
 ‘ and ridiculous Distress into which others are betrayed to
 ‘ make us Sport, should be such only as will be Subjects of
 ‘ Merriment even to the Sufferer when they are past, and re-
 ‘ membered neither with Resentment nor Regret: But as
 ‘ every Action may produce Effects over which human-Power
 ‘ has no Influence, and which human-Sagacity cannot fore-
 ‘ see; we should not lightly venture to the Verge of Evil,
 ‘ nor

‘ nor strike at others though with a Reed, lest like the Rod
‘ of *Moses*, it become a Serpent in our Hands.’

He then proceeds to relate a Frolic played by four young Gentlemen, who going late at Night into an Inn, from whence a Stage Coach was to set out early in the Morning, found Means by pulling out Pistols and Masks, and by other suspicious Circumstances, to make themselves suspected as Highwaymen, with no other Intention than to enjoy the Apprehensions and Precaution of the Passengers. — The Story is extremely well told, and the Terrors of the Travellers, who were only four Ladies and one Gentleman, picturesquely related; the Catastrophe however, we cannot abridge, take it therefore as follows.

‘ Thus far the Distress, however great and unmerited will
‘ be deemed ridiculous; the Sufferers will appear to have
‘ ingeniously tormented themselves, by the Sagacity with
‘ which they reasoned from Appearances intended to deceive
‘ them, and their Solicitude to prevent Mischiefs which none
‘ would attempt.

‘ But it happened that when the Coach had got about
‘ two Miles out of Town, it was overtaken by a Horseman
‘ who rode very hard, and called out with great Eagerness
‘ to the Driver to stop: This Incident, among Persons who
‘ had suffered perpetual Apprehension and Alarm from the
‘ Moment they set out, produced a proportionate Effect.
‘ The Wife of the Gentleman was so terrified, that she
‘ sunk down from her Seat; and he was so much convinced
‘ of his Danger, so touched at her Distress, and so incensed
‘ against the Ruffian who had produced it, that without
‘ uttering a Word he drew a Pistol from his Pocket, and
‘ seeing the Man parley with the Coachman, who had now
‘ stopped his Horses, he shot him dead upon the Spot.

‘ The Man, however, who had thus fallen the Victim of
‘ a Frolick, was soon known to be the Servant of a Lady
‘ who had paid earnest for the vacant Place in the Stage;
‘ and, having by some Accident been delayed till it was set
‘ out, had followed it in a Hackney Coach, and sent him be-
‘ fore to detain it till she came up.

The following Observation which may be made applicable to all Frolicks in general, cannot be omitted.

‘ Here

‘ Here the Ridicule is at an end; and we are surprized
 ‘ that we did not sooner reflect, that the Company had suffi-
 ‘ cient Cause for their Fear and their Precaution, and that
 ‘ the Frolic was nothing more than a Lye, which it would
 ‘ have been Folly not to believe and Presumption to disregard,
 any more than that which closes the Paper.

‘ In the Maze of Life we are often bewildered, and Dark-
 ‘ ness and Danger surround us: But every one may at least
 ‘ secure Conscience against the Power of Accident, by ad-
 ‘ hering inviolably to that Rule. by which we are enjoined
 ‘ to abstain even from the *Appearances* of Evil.’

N^o LXIX. *Tuesday, July 3.*—The Subject of this Essay
 is the ill-founded Hopes which Mankind are apt to give
 Encouragement to themselves from, and on the properest
 Methods of avoiding giving way to them.—It contains
 a great many very ingenious Remarks, of which the fol-
 lowing are the principal.

‘ There is no Time of Life, in which Men for the most
 ‘ part seem less to expect the Stroke of Death, than when
 ‘ every other Eye sees it impending; or are more busy in
 ‘ providing for another Year, than when it is plain to all
 ‘ but themselves, that at another Year they cannot arrive.

‘ Every Age, and every Condition, indulges some darling
 ‘ Fallacy; every Man amuses himself with Projects which
 ‘ he knows to be improbable, and which, therefore, he re-
 ‘ solves to pursue without daring to examine them. What-
 ‘ ever any Man ardently desires, he very readily believes
 ‘ that he shall some time attain: He whose Intemperance
 ‘ has overwhelmed him with Diseases, while he languishes
 ‘ in the Spring, expects Vigour and Recovery from the
 ‘ Summer Sun; and while he melts away in the Summer,
 ‘ transfers his Hopes to the Frosts of Winter: He that gazes
 ‘ upon Elegance or Pleasure, which want of Money hinders
 ‘ him from imitating or partaking, comforts himself that the
 ‘ Time of Distress will soon be at an end, and that every
 ‘ Day brings him nearer to a State of Happiness; though
 ‘ he knows it has passed not only without Acquisition of Advan-
 ‘ tage, but perhaps without Endeavours after it, in the For-
 ‘ mation of Schemes that cannot be executed, and in the
 ‘ Contemplation of Prospects which cannot be approached.

‘ Such

‘ Such is the general Dream in which we all Slumber
 ‘ out our Time ; every Man thinks the Day coming, in
 ‘ which he shall be gratified with all his Wishes, in which
 ‘ he shall leave all those Competitors behind, who are now
 ‘ rejoicing like himself in the Expectation of Victory ; the
 ‘ Day is always coming to the Servile in which they shall
 ‘ be powerful, to the Obscure in which they shall be eminent,
 ‘ and to the Deformed in which they shall be beautiful.

‘ Of every great and complicated Event, Part depends upon
 ‘ Causes out of our Power, and Part must be effected by Vi-
 ‘ gour and Perseverance : With Regard to that which is
 ‘ stiled in common Language the Work of Chance, Men will
 ‘ always find Reasons for Confidence or Distrust, according
 ‘ to their different Tempers or Inclinations ; and he that has
 ‘ been long accustomed to please himself with Possibilities of
 ‘ fortuitous Happiness, will not easily or willingly be reclaimed
 ‘ from his Mistake : But the Effects of human Industry and
 ‘ Skill are more easily subjected to Calculation ; whatever
 ‘ can be compleated in a Year, is divisible into Parts, of
 ‘ which each may be performed in the Compass of a Day ;
 ‘ he, therefore, that has passed the Day without Attention
 ‘ to the Task assigned him, may be certain that the Lapse of
 ‘ Life has brought him no nearer to his Object ; for what-
 ‘ ever Idleness may expect from Time, it’s Produce will be
 ‘ only in Proportion to the Diligence with which it has been
 ‘ used. He that floats lazily down the Stream, in pursuit of
 ‘ something borne along by the same Current, will find him-
 ‘ self indeed move forward ; but unless he lays his Hand to
 ‘ the Oar, and increases his Speed by his own Labour, must
 ‘ be always at the same Distance from that which he is fol-
 ‘ lowing.’

‘ There have happenel in every Age some Contingencies
 ‘ of unexpected and undeserved Success, by which those who
 ‘ are determin’d to believe whatever favours their Inclina-
 ‘ tions, have been encouraged to delight themselves with fu-
 ‘ ture Advantages ; they support Confidence by Considera-
 ‘ tions, of which the only proper Use is to chace away De-
 ‘ spair : It is equally absurd to sit down in Idleness, because
 ‘ some have been enrich’d without Labour ; as to leap a Pre-
 ‘ cipice because some have fallen and escaped with Life,

‘ to

‘to put to Sea in a Storm, because some have been driven from
‘a Wreck upon the Coast to which they were bound.’

‘But there is no Need on these Occasions for deep In-
‘quiries or laborious Calculations ; there is a far easier
‘Method of distinguishing the Hopes of Folly from those of
‘Reason, of finding the Difference between Prospects that
‘exist before the Eyes, and those that are only painted on a
‘fond Imagination. *Tom Drowsy* had accustomed himself
‘to compute the Profit of a darling Project, till he had no
‘longer any Doubt of its Success ; it was at last matured by
‘close Consideration, all the Measures were accurately ad-
‘justed, and he wanted only five Hundred Pounds to be-
‘come Master of a Fortune that might be envied by a
‘Director of a trading Company, *Tom* was generous and
‘grateful, and was resolved to recompense this small As-
‘sistance with an ample Fortune ; he, therefore, deliberated
‘for a Time, to whom amongst his Friends he should declare
‘his Necessities ; not that he suspected a Refusal, but because
‘he could not suddenly determine which of them would make
‘the best Use of Riches, and was, therefore, most worthy of
‘his Favour. At last his Choice was settled ; and knowing
‘that in order to borrow he must shew the Probability of
‘Repayment, he prepared for a minute and copious Expla-
‘nation of his Project ; but here the golden Dream was at
‘End : He soon discovered the Impossibility of imposing upon
‘others the Notions by which he had so long imposed upon
‘himself ; which Way soever he turned his Thoughts, Im-
‘possibility and Absurdity rose in Opposition on every Side ;
‘even Credulity and Prejudice were at last forced to give
‘way, and he grew ashamed of crediting himself what
‘Shame would not suffer him to communicate to another.’

‘To this Test let every Man bring his Imaginations, before
‘they have been too long predominant in his Mind ; what-
‘ever is true will bear to be related, whatever is rational will
‘endure to be explained : But when we delight to brood in
‘secret over future Happiness, and silently to employ our
‘Meditations upon Schemes of which we are conscious that
‘the bare Mention would expose us to Derision and Con-
‘tempt ; we should then remember, that we are cheating our-
‘selves by voluntary Delusions ; and giving up to the unreal
‘Mockeries

‘Mockeries of Fancy, those Hours in which solid Advantages might be attained by sober Thought and rational Assiduity.’

No. LXX. *Saturday July 7th.* This Paper contains the Conclusion of the Story of *Eugenio*, in No. LXIV, LXV, and LXVI. (See p. 157.) The following Observations which close it, are well deserving of Notice from all the Sticklers for the commonly adopted Principles of false Honour.

‘Such is the necessary Imperfection of human Laws, that many private Injuries are perpetrated of which they take no Cognizance: But if these were allowed to be punished by the Individual against whom they are committed, every Man would be Judge and Executioner in his own Cause, and universal Anarchy would soon follow. The Laws therefore, by which this Practice is prohibited, ought to be held more sacred than any other: And the Violation of them is so far from being necessary to prevent an Imputation of Cowardice, that they are enforced, even among those in whom Cowardice is punished with Death, by the following Clause in the nineteenth *Article of War*.’

‘Nor shall any Officer or Soldier upbraid another for *Refusing a Challenge*; since, according to these our Orders, they do but the *Duty of Soldiers*, who ought to subject themselves to Discipline: And we do acquit and discharge all Men who have Quarrels offered, or Challenges sent to them, of all Disgrace or Opinion of Disadvantage in their Obedience thereunto: And whoever shall upbraid them, or offend in this Case, shall be punished as a *Challenger*.’

‘It is to be presumed, that of this Clause no Gentleman in the Army is ignorant; and those who by the Arrogance of their Folly labour to render it ineffectual, should, as Enemies to their Country, be driven out of it with Detestation and Contempt.’

No. LXXI. *Tuesday July 10.* This Paper consists of a Number of Letters to the Author, viz. One from a Town Lady in the Country; one from a Clergyman writing a Tragedy; one from a Butterfly-hunter; from a poor Poet proposing to translate the Manuscript of *Longinus*; from a Woman-hating old Batchelor; and one from a *Buck*.

No. LXXII. *Saturday, July 14.* This Number and the next contain an Eastern Story, intended to shew that Men,

when suffer'd to avenge their own Injuries, generally turn the intended Destruction upon their own Heads. — The Story in brief is this :

Amana the Daughter of an *Arabian* Shepherd was insulted whilst drawing Water at a Well, by *Caled*, the Servant of an *Egyptian* Merchant called *Nouraddin*. — His Master, however, coming up in the mean Time, and being struck with her Beauty, chastizes the Servant with his own Hand, asks *Amana* of her Parents in Marriage, and carries her home with him ; but having lately lost his Father, cannot espouse her till the Time of his Mourning for him is expired. — In this Interval *Osmin*, Caliph of *Egypt*, had caused a Proclamation to be made, that whoever should produce the most beautiful Virgin within two Days should stand in the Presence of the Caliph, and be deemed the Third in his Kingdom. — *Caled*, the Servant, who had been punished by *Nouraddin* for his Fault, finding this a favourable Opportunity to revenge himself upon him, obtains the Caliph's Signet for the bringing *Amana* before him. This happened on the Day her Nuptials were to have been compleated, and *Nouraddin* was by Force deprived of his unenjoyed Bride. — When *Amana*, however, was brought before the Caliph, she with Prayers and Intreaties besought him not to force her to his Embraces, but in vain ; he commanded her to be told, that if within three Hours she did not yield, he would take off *Nouraddin's* Head. — Thus obliged to have Recourse to any Thing which might retard her Misery, she is prevailed on to request three Days of Preparation, and to send to the Caliph as a Pledge of her Obedience, a Bowl of Sherbet, in which a Pearl had been dissolved, and of which she had first drank herself.

At the Time when this Resolution was taken, *Nouraddin* was indulging the most melancholy Reflections, and ardently wishing himself to have been *Osmin*, when a Genius appeared to him, and presented a Bracelet to him, by which, as often as it touched his Breast, he was to be alternately changed from *Nouraddin* to *Osmin*, and from *Osmin* to *Nouraddin* ; when he immediately tried it's Power, and applying it to his Breast, he found himself alone in an Apartment of the *Seraglio*.

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Osmín, mean while, in his Garden, was not less unhappy in his own Thoughts, nor did he less ardently wish to be in *Nouraddin's* Place, that he might possess the Heart as well as Person of *Amana*. — His Wish was instantly granted, and he altered to the Likeness of the Merchant. — But coming to the Palace-gate, was refused Admittance by *Caled*, now made Captain of the Guard, who taking him for his former Master, and rejoicing in an Opportunity of Revenge that exceeded his Hope, instantly stabbed him with his Poignard, but at the same Time received that of the Caliph in his Heart. — Thus fell at once the Tyrant and the Traytor; the Tyrant by the Hand which had been armed to support him in Oppression, and the Traytor by the Fury of the Appetite which his Perfidy had excited.

Amana being introduced to the supposed Caliph, soon after he had drank up the Bowl of Sherbet, he, by means of the Talisman restored himself to his own Form again, and approached her with the greatest Tendernefs.

'*Amana* gazed at him with a fixed Attention, till her Suspicion and Doubts were removed; then suddenly turned from him, tore her Garment, and, looking up to Heaven, imprecated Curses upon her Head, till her Voice faltered, and she burst into Tears.'

'Of this Agony, which *Nouraddin* beheld with unutterable Distress, the broken Exclamations of *Amana* at length acquainted him with the Cause.' "In the Bowl," said she, "which thou hast intercepted, there was Death. I wished when I took it from my Lips, that the Draught which remained might be Poison: A Powder was immediately shaken into it by an invisible Hand, and a Voice whispered me, that him who drank the Potion it would inevitably destroy."

'*Nouraddin*, to whose Heart the fatal Malignity had now spread, perceived that his Dissolution would be sudden: His Legs already trembled, and his Eyes became dim; he stretched out his Arms towards *Amana*, and his Countenance was distorted by an ineffectual Effort to speak; impenetrable Darknefs came upon him, he groaned and fell backwards. In his Fall the Talisman again smote his Breast; his Form was again changed; and the Horrors of Death were im-

‘pressed upon the Features of *Osmin*. *Amana*, who ran to support him, when she perceived the last Transformation, rushed out of the Apartment with the wild Impetuosity of Distraction and Despair. The Seraglio was alarmed in a Moment; the Body which was mistaken for that of *Osmin*, was examined by the Physicians; the Effects of Poison were evident; *Amana* was immediately suspected, and by the Command of *Shomar*, who succeeded his Father, she was put to Death.’

The Story is well kept up to the Dignity of the Eastern Writings, and the Moral of it is conveyed in the following Words with which the Author concludes.

‘Now, therefore, let Virtue suffer Adversity with Patience, and Vice dread to incur the Misery she would inflict: for by him who repines at the Scale of *Heaven*, his own Portion of Good is diminished; and he who presumptuously assumes the Sword, will turn the Point upon his own Bosom.’

Nº. LXXIV. *Saturday July 21.*—This Paper contains a Letter from a Lady who signs herself *Perdita*, in which after making the following general Observations on Advice,

‘Mankind, says she, have gone on from Century to Century; some advising others how to act, and some teaching the Advisers how to advise; yet very little Alteration has been made in the World. As we must all by the Law of Nature enter Life in Ignorance, we must all make our Way through it by the Light of our own Experience, and, for any Security that Advice has been yet able to afford, must endeavour after Success at the Hazard of Miscarriage, and learn to do Right by venturing to do Wrong.’

‘It is, indeed, not so frequently to make us good, as to make us wise, that our Friends employ the Officiousness of Counsel; and among the Rejectors of Advice, who are mentioned by the grave and sententious with so much Acrimony, you will not so often find the vicious and abandoned, as the pert and the petulant, the vivacious and the giddy.’

‘As the great End of female Education is to get a Husband, this likewise is the general Subject of female Advice; vice;

‘vice; and the dreadful Denunciation against those volatile
 ‘Girls, who will not listen patiently to the Lectures of
 ‘wrinkled Wisdom, is, that they will die unmarried, or
 ‘throw themselves away upon some worthless Fellow, who
 ‘will never be able to keep them a Coach.’

She proceeds to give an Account of her having improved her Fortune and gained the Favour of all her female Visitors by listening to every Piece of Advice they gave her, and at length relates the Success of her following their Instruction, in the subsequent Words.

‘My Purpose, for why should I deny it, was like that of
 ‘other Women, to obtain a Husband of Rank and Fortune
 ‘superior to my own; in this I had the Concurrence of
 ‘all those that had assumed the Province of directing me :
 ‘That the Woman was undone who married below herself,
 ‘was universally agreed; and though some ventured to assert,
 ‘that the richer Man ought invariably to be preferred, and
 ‘that Money was a sufficient Compensation for a defective
 ‘Ancestry; yet the Majority declared warmly for a Gentleman, and were of Opinion that Upstarts should not be
 ‘encouraged.

‘With Regard to other Qualifications I had an irreconcilable Variety of Instructions: I was sometimes told, that
 ‘Deformity was no Defect in a Man; and that he who was
 ‘not encouraged to intrigue by an Opinion of his Person,
 ‘was more likely to value the Tenderness of his Wife :
 ‘But a grave Widow directed me to chuse a Man who might
 ‘imagine himself agreeable to me, for that the deformed
 ‘were always insupportably vigilant, and apt to sink into
 ‘Sullenness, or burst into Rage, if they found their Wife’s
 ‘Eye wandering for a Moment to a good Face or an handsome Shape.

‘They were, however, all unanimous in warning me,
 ‘with repeated Caution, against all Thoughts of an Union
 ‘with a Wit, as a Being with whom no Happiness could
 ‘possibly be enjoyed: Men of every other Kind I was
 ‘taught to govern, but a Wit was an Animal whom no
 ‘Arts of taming had been yet discovered: The Woman
 ‘whom he could once get within his Power, was considered
 ‘as lost to all Hope of Dominion or of Quiet: For he would

‘ detect Artifice and defeat Allurement, and if once he discovered any Failure of Conduct, would believe his own Eyes, in Defiance of Tears, Caresses and Protestations.

‘ In Pursuance of these sage Principles I proceeded to form my Schemes; and while I was yet in the first Bloom of Youth, was taken out at an Assembly by Mr. *Frisk*. I am afraid my Cheeks glowed, and my Eyes sparkled; for I observed the Looks of all my Superintendants fixed anxiously upon me; and I was next Day cautioned against him from all Hands, as a Man of the most dangerous and formidable Kind, who had writ Verses to one Lady, and then forsaken her only because she could not read them, and had lampooned another for no other Fault than defaming his Sister.

‘ Having been hitherto accustomed to obey, I ventured to dismiss Mr. *Frisk*, who happily did not think me worth the Labour of a Lampoon; I was then addressed by Mr. *Sturdy*, and congratulated by all my Friends on the Manners of which I was shortly to be Lady: But *Sturdy*’s Conversation was so gross, that after the third Visit I could endure him no longer, and incurred by dismissing him the Censure of all my Friends, who declared that my Nicety was greater than my Prudence, and that they feared it would be my Fate at last to be wretched with a Wit.

‘ By a Wit, however, I was never afterwards attacked; but Lovers of every other Class, or pretended Lovers, I have often had; and, notwithstanding the Advice constantly given me, to have no Regard in my Choice to my own Inclinations, I could not forbear to discard some for Vice, and some for Rudeness. I was once loudly censured for refusing an old Gentleman who offered an enormous Jointure, and died of the Phthisic a Year after; and was so bated with incessant Importunities, that I should have given my Hand to *Drone* the Stock jobber, had not the Fall of Interest made him afraid of the Expences of Matrimony.

‘ Some, indeed, I was permitted to encourage; but miscarried of the main End by treating them according to the Rules of Art which had been prescribed me: *Attilis*, an old Maid, infused into me so much Haughtiness and Re-

‘ serve,

‘ serve, that some of my Lovers withdrew themselves from
‘ my Frown and returned no more; others were driven
‘ away by the Demands of Settlement, which the Widow
‘ *Trapland* directed me to make; and I have learned by ma-
‘ ny Experiments, that to ask Advice is to lose Oppor-
‘ tunity.’

N^o LXXV. *Tuesday July 24.*—Is a Comparison be-
tween the *Iliad* and *Odyssy* of *Homer* in Preference to the
latter.

N^o LXXVI. *Saturday July 28.*—Contains a Story of
Bozaldab Caliph of *Egypt*, whose Son being slain by an Arrow
in hunting, the Caliph instantly falls out into Exclamations
on the Injustice of Heaven; but as he is just lifting up a
Dagger to put an End to his own Life, his Hand is stopped by
an Angel, who shews him the Incidents related in the fol-
lowing Words.

‘ *Bozaldab* opened his Eyes and beheld a barren, a sultry
‘ and solitary Island, in the midst of which sat a pale mea-
‘ gre and ghastly Figure: It was a Merchant just perishing
‘ with Famine, and lamenting that he could find neither wild
‘ Berries nor a single Spring in this forlorn uninhabited De-
‘ sert; and begging the Protection of Heaven against the
‘ Tygers that would now certainly destroy him, since he
‘ had consumed the last Fuel he had collected to make
‘ nightly Fires to affright them. He then cast a Casket of
‘ Jewels on the Sand, as Trifles of no Use; and crept feeble
‘ and trembling to an Eminence, where he was accustomed
‘ to sit every Evening to watch the setting Sun, and to give
‘ a Signal to any Ship that might haply approach the
‘ Island.

“ Inhabitant of Heaven,” cried *Bozaldab*, “ suffer not
“ this Wretch to perish by the Fury of wild Beasts.”
“ Peace,” said the Angel, “ and observe.

‘ He looked again, and behold a Vessel arrived at the
‘ desolate Isle. What Words can paint the Rapture of the
‘ starving Merchant, when the Captain offered to transport
‘ him to his native Country, if he would reward him with
‘ half the Jewels of his Casket. No sooner had this pitiless
‘ Commander received this stipulated Sum, than he held a
‘ Consultation with his Crew, and they agreed to seize the

“remaining Jewels, and leave the unhappy Exile in the same helpless and lamentable Condition in which they discovered him. He wept and trembled, intreated and implored in vain.

“Will Heaven permit such Injustice to be practised,” exclaimed *Bozaldab*? — “Look again,” said the Angel, “and behold the very Ship, in which, short sighted as thou art, thou wishedst the Merchant might embark, dashed in Pieces on a Rock. Dost thou not hear the Cries of sinking Sailors? Presume not to direct the Governor of the Universe in his Disposal of Events. The Man whom thou hast pitied shall be taken from this dreary Solitude, but not by the Method thou wouldst prescribe. His Vice was Avarice, by which he became not only abominable but wretched; he fancied some mighty Charm in Wealth, which, like the Wand of *Abdiel*, would gratify every Wish and obviate every Fear: This Wealth he has now been taught not only to despise but abhor: He cast his Jewels upon the Sand and confessed them to be useless; he offered Part of them to the Mariners, and perceived them to be pernicious: He has now learnt that they are rendered useful or vain, good or evil, only by the Situation and Temper of the Possessor. Happy is he whom Distress has taught Wisdom! But turn thine Eyes to another and more interesting Scene.”

“The Caliph instantly beheld a magnificent Palace, adorned with the Statues of his Ancestors wrought in Jasper; the Ivory Doors of which, turning on Hinges of the Gold of *Golconda*, discovered a Throne of Diamonds, surrounded with the Rajas of fifty Nations, and with Ambassadors in various Habits and of different Complexions; on which sat *Aboram*, the much lamented Son of *Bozaldab*, and by his Side a Princess fairer than an *Houri*.

“Gracious *Alla*! — it is my Son,” cried the Caliph — “O let me hold him to my Heart!” “Thou canst not grasp an unsubstantial Vision,” replied the Angel: “I am now shewing thee what would have been the Destiny of thy Son, had he continued longer on the Earth.” “And why,” returned *Bozaldab*, was he not permitted to continue? Why was not I suffered to be a Witness of so

“much

“much Felicity and Power?” “Consider the Sequel,” replied he that dwells in the fifth Heaven. *Bozaldab* looked earnestly, and saw the Countenance of his Son, on which he had been used to behold the placid Smile of Simplicity and the vivid Blushes of Health, now distorted with Rage, and now fixed in the Insensibility of Drunkenness: It was again animated with Disdain; it became pale with Apprehension, and appeared to be withered by Intemperance; his Hands were stained with Blood, and he trembled by Turns with Fury and Terror: The Palace so lately shining with oriental Pomp, changed suddenly into the Cell of a Dungeon, where his Son lay stretched out on the cold Pavement, gagged and bound, with his Eyes put out. Soon after he perceived the favourite Sultana, who before was seated by his Side, enter with a Bowl of Poison, which she compelled *Aboram* to drink, and afterwards married the Successor to his Throne.

“Happy,” said *Caloc*, “is he whom *Providence* has by the Angel of Death snatched from Guilt! From whom that Power is withheld, which, if he had possessed, would have accumulated upon himself yet greater Misery than it could bring upon others.

“It is enough,” cried *Bozaldab*. “I adore the inscrutable Schemes of *Omniscience*!—From what dreadful Evil has my Son been rescued, by a Death which I rashly bewailed as unfortunate and premature! A Death of Innocence and Peace, which has blessed his Memory upon Earth, and transmitted his Spirit to the Skies.

“Cast away the Dagger,” replied the heavenly Messenger, “which thou wast preparing to plunge into thine own Heart. Exchange Complaint for Silence, and Doubt for Adoration. Can a Mortal look down, without Giddiness and Stupor, into the vast Abyss of *Eternal Wisdom*? Can a Mind that sees not infinitely, perfectly comprehend any thing of Objects mutually relative? Can the Channels, which thou commandest to be cut to receive the annual Inundations of thy *Nile*, contain the Waters of the *Ocean*? Remember, that perfect Happiness cannot be conferred on a Creature; for perfect Happiness is an Attribute as incommunicable as perfect Power and Eternity.”

N^o. LXXVII. *Tuesday, July 31.* This is a Letter from a young Lady bred up in the Principles of natural Religion alone, lamenting the ill Consequences arising to her from these Doctrines.

W O R L D.

N^o. XXVII: *Thursday July 5.*

IS on the Assemblies at *White's Chocolate-House, &c.* which the Author distinguishes by the Title of Monasteries, of the White, Grey, and Scarlet Friars, &c.

N^o. XXVIII. *Thursday July 12.* Is an Attempt to prove that Old Women are the properest Objects of Love, and the most capable of affording the Transports of that Passion.

N^o. XXIX. *Thursday July 19.* This contains a Letter from the Author of N^o. XVIII. (see *Mercury May, p. 63.*) giving an Account of the little Improvement made by his Son in his Travels abroad.

N^o. XXX. *Thursday July 26.*—Contains two Letters to Mr. *Fitz-Adam*; the first, signed *Clarissa*, we shall give almost at length, as follows.

‘SIR,

‘The Candour which shines so conspicuously in your Writings, the Deference you express towards the literary Productions of Women, and the genteel Turn you give to every Stroke of Satire on our Foibles, have encouraged me to offer a few Female Thoughts on the arbitrary Power of Fashion; or, as it is more properly and politely rendered, *Taste*.

‘I am not learned enough to define the meaning of the Word, much less am I able to tell you all the different Ideas it conveys; but according to its common Acceptation, I find that it is applicable to every Affectation of Singularity, whether in Dress, in Building, in Furniture, or in Diversions: And the farther we stray from Decency or Propriety in this Singularity, the nearer we approach to *Taste*.

‘The Prevalence of the *Chinese Taste* has been very humourously attacked in one of your Papers; and the
‘greater

‘ greater Prevalence of the *Indian Taste* among us Women, I mean the Taste of going uncovered, has been as happily treated in another. But there is a Taste at present totally different from this last, the Impropriety of which can hardly, I think, have esaped your Observation, though it has your Censure. It is the *Taste* of attending divine Service, and of performing the most sacred Duties of our Religion with a Hat on. However trifling this may be deemed in itself, I cannot but consider it in a serious Light; and have always, for my Part, refused complying with a Fashion, which seems to declare in the Observers of it, a want of that awful Respect which is due to the *Creator* from his Creatures.

‘ If temporal Monarchs are to be served with an uncovered Head; I mean, if the Ceremony of uncovering the Head be considered and expected by the higher Powers as a Mark of Reverence and Humility; surely Reason will suggest that the *Supreme over All* should be approached and supplicated with at least equal Veneration: yet, strange as it may appear to the more thinking Part of our Sex, this uncouth Taste of being hatted prevails in almost all the Churches in Town and Country; Matrons of sixty adopting the thoughtless Whim of Girls in their Teens, and each endeavouring to Countenance the other in this idle Transgression against the Laws of Decency and Decorum.’

The other is from a young Lady complaining of her having been honourably addressed by a Gentleman of Sense and Fortune, and left by him without any apparent or even assigned Reason.—Her Reflections on this too frequent but pernicious Practice, are very just and deserving of Notice.

‘ The cruellest Action, says she, that a Man can be guilty of, is the robbing a young Woman of her Affections, with no other Design than wantonly to abandon her. And though the Law takes no Cognizance of the Fraud, the Barbarity of it is not lessened; for where the Proofs of an Injury may be such as the Law cannot possibly ascertain, or perhaps might overlook if it could,

‘ we

' we claim from Honour and Humanity, Protection and
' Regard.

' How hateful, Mr. *Fitz-Adam*, among my own Sex,
' is the Character of a Jilt! Yet Men feel not the Pangs
' of disappointed Love as we do. From Superiority of Reason they can resent the Injury, or from Variety of Employments can forget the Trifler who inflicted it. But with us it otherwise; we have no Occupations to call off our Attention from Disappointment, and no lasting Resentment in our Natures (I speak from Experience) against him who has betrayed us.

' Let me add a Word more, and I will have done. If every Gentleman of real Accomplishments, who has no serious Design upon the Heart of a Woman, would avoid being particular either in Conversation, or in the civil Offices of Good-breeding, he would prevent many a silent Pang and smothered Sigh. It is, I am sure, from a contrary Behaviour, that many a worthy young Creature is hurried to her Grave, by a Disease not mentioned in the Weekly Bills, a broken Heart.'

The Author of the Paper, makes the following Remarks on the Story.

' I cannot dismiss this amiable young Lady's Letter, without observing that the Injustice it complains of will admit of the highest Aggravation, if we consider that it is not in human Prudence to guard against it. In Cases of Seduction the Frail-one listens to her Passions, and not her Reason; it is here that the Passions are oftentimes directed by Reason; and a Woman is made miserable for ever, by listening to an Offer of being virtuously happy.'

M O N I T O R.

N^o. 1. *July 2.*

THE *Monitor* having opened his Paper with the two following Paragraphs, in regard to the *Inspector*.

' An Incident is to be related, that will draw Tears from some fair Eyes. *The Inspector died on Saturday.* He had been conversing with his Friends as usual, and sunk at once into his Chair, without Pain or Sickness.'

How

‘However he had lived, he made a decent End; and so Peace be to his Ashes. If those who think they saw something good in the Man, though they were not blind to his Faults, might be permitted to make a Request in his Favour, it would be, that as he died, he may be buried, in Peace and Silence: That he who felt strongly the Insults committed on the Corpse of Mrs. *Osborne*, might not after his own Death be cut up and mangled, by Hands more butcherly than Surgeons.’

He proceeds to give some Account of himself and his Intentions, which he closes in the following Manner.

‘I am an old Fellow, and have seen a great deal; and tho’ I may be often in the wrong, yet I love to talk. Three times a Week the Public, so long as they accept them favourably, shall see my Sentiments on Men and Things in the *London Daily Advertiser*: And as old People are apt to give Advice, I shall call myself the *Monitor*. I shall always offer my Counsel, whether it be liked or no: And shall often be jocular, for I am naturally chearful; and sometimes introduce an old Man’s Story. If I am ever severe, it will be considered only as the Frowardness of Age: For I do not pretend to be without its Faults or Follies. In one thing, however, I shall divest myself of those Prejudices that naturally attend my Time of Life, by giving other People Leave to speak as well as myself; and I beg it may be remembered, that I set out with requesting a *Correspondence*.’

July 4.—In this Paper the *Monitor* observes on the Fallacy of many of the Advertisements and Articles of News, which daily present themselves in our News Papers, and more particularly with Respect to the Puffings of Quack Medicines, &c. In regard to which, amongst others, he has the following humorous Remarks.

One Thing indeed startled me, in the Face of the Papers themselves. I had read for very many Years, the Recommendation of a Medicine for Paralytic Complaints, the Preamble of which began with, *Never were Nervous Diseases so frequent as at present*: And although the infallible Remedy had been used with such Success, and so universally as the Author assured us, in all that Time, the first Line continued in the same Words.

On expressing my Satisfaction at the Conduct of a certain Officer, as celebrated in a long Paragraph of one of the Papers of that Day, I was informed the Man was going to be tried for Cowardice by a Court-Martial: And when I declared my Intention of purchasing a certain Treatise, the Advertisement of which took up a Column and an Half, and had the Appearance of a *Manifesto*, a good-natured Stranger smiled at my Folly, and told me the Book was Waste-Paper, but the Publisher had a Share in the *Journal*.

I was ashamed of my Inexperience in all these Matters; but still I could not help expressing how much I was concerned at the Accounts I read of the Depredations in the *Spanish West-Indies*; of the Loss of Ships, and Cargoes, repeated, and innumerable. On this, an honest Broker shook his Head, and told me, I should soon see Advertisements for a Sale of *Logwood*."

July 5. ————— Contains a Letter to the Author, from a young Lady, intreating his Intercession to reconcile her to a Father, whom she describes as having been over indulgent to her in most Respects, but who is now implacable in his Resentments, for her having married against his Consent. — The following Observations on her Case by the *Monitor* are deserving of Notice.

Much more is to be said for this unhappy Lady than she imagines. In giving up her Pretensions to Forgiveness, she has pleaded her Cause irresistibly. I shall not only request her Father to pardon her, but pronounce it as my absolute Sentence that it is his Duty: For the Fault is so much his, that he can have no Right to blame her.

That Affection which she speaks of, far from leaving her no Excuse, gives her the greatest in the World. She had been used to be forgiven, and why should she not suppose the same Submission that always had, always would be received with Favour? That Authority which she understood to have been necessary at the Time it was employed, when she was grown up, was necessary sooner. The Fault has been in that very Indulgence, which she speaks of during her Infancy; and it is a general and a great one.

Authority and Affection are the two Principles on which Parents build their Expectations of Obedience from their Children;

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Children; but if they shew all their Love at one Time, and all their Power at another, both will be ineffectual. Nor is this all to be observed; for the Method they employ exactly misplaces them: They accustom Children to be uncontrouled when they should establish their Obedience: And they attempt that afterwards at an Age, when it is impossible it should be perfect.

July 7.—Relates an Interview between the *Monitor* and a Philosopher whom he met in *Hyde-Park*, drest in a very plain but decent Habit, whom he afterwards finds to be a Man of Fortune, and who gives the following Account of himself.

“ Stranger, said he, you will perhaps compassionate a Person of my Age so ill cloathed and ill lodged, for I have slept where you first saw me; and when you hear it is not from Necessity, you will wonder. It is very long since I began to know, that he who sacrificed Splendour to Liberality gained by the Exchange. I found it always Pleasure; but if Custom has at length carried me so far, that Health, Content, and Virtue are Advantages, as they surely are, singly superior to the Indulgencies of Appetite, I have made a glorious Purchase.

This Habit keeps me warm, as well as if it were embroidered: The free Air gives me Strength and Spirit, while they languish who breathe only the perfumed Smoak of some magnificent Apartment. The Lark that wakes the Morning with his Song, carries my Soul with him up to the Heavens; nor can all the Minstrelsy of Art, compare with the Evening Concert of some undisturbed Thicket. The Water of that Spring, walk with me, Sir, and taste it, excels the highest flavoured Wines, for it is pure: I am not tempted to drink more of it than Nature calls for, and no Headach follows; nor while I drink it from my Hat, will I suppose the embossed Cup or figured Chrystal, could add any thing to its Sweetness.

Were it not in my Power to obtain these Things, there might be Affectation in despising them; but you shall know it is: I pity those who place a Value upon them; but there are Men I pity more; those who because they want them, suppose
they

they are unhappy. To be rich, we should reduce our Wants; for there is no End of adding to our Possessions.

If you are curious to know what is done with the Remainder of my Fortune, there are enough to tell you. Visit the Country where I was born, perhaps you know it, *Kent*; and you will hear of me. You will find there, Numbers of happy Tradesmen, made such by my Bounty: Innocent and industrious Peasants, married and supported in that useful State from my superfluous Rents: And Infants educated, and the aged and infirm furnished with the Necessaries of their declining Lives, from the same Fund. These lift an hundred Hands each Day in Prayer for me, and they are heard. Beside all the Happiness of which Man is capable, in myself Sir, I enjoy all theirs: And would to Heaven that some of those, who might with Justice envy me, would follow the Example.

July 11.—This Paper gives a Detail of the Opinions delivered by different Kinds of People in regard to the deceased *Inspector*, and the first setting out of the *Monitor*; together with some further Account of the Plan proposed to be followed by the latter.



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LONDON Monthly MERCURY ;

For *AUGUST* 1753.

Foreign Literary MEMOIRS.

DISSERTATION *on the Principle of a Minimum in* Action.

(Continued from P. 197.)

IN our last, we gave some Account of the first Part of this Work, wherein M. Euler has given a Detail of what had been done by other Writers before M. Maupertuis, in regard to this *Principle*, and laid down in Brief the Distinction of that great Man's Opinion from those of all that went before him.——In this, we shall present our Readers with an Abstract of the second Part, which is entitled, *An Examination of Mr. Professor Koenig's Dissertation, inserted in the Acta Eruditorum of Leipzig, for the Month of March 1751.*

This Part of the Work is intended to be a full Answer to all the Objections, made by Professor *Koenig* against M. Maupertuis' Principle.——These Objections he successively states and replies to, singly ; and we shall endeavour to give some Account of each in the Order they stand in the Piece itself.

First then, M. *Koenig* is alarmed to find that the Doctrine of living Forces, may suffer from these new Principles ; condemns the Followers of *Leibnitz*, and even *Leibnitz* himself, for not having been sufficiently careful in the Defence of that Doctrine ; and is highly displeased with those great Men, for having supposed it applicable only to the Motions of Bodies, and rejected it in the State of *Equilibrium*——

He looks on himself, as bound to maintain the Rights of this Doctrine, and thinks it possible to prove, that not only the whole of Mechanics, but of Statics and Hydrostatics, are founded thereupon, and that it entirely destroys M. *Maupertuis*' Principle.

He lays it down as a Maxim, and lays Claim to it as a Discovery of his own, that all Cases of Equilibrium may with Success be deduced from the Doctrine of living Forces.

—He considers every Body, or System of Bodies out of a State of Equilibrium, in such a Situation, that the several actuating Forces do not destroy each other, the necessary Consequence of which is Motion, and then seeks out by the Laws of Mechanics the State in which that Motion will cease, and, with great Address, concludes that State to be an Equilibrium.

This Principle M. *Euler* rallies M. *Koenig* upon, with considerable Humour, willingly allowing him the Honour of being the first Discoverer, that, *where the Motion is Nothing, there is no Motion*, and that, *in a State of Equilibrium, where there is no Motion, there is also no living Force*.

‘ This Principle, says M. *Euler*, of the Nullity of living Force, (so the Inventor calls it) will undoubtedly have Place in every State of Balance, nor can there be brought any Case of *Equilibrium*, in which the actuating Forces produce a living Force, since from the very Nature of an Equilibrium all Motion is excluded. — By this Principle then, the State of Equilibrium will be in every Case discoverable, when, having well examined all the actuating Forces according to mechanical Principles, in order to find the living Force, the Value of that Force is found to be nothing. — And there can certainly be no more certain Sign of a Balance required, than the Absence of Motion, wherewith the Nullity of living Forces is necessarily united.’

M. *Euler* from thence proceeds to shew, that, allowing this Principle all the Merit, and all the Force its Author can pretend to give it, it can do no kind of Prejudice to that of M. *Maupertuis*, since the former proposes no more than to determine by his Principle the common Cases of Statics, and as all these Cases may be deduc'd with

with a wonderful Facility from M. *Maupertuis*' Principle of Equilibrium, it only proves the thorough Agreement of that Principle with the Rules of Statics, and also with M. *Koenig*'s Principle itself; and indeed the principal Difference between them consists in this, *viz.* that by M. *Maupertuis*'s Principle, every possible Case of Equilibrium may be solved with the greatest Ease, and frequently with much greater Expedition than by the received Precepts of Statics; whereas M. *Koenig*'s Principle not only leads us very frequently into great Circumlocutions, but often is incapable of even any Application at all. — Moreover, in the one, every State of Equilibrium is determined by the Properties of a *Minimum*, in the other by the Nullity of living Force; whence it is clear that the Quantity, which according to one Principle is a *Minimum*, must be extremely different from that, which according to the other is $= 0$, it being impossible, even according to M. *Koenig*'s own Confession, that in every Case of Equilibrium, the same Quantity should be a *Minimum* and $= 0$. — For if that could happen, all his Objections must vanish *ex facto*.

Now altho' according to the Principle of the *Minima Actio*, the Action is estimated by the Product of the Space into the Velocity, and this Product seems not greatly different from the Idea of a living Force, it is notwithstanding deduced from a Consideration extremely different from that whereby M. *Koenig* determines his living Force, which is evident from the different Explication of these two Authors of the Action of the *Lever*; in which Case the Action, as determined by M. *Maupertuis* plainly becomes a *Minimum*, but does not vanish: Whereas the living Force, such as M. *Koenig* defines it, incontestably vanishes. — Now as the Truth is equally deduced from both, it is evident that M. *Maupertuis*'s Idea of Action, and M. *Koenig*'s living Force, must be two very different Principles.

M. *Euler* then proceeds in the following Words to set forth the Difference between these two Principles.

‘ In order to know the better the Difference which there is to be found between the Estimation of the Action and that of the living Force, it is necessary to examine both attentively. — In the Estimation of the living Force,

according to M. Koenig, a System of Bodies is considered
 as out of a State of Counterpoise, and from a Calculation
 of the Motion produced by the actuating Forces, the true
 living Force produced thereby is discovered. But in the
 Way of estimating the Action, (a) *the System of Bodies is*
taken in a State of Balance, a Motion is conceiv'd to be im-
pressed on it by some external Force; in this Motion is sought
the Space wherein the Intensity of each Force has been increased
or diminished, or substituting equivalent Weights instead of
the impressed Forces, the Motion of each is examined, and
the Velocity wherewith it is moved; after which, multiplying
each Weight by the Space it runs through, and by the Velocity
wherewith it moves, the Sum of these Products is to be taken
for the Quantity of Action. Now the Subject of En-
 quiry, here, is not the true Velocity of each Weight,
 but only their relative Velocities; for which Reason, altho'
 otherwise the Spaces are proportional to the Velocities,
 these Products ought not to be called living Forces, and
 the Idea of the Action ought to be carefully distin-
 guished from that of the living Force; and it is no wonder,
 that since these two Principles have so different an Origin,
 and that the Considerations deduced from them are so
 entirely different, they should also differ so much in their
 Application, and that in the same Cases wherein the liv-
 ing Force vanishes, the Action should become a *Minimum*
 and subsist.—There is also the greater Necessity of taking
 Care of confounding these two Principles, and still more
 so of setting them in Opposition to each other, be-
 cause, as has been already observed, M. Koenig's Principle
 is applicable only to a small Number of Cases of *Equili-*
brium, whilst M. Maupertuis' is of wonderful Service, not
 only in determining every possible Case of *Equilibrium*,
 but in finding the Curves described by Bodies attracted
 towards any given Numbers of Centres.—Very signal
 Ad-

(a) This Passage which we have printed in *Italics*, in order to
 render it more conspicuous, gives the fullest Account of M. Mau-
 pertuis' Principle that can be given, without referring immediately
 to analytical Calculations, which M. Euler has carefully avoided
 to apply to, as he seems to have intended this Piece more for
 general Readers, than for the Adepts in Science.

‘ Advantages, wherein M. Koenig’s Principle is entirely deficient.’

M. Euler next enters into an Examination of a *Lemma* produced by Professor Koenig, with a Design to destroy M. Maupertuis’ System.—In this *Lemma*, he speaks of *the System of an inert Line formed of equal Masses attracted towards some Centre by Forces, which at different Distances from that Centre, vary in any manner whatsoever*; and seeks for Investigation of the living Force which will be produced by the soliciting Forces, throughout the whole inert Line, whilst it is moving towards any neighbouring Situation.

M. Euler shews, that this *Lemma*, according to the Manner in which it is worded, ought to have, and is intended by its Author to pass on the World as having, the greatest Universality, and to be applicable to every possible Case; that the inert Line should be either a right or curve Line indifferently, the Distances between the Masses which compose it, equal or unequal, and its Motion in any Direction whatsoever.—Whereas, this is so far from being the Case, that the Demonstration annexed to the Proposition can be true, only when the Line is a right one, the Distances of the Particles exactly equal, and the Motion of the Line not only confined to its own Direction, but to a Space equal to that of one of the Intervals between the Particles, so that each Particle must exactly occupy the Place of its adjacent one.—By which means, the Proposition becomes most excessively limited, and the Principle deduced from it, of no kind of Weight for the Purpose intended by it, of destroying that of M. Maupertuis. As to the Corollaries added to this *Lemma*, M. Euler charges the Professor very strongly with having stolen them from him, even without understanding or having examined them; and shews, that so far from having any thing to do with the Subject of the preceding Proposition, they absolutely contradict and confute it, as according to them the same Quantities become a *Minimum*, which by the *Lemma* must be found equal to Nothing.

He then concludes, with greatly rallying the Professor on his sublime Logic, which, he says, however well adapted to metaphysical Disquisitions, can have no Place in mere

geometrical Demonstrations; and, in an ironical Manner, begs him to descend to more intelligible Investigations by which he hopes in Time to gain Improvement, but in the mean while declares, that he shall continue to make use of the more evident Principles of M. *Maupertuis*.'

To these two Dissertations, is added an Appendix in Answer to an Appeal of M. *Koenig*'s, published after the printing of the foregoing.

In this Appendix, he charges M. *Koenig* with want of Integrity, in having first positively asserted the Fragment of the Letter, whereon this Dispute was originally founded, to be written by *Leibnitz*, and addressed to *Hermannus*, and afterwards going so far from that Assertion as to confess, that there was no kind of Certainty, in regard to the Origin of the Letter, or of the Person to whom it was written.

—He shews the Absurdity of continuing to accuse M. *Maupertuis*, with having taken his Principle from *s'Gravesande*, for as *s'Gravesande* pretends not his Propositions to be applicable to any other Case than the Collision of non-elastic Bodies, 'what, says he, can be more impudent than 'to assert, that from such a Proposition was taken an universal Principle, which extends to all Changes which can 'happen in Motion, and to every State of Counterpoise.'—And lastly, he charges him with a false Quotation, and a still falser Demonstration deduced from it, viz. that 'it is not true 'that the Minimum of *viz.* Action differ from that of the living Forces.'

The whole of this Work is written with great Spirit, and seems to evince in the Author, a very deep Knowledge in the Subject he treats on; yet very frequently runs into that Kind of ungentleman-like Abuse, which were it less common amongst Men of Learning, would have the Appearance of a Want of more rational Arguments.

As the following Piece is on a Subject of considerable Importance, treated on by a Man of as great Genius as Learning, and may not perhaps fall into the Hands of our Readers by any others means, we shall present them with a Translation of it at length.

A DISCOURSE which carried the Prize of this Year in the Academy of the *Jeux Floraux*, on the following Question, *how far the Sciences are indebted to the Belles Lettres*. By M. L'Abbe Forest of Thoulouse, Batchelor of the Sorbonne.

Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum. Cicer. *pro Archia*.

Rien n'est long que la superflu. Lamothe.

THE Spirit of Analysis and Calculation appears to reign with so unbounded an Empire in this present Age, that every Branch of Study which relates not to the more abstruse and exact Sciences, seems to be generally esteem'd as useless.—Even the Study of the *Belles Lettres* suffers from so dangerous an Opinion.—And in order to attack them with the less Difficulty, the Puerility and Triflingness of some of their Followers are laid to their Charge, without remembring how much they have already done, and what they are still able to do in Favour of all the Sciences. Fatal Forgetfulness! which the Learned themselves ought surely to endeavour to prevent, since it infallibly tends to plunge us once again in Barbarism.

But let us not despair.—So long as the *Belles Lettres* shall continue to have Disciples zealous to reclaim their Rights, and learned Tribunals to avenge their Quarrels, all the Darts of their Enemies shall fall without Effect.—In vain shall they reproach them with confining themselves to a superficial Knowledge of good Authors, and an acquired Habit of judging an harmonious Verse, or well-turned Period; and with being fit for nothing but to amuse our Youth, and to relax them from more serious Occupations.—But such Reproaches far more degrade those who make them, than the Art which they attack.

What Injury would it do to Geometry to give it out, that the whole of its Art consists in the Mensuration of Lines and Surfaces?—Who would not see at once, that these Lines and Surface are, with respect to Geometry, only as a kind of resting Places, in the tiresome Road of Truth which it pursues.—Periods and Expressions are, to the Man of Letters, what Lines and Circles are to the Geometrician.—The Truth of Ideas with their Relatives,

and Justice of Reasoning are the first and sole Foundation of the Operations of them both*.

Let then the Detractors of polite Literature look up to its Original, let them consider the Multiplicity of interesting Objects it includes, and from thence regain for it the Esteem and Gratitude which it deserves from them; but frequently, incapable of estimating the real Worth of fine and delicate Beauties, they rather chuse to endeavour at depreciating them, than strive to know or cultivate them, and disdain to sacrifice any thing to their Graces, in order to bring all Things under a Subjection to their Methods, to their Rules and Compasses. — Blind or ungrateful as they are, let them learn this, and not forget for ever, that the reading of the Historians, Orators, and Poets, necessarily disposes all the Faculties of the Mind to the Study of the Sciences; that without the Helps of Language, Criticism, and History, they would have been still in the dark; and that in short, they are solely indebted for the Rapidity of their Progress, to that Art of printing with Elegance and Accuracy, which pertains to the *Belles Lettres* alone.

Imagination, Memory, and Reflection are the principal Faculties, which ought to be look'd on as the *primum mobile* of all the Operations of the human Soul, and as the Source of all it's Knowledge. — Were it to be reduced to those Ideas alone which comes to it by the Senses†, it would lose entirely the Use of all it's innate Faculties, if they were not

* If it is true, as cannot be doubted, that Orators and Poets should have a full Command of all the Powers which can touch the human Heart, and that they ought to adapt every Part of their Works to the several Sensations they would there excite; if it is true, that a dramatic Piece, designed as much for the Improvement as the Amusement of the Public, requires in the Art of managing the Passions and Follies of Mankind, as many Combinations of distant and opposite Things as does the Resolution of the most difficult Problems, must it not necessarily be concluded, that the Poet and Orator, in order thus to make themselves Masters of the Hearts and Dispositions of Men, must purify their Reason, and form their Judgments on Principles as solid, and by Reflections as extensive as the Geometrician, who discovered the Principles of Motion in Bodies, calculates its Efforts, and who seems to exercise his Mind entirely on the Properties of Matter.

† See Locke on Human Understanding.

not to be put in early Exercise by easy and agreeable Objects, likely to stir up it's Attention, and which, unfolding by Degrees it's Powers, insensibly prepare it for the more laborious Business of the Sciences. —

But 'tis in the *Belles Lettres* only that these Objects can be found; the amusing Variety of History, the impetuous or pathetic Emotions raised by Eloquence, the sweet delightful Harmony of Poetry, the lively and affecting Strokes, and the simple and striking Beauties, of which such vast Profusion may be met with in every Branch of polite Literature, are the most likely Charms to render us attentive, and the most speedy Means of storing us with a Variety of Signatures and Ideas.

There have been Instances, I must confess, of some impatient and intrepid Geniuses who have directed their first Steps in the vast Career of Science, without any of these Assistances, and who have, nevertheless, not only attained to the utmost Extent of it, but even enlarged it's Limits. — But ought the successful Flight of the rapid and intrepid Eagle, who at first taking Wing soars quite to Heaven, encourage every little Flutterer to make the like adventurous Attempt? — Nay, may we not presume, that these extraordinary Geniuses might still have carried their Discoveries further, had they began with the Study of the *Belles Lettres*? — Be that however as it may, let us form a Judgment from Experience, and from the Character of the Commonalty of Mankind, and we shall find, that though there may be here and there one, who, favour'd by Heaven, may prove even at first capable of a strong Application, and who may be pushed forward, and strengthened by the Obstacles he meets with; yet almost all would sink under the Weight of those Obstacles, and therefore require a gradual Management of their-Geniuses, and to have their fugitive Attention kept in, as it were, by Surprise.

If then, before we had essay'd our Powers on Subjects within our Reach, before we had treasured in our Minds a sufficient Number of Ideas and their Signatures, we should have the Temerity to shew ourselves upon the sandy Field of the Sciences; their Dryness, and their whimsical Language would either form no Connection of Ideas at all in us,

us, or form it in so slight a manner as to be easily effaced; so that, being very soon deprived of them, we should exhaust ourselves in false Combinations, and vague Consequences drawn therefrom, and become, in short, an easy Prey to every kind of Error. — How many Geniuses have been thus extinguished, for want of a Nutriment suitable to their Disposition, and from not having been previously prepared for the heavy Accuracy of the Sciences, by the more attractive Objects of polite Learning, which alone are able to fix our Attention without any Endeavours on our own Side.

As soon as ever this is fixed, we shall find ourselves easily capable of recalling to our Minds together with our Ideas, the Signatures which are united thereto, whereby their Connection become so strong, that it causes to subsist, even in the Absence of Objects, the Impressions which they have occasioned. Our Imagination, and our Memory beginning to exercise themselves thus, the Signatures which the one recalls, and the Ideas which the other awakens, draw the Soul out of that kind of Numbness wherein it languished, and give it the Faculty of reflecting, that is to say, to re-peruse it's Ideas, and to distinguish, combine, and modify them as it pleases.

But in order to become more sensible in what Manner the reading of Historians, Orators, and Poets disposes us to the Study of the Sciences, let us in some measure disclose the Nature of their Art.

What is *History*? but the Picture of every thing most interesting in regard to Religion and Laws, the Manners and Customs of People, the Succession and Revolution of Empires, and the Rise and Progress of Arts and Sciences. — Now a Picture of this Kind feeds our natural Curiosity; extends, almost unknown to ourselves, the Sphere of our Ideas; and causes us to acquire more general Views, and discover an Infinity of Objects with their Relatives, whose Combination renders us more accessible to any Thing new, and more capable of comprehending a Variety of Ideas at once without confounding them.

When the Historian presents us with a Fact clearly discussed, and with Address unfolds the dark Plaits of Policy,

we shall learn with him to rise from Effects to Causes, to trace up Consequences from their Principles, and to consider all Beings in their mutual Relations to each other. If he draws the Character of an Hero; if he faithfully sets forth to our View his Virtues and his Vices, his Successes and his Failures, we, by little and little, accustom ourselves, leading our Judgment towards the Actions of Men, and penetrating into the secret Motives which animate them, to compare, and estimate them, and from thence to reason on the most complicated Subjects, and the more easily to distinguish Truth from Falshood. — What full Employment, what Extent, and what an Opening to the Sciences, do not such Operations give to the Mind; yet does it not acquire less by the Study of Eloquence or Poetry.

The Poet, whose End it is to join Instruction with Amusement, spares no Pains to captivate our Imaginations at one Time, by the Tracts of a Fire that discloses the lively Transport which inspires it, at another by a faithful Imitation of Nature, sometimes by agreeable Sentiments, and at others by ingenious Fictions.

The Orator who strives to move in order to persuade, discloses for that Purpose all the Mysteries of his Art: — bold Figures, smiling Images, the Sport of the Passions, he makes the proper Use of to please and to affect.

Yet would be it with Difficulty that either of them would attain the desired Purpose of insinuating Truth into our Minds, if they did not form sensible Paintings of them, if they did not more especially attach themselves to charming our Ears by the Beauty, Harmony and Numbers of their Expression: 'Tis by this Means they prejudice our Disgusts, govern the Weakness of our Minds, and procure for them a Facility of conceiving the Things they would express.

In Proportion to the increase of this Facility, what we read becomes imprinted more deeply in our Memory; we gain, without perceiving it, an Habitude of dividing or reuniting our Ideas: Our Minds become more susceptible of taking any Form; they are gradually embolden'd to follow the sensible or secret Order of the Works of the Poet, or the Orator; for their particular Steps are not always so manifest as those of the Geometrician, but are fre-

frequently concealed under the external Appearance of a perfect Freedom, and our Curiosity is only the more strongly excited thereby.——Does the Delicacy of a particular Thought at first escape our Notice? We are obliged, in order to conceive and comprehend its Truth, to consider it in every Point of View, and by endeavouring thus to find its Beauty, acquire that Discernment and Sagacity so necessary in the Study of the Sciences: Whilst our Reason by this means rectifies itself, and becomes more acute.—The Taste and Passions of Mankind have a Logic of their own; but its Principles and Operations are harder to lay hold on and pursue, than those of philosophical Logic;——For which Reason, when our Mind has been used to exercise itself on Matters of Taste, it acquires a greater Dexterity for handling the Weapons of Philosophy.——’Tis evident, that our Imagination thus becomes the stronger and more extended: But let not that be looked upon as hurtful to the Sciences: That Time is now no more, when it was look’d on as the opposite to Truth; and we are glad to find a learned Writer of the first Distinction overcome this Prejudice*.

‘Imagination (says he) acts not less forcibly in the Geometrian who creates, than in the Poet who invents.—The former has as great Occasion for it in the analysing and unfolding, as the latter in the composing and adorning of his Subject.’

The Facility, in short, which it has of awakening our Perceptions even in the Absence of Objects, and of taking certain Qualities from some to adorn others with them, invites and disposes us to reconcile the most distant and opposite Ideas, and furnishes Materials for Reflection, which in it’s Turn reacting on the Memory, and even on the Imagination, concurs in concert therewith to give us a Power of considering to the very Bottom of our Thoughts; of penetrating and piercing to the Root of Truths; of reducing Facts to their general Connections, and uniting them together by the Force of their Analogies; of examining into, and comparing the Progress of Nature in all her great Operations; and lastly,
of

* See *Preface to the Encyclopædia*.

of running thro' and bringing to Perfection the innumerable Branches of all the Sciences.

'Tis then to these interesting Parts of polite Literature, History, Poetry and Eloquence, that it is reserved to form Man whilst he has, as we may say, only the Organs of Life; they new-mould him, lay in him the Seeds of a Crowd of Ideas proportioned to his Weakness, extend by Exercise all the Faculties of his Soul, and introduce him thus into that magnificent School, where he hears the Voice of *Plato's*, *Aristotles*, *Plinys*, *Bacons*, and *Leibnitzes*; yet still these Voices, forcible as they are, would be to him only a vain unmeaning Sound, so long as he continued ignorant of their Language, or was out of a Condition of knowing the Value of their Lessons by these Methods of Criticism, and the History of every Science.

The Sciences were at first in a Kind of Lethargy, and their Perfection is the Result of the Reflections of the sublimest Genius's of every Age and Nation. — The Labours of these great Men ought then to serve as a Foundation for our Study; and the Point where they have stopt, should point out to us that from whence we should proceed*. But how could we establish such a Commerce, so necessary to make us profit by them, if we were not familiar with those Tongues wherein they wrote?

Of all those which have been in Use since the Age of *Homer*, there is none whereto the Sciences are more indebted than to the Language of the *Greeks*, whether it were because they cultivated them with the greatest Success, or because that Language bears away the Prize from every other, by it's Energy, Accuracy and Fullness.

The

* Were we thoroughly to examine all the Works of the Ancients, we should perceive, that in trying the different Manners of explaining the System of the Universe, they anticipated the greatest Part of the Hypotheses of the Moderns; and that what are commonly looked on as new Discoveries, are frequently no more than a Development or Extension of those which have been made heretofore.

We know, for Example, that, three hundred Years before the Christian Æra, *Arystillus* and *Timocharis* had observed the Declination of the Fixt Stars, and that from the Time of *Thales*, the two Methods of observing the Latitude by the Meridian Height of the

Sun

The Mathematics, and different Parts of Philosophy * borrow therefrom the greatest Part of the Terms they make use of, the Understanding whereof is frequently the most discouraging to those who have not studied it.—It also furnishes the Names of the rarest Plants, Animals, and Minerals; the newest Methods of Operation in various Sciences; and the Instruments and Machines which are daily invented.

Struck with all these Advantages, the *Romans*, that Nation so greedy of Glory, and so enlighten'd in regard to all the Means of acquiring it, applied themselves to the Study of the *Greek* Tongue as soon as ever they became desirous of entering into the Sanctuary of the Sciences.

This Language quickly enriched and perfected theirs, which became in it's Turn the universal Language of the Learned in *Europe*, and would still be so at present had not the
French

Sun, and by the Distances of the Stars from the Pole, &c. were made use of in *Greece*.

It is also known that the *Pythagoreans* believed our Earth and the Planets to move round a common Center at the same Time that they turned on their own Axes; that *Cleanthes*, and *Hicetas*, of *Syracuse*, explained the apparent Motion of Stars and Heavens by Means of a rotatory Motion in the Earth.—That *Plato* says the same Thing in his *Timæus*.—That *Aristarchus*, and some others, supposed the Sun to be immoveable in the Centre of the Universe, and the Fixt Stars to be so many Suns.—That *Leucippus* and *Democritus* were acquainted with the Tourbillons of *Descartes*; that the *Chaldeans* look'd upon the Comets as true Planets; and that even in the Time of *Plutarch*, the Astronomers suspected the Spots in the Moon to be Seas, Valleys, &c.

Was not the Mirrour of *Archimedes* the Origin of the Experiments lately made with Burning-glasses, in the King of *France's* Garden? — There is no doubt but that what is said in *Diodorus Siculus*, in regard to the Ovens of *Egypt*, gave *M. Reamur* the first Thought of what he has done as to hatching Chickens. And perhaps it may appear not impossible, that *Sir Isaac Newton* took the Idea of his grand Principle of Attraction from a Fragment of the Philosopher *Empedocles*, &c.—Was that singular Phænomenon which at this Time takes up the Attention of most of our Philosophers, entirely unknown to the Ancients? — Surely No. — And it may perhaps be found almost impossible to make any important Discovery which has not been prepared for, pointed out, or foretold, by some of the Ancients.

* See *Memoires de l'Academie*, Tom. 13.

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French by their immortal Works || obliged the neighbouring Nations to adopt their Language : — They have not only themselves been Originals in almost all Kinds of Knowledge, but have also translated the best *Athenian* and *Roman* Authors ; and it is undoubtedly the Number of their Works, and the Beauty of their Translations, which have incited some of the Moderns to maintain that we might dispense with studying the Sciences at the Fountain-head, or applying any farther to the Assistance of Languages: But are there not still many of the ancient Works still untranslated, wherefrom many useful Discoveries may be derived ? And are not even the most faithful Translations almost always imperfect ? Nay, even supposing that those we have are exact and sufficient for the present Age, which would be subject to many Disquisitions, and would not prove the less the Utility of the *Belles Lettres* to Science, can we promise ourselves, that the continual Variations of the *French* Language will not render them insufficient for Posterity ? † — And if, thro' Ignorance of the Languages, Mankind should at length be reduced to an entire Dependance on the first Translations, or to modernize them, who will then be capable of distinguishing which are best, or what Resemblance of the Original will be preserved in a Copy from a Copy ? It is therefore of the highest Importance to the Progress of the Sciences, that there should be, in every Age, Men of Learning, capable not only of translating the Ancients, but also of judging and criticising on their Works.

Criticism arises from the very Bosom of the Languages, and concurs equally with them to the Perfection of the Sciences.

The Injuries of Time, and the Ignorance or Inattention of Transcribers and Printers, had so much defaced the greatest Part of the Texts, and in such a Manner obscured the Works of the learned Men of Antiquity, that they were become only a prodigious unshapen Heap of Ideas, of Truths and Errors, the Unravelling of which appeared impossible. — But at length Criticism appears with Torch in Hand, resting on the Genius of History. — By Means of Dis-

quisition

|| The Remainder of this Paragraph favours so strongly of the *Frenchman*, that we should have omitted it, was it not that the Observations it contains in regard to Translations are judicious and equally applicable to those in our own Language.

† See *Memoires de l'Academie*, Tom. 16.

quisition and Enquiry, she pulls away the Veil which had rendered the Sciences impenetrable; overthrows those Monuments which the Opinion of Men the most respected; goes back to the first Sources; distinguishes genuine Works from spurious ones. — Lays down certain Rules whereby to determine their Authenticity; interprets or restores obscure or mutilated Passages; and by these Means gives fresh Lustre to what was sullied or unknown, and Authority to what was uncertain.

By her conducted, those who descended first into the Labyrinth of the Sciences, had Occasion for no other Clue to find their Way back. — Her Footsteps shewed them how to weigh Appearances, and estimate Probabilities; — not to confound the several Species of Things, but to range every thing according to it's Kind, and from that Kind to trace the particular Principles proper to every Subject. — She taught them the Way of separating what was essential and real in Objects from what was foreign and arbitrary; and lastly, she instructed them how to get free from Prejudices; to reject useless or inexplicable Questions; to stand on their Guard against those Hypotheses and Systems, Paradoxes, and learned Errors, which are so frequently received as Truths.

(*To be continued.*)

PRINCIPLES de la Grammaire Francois, pratique et raisonnée, par l'Abbé ANTONINI, 1 Tom. 12°. a Paris, 1753.

This Work contains upwards of 500 Pages in a pretty large Duodecimo. — It consists of a very accurate Disquisition in regard to the Pronunciation of the *French* Language, which alone takes up 127 Pages, a Treatise on the Orthography of the same, and a very compleat and regular Grammar divided into as many sepearte Treatises as there are Parts of Speech. — These are followed by a Dissertation on and Rules for the Construction of the *French* Poetry. And the whole concludes with a very copious Dictionary of equivocal Words, or such whose Pronunciation is nearly alike, but which differ both in Orthography and Meaning. — The whole Work seems to testify strongly to the Abilities and critical Merit of it's Author, but the Nature of it will not admit

mit of an Abridgment, or of our giving any farther Account of it in this Place.

*OPUSCULES de M. F**** (Freron.)* See p. 197.

This Work we mentioned in our last Number, and composes three pretty full Volumes in a large Duodecimo; the two first of which consist of a great Number of separate Pieces, most of them by way of Letter, containing a Critique on various Writers, as well Foreigners as those of the Author's own Country. Several of these Pieces have been published separately, and may therefore, in all Probability, some Years since have been taken Notice of by many of our Readers; and the rest are entirely on Subjects of mere Criticism, and for the generality on Works and Writers, not very much known in *England*. For which Reason, an Abridgment of them in this Place, would not only be unentertaining but unintelligible.—The third Volume is solely taken up with M. *Montesquieu's Esprit de Loix*, and contains, 1st. An Abstract, Chapter by Chapter, of the whole of that Work.—2^{dly}. A Critique on a great many separate Parts of it.—And lastly, five Letters supposed to be written by M. *Beaumelle*, being a very high Panegyric on the *Esprit de Loix*.—All of which are extremely deserving of Notice from those who interest themselves in this Branch of polite Study.

*LETTRES du Commandeur de **** a Mademoiselle de ***; publié par M. le Chevalier de Mouhy. 2 Tomes, 12^o. a Paris, 1753.*

This Work is a Series of Letters from a Gentleman of Wit, to a young Lady apparently of very remarkable Qualifications, engaged in a close but disinterested Friendship, which arises at length in the Course of these Letters to a platonic Passion.—They are wrote with great Spirit and Elegance; but as it would be impossible to give an Abstract of the general Series of them, we shall only present our Readers with some few Specimens of the Manner wherein they are written, and refer those, whose Curiosities may be incited thereby, to the Originals themselves.

The Account the Lady gives of herself, and of her Opinions in regard to the married State, on Occasion of a Match

proposed to her by her Friend, is well worth inserting as one of these Specimens.

‘ You describe M. de **** to me, says she, as of a middling Figure ; I am myself no *Venus*, nor do I seek for an *Adonis* ; I lay no Stress on an Advantage of so little Consequence, as that of Beauty ; nor am I desirous of uniting myself to one of those fashionable fine Gentlemen, on whom an Abuse of Words has bestowed the Title of Amiable, and whose Minds are full of nothing but what ought not to be there.— I hope to find in him, to whom I shall be destined, a ripened Wit ; a sociable Disposition, Purity of Manners, those inestimable Qualities which adorn great Souls, and a Heart sensible to the Charms of Virtue, since it is by those alone I shall be able to attract him.—It is my Interest to wish, that those whose Esteem I would acquire, should not suffer themselves to be seduced by so superficial a Merit, as that of a pretty Face.—Mine has been formerly agreeable, and has at present nothing in it can disgust ; but that Dis temper, whose common Consequence is to prove the Cure of Self-conceit, has robbed it of many of its Graces.— To many Women it would, perhaps, appear a melancholy Reflection to say, I was pretty at Sixteen, but I can assure you, that a Regret so far unworthy of good Sense, has never once found Harbour in my Breast.— Nay, on the contrary, I hold myself obliged to Accident for having imposed on me a Necessity of thinking modestly of myself. For had I kept these Advantages which Nature had plentifully lavished on me, I might not perhaps have been able to reflect on the Instability of her Gifts ; I might, perhaps, have thought, that to be pretty was enough to make me amiable, and then should have been fit for nothing but to have adorn’d a Circle, and furnish’d ample room for Criticism, which spares not Things of greater Value than Beauty ; — whereas, at present, that this Resource is denied me, and that I have not renounced the Wish of pleasing those whose good Opinion is worth having, I have employed my utmost Industry in forming my Mind and Character to a Tenor capable of conciliating their Esteem to me, and inspiring them

‘ them with that sensible Interest in what concerns me,
 ‘ which, if I arrive at, will compleat the utmost of all my
 ‘ Wishes.

‘ However, Sir, I can have no Kind of Repugnance to
 ‘ the living with a Father-in-law. — You describe him
 ‘ as religious and in Years, both which are strong Reasons
 ‘ to make me desirous of belonging to him. My own Ex-
 ‘ perience is very small, and I would therefore be conducted
 ‘ by the Advice of those on whom I may depend, and look
 ‘ upon it as the surest Means of gaining their Confidence
 ‘ and captivating their Friendship. ’Tis necessary for me to
 ‘ acquire a Reputation that may justify their Choice : —
 ‘ This is a delicate Business, and in order to render it more
 ‘ solid, I should be greatly delighted that a Father-in-law
 ‘ would enlighten my Proceedings, and bear witness, that
 ‘ the Purity of my Conduct is equal to that of my Inten-
 ‘ tions. — His Example and Authority moreover may keep
 ‘ his Son within the Bounds of his own Duty, and secure
 ‘ my Quiet. — I do not flatter myself with having Merit
 ‘ sufficient to fix him ; and yet on the other Side, I should
 ‘ have more Reason for Complaint than another Woman,
 ‘ should he fail in that Attachment, and in those Regards
 ‘ which I cannot help thinking would be due to the Con-
 ‘ stancy of my Sentiments, and the Regularity of my Con-
 ‘ duct. I am of an old-fashioned Kind of Delicacy, and
 ‘ am not ashamed to confess it to you, nor do I think that I
 ‘ could ever accustom myself to any of the fashionable Pre-
 ‘ judices : — The Reputation of being genteel is no
 ‘ Temptation to me ; I must purchase it at the Expence of
 ‘ my Repose ; and that I think too dear a Price to pay for
 ‘ being prettily ridiculous. — I am not naturally of an
 ‘ extravagant Disposition, and the great Solitude wherein I
 ‘ have always lived, so far from making me more eager after
 ‘ Pleasures, has convinced me, on the contrary, how well
 ‘ it is possible to do without them : Nay, indeed, it is an
 ‘ Advantage so to do. — We are all but too apt to go out of
 ‘ ourselves ; how should we then know without studying, or
 ‘ how should we correct without knowing, ourselves ?’

The Occasion of the following Passages will need no
 Explanation.

' I am infinitely obliged to you, for the charming Present you
 ' sent me; it cannot be indifferent to me. It is impossible but a
 ' Person who has all her Life applied to Music, with a Voice
 ' which has been said not to be a bad one, must have a Taste for
 ' Operas.—Besides, although I know more of Music than Po-
 ' etry, it is with great Delight that I read Lyric Poems. --- I
 ' have, however, a small Reproach to make to you, for submit-
 ' ting yours to my Judgment, which can be said only in an iro-
 ' nical Sense. If the obligin g Things you say to me are not
 ' true, at least let them be probable: Be not so cruel as to
 ' deprive my Self-love of all it's Resources; leave it at least
 ' a Choice, and let your Compliments be susceptible of an
 ' Interpretation wherein it may be able to find it's Account.
 ' — I am much more sincere than you, and since you deter-
 ' mined so far in my Favour as to send me a Piece which you
 ' have never shewn to any one before, I will in Return
 ' make you a Sacrifice truly meritorious. — I sacrifice the
 ' good Opinion which you may perhaps have too lightly con-
 ' ceived of my Wit, to the Desire of giving you a new
 ' Proof of my Confidence, by sending you a Work which
 ' has hitherto never seen the Light; and which, by being
 ' brought to it will destroy in your Mind the good Opinion
 ' you had of the Qualifications of mine. — I need not tell
 ' you that the Poetry in it is of my own Composition; the
 ' Indifference of it would inform you so. — The greatest
 ' Part of the Work treats, or rather prates of Love, which
 ' is not greatly surprizing as that is the Father of Poetry.
 ' — Alas! how many bad Verses has not he been the
 ' Author of, and how truly do mine add to the Number. —
 ' I am however, excusable in some Measure, for not having
 ' been able to describe what I never felt. — I wrote only
 ' to dissipate my Uneasinesses, and I leave you to judge your-
 ' self, what Fire or Vivacity is to be expected in Thoughts
 ' which owe their Origin to Distress. — What Sen-
 ' timents can be produced by imagined Objects. — It
 ' was Extravagance in me to divert myself on such a Sub-
 ' ject, and it is in Order to punish myself for that Fault, that
 ' I consent to shew you Things which I would not even own
 ' to any body else. — Join with me in blaming myself;
 ' say all that the Chagrin of seeing the noble Talent of
 ' Poetry

‘ Poetry disgraced can inspire you with, and I consent to it.
 ‘ ——— But let it be alone that you do it; and let no one
 ‘ know, either that I have meddled with an Employment
 ‘ I do not understand, or that I have given you the Proofs
 ‘ of it.’

The following Letter from the Lady, when she perceives that the Friendship of her Correspondent is degenerated into Love, contains such Sentiments of Delicacy, and is so worthy of the Character of a Woman of Sense and Virtue, that we cannot properly omit it.

‘ You furnish me yourself, Sir, with the Means of convincing you of your Injustice. ——— You confess yourself
 ‘ my having told you, that I could not, without doing myself a Violence, give up the Pleasure I take in communicating my Sentiments to you, and receiving yours in Return, and yet instead of seconding my Endeavours, you
 ‘ accuse me with Cruelty at the Time that you ought to admire and pity me. ——— But this is not all; my Candour,
 ‘ which always carries me farther than I would have it, has
 ‘ but too plainly shewn you, how much it costs me to deprive myself of the Pleasure of writing to you, and you have
 ‘ the Cruelty to add still more to the Bitterness of this Deprivation, by multiplying with your Intreaties the Obstacles
 ‘ which I must necessarily overcome, if I would return to the Empire of our former Custom. ——— Nay more, you make
 ‘ use of the most pressing Intreaties to engage me to follow an Inclination, which you would yourself condemn me for
 ‘ giving way to. — You value my Repose, and yet labour
 ‘ to make me culpable. ——— Will you never be consistent with yourself? ——— The Openness of Heart
 ‘ wherewith I speak to you, ought to convince you of my unlimited Confidence in you, and that it can never diminish, unless you yourself should force it to do so by Proceedings, which hitherto I have not to reproach you with.
 ‘ ——— You ought not therefore to attribute to a Diminution of it, the Resolution which I have taken; two Reasons
 ‘ for which establish it into a Law, viz.’

‘ *First*, It is morally impossible that we should write to each other as we have done, without giving Subject of Suspicion by the frequent Messages which such a Correspondence

‘ dence will require.——I am too closely observed for that
 ‘ Suspicion not to be quickly changed to Certainty; the Con-
 ‘ sequence of which would be, that I should be lost beyond
 ‘ Redemption. What an Effect has the very Dread of a
 ‘ Misfortune like that upon my Soul! —— It pours
 ‘ thereon the most heavy Reflections, my very Sleep is not
 ‘ exempt from these frightful Impressions; and when I wake,
 ‘ all my Inquietudes redouble: I see my Condemnation
 ‘ written in every Eye, and all reproach my Weakness.
 ‘ Where shall I meet with a Defender against the Reasons
 ‘ which accuse me? And whilst this horrid Idea poisons all
 ‘ my Moments, can you support it with Tranquility?’

‘ Secondly,—I would not lose your Esteem, which would
 ‘ undoubtedly happen, was I to give way to your Intrea-
 ‘ ties. In the first Fire of their Transports, Men approve
 ‘ whatever pleases them, but as soon as they grow calm
 ‘ upon Reflection, the Object of their Approbation becomes
 ‘ that of their Censure.——Sincerity pleases them, (who
 ‘ can resist its Charms?) but they blame the sincere Heart
 ‘ for having thought what it said.——Alas! perhaps you
 ‘ do already by a secret Contempt, punish mine for hav-
 ‘ ing been too much so.——And must that be the Re-
 ‘ ward which you reserve for so much Delicacy, and must
 ‘ I be ordain’d to give a Proof of that which I advance?

‘ Nothing less than such pressing Considerations could
 ‘ have determin’d me; for I am not ungrateful, and even
 ‘ take a Pleasure in assuring you thereof: I am, perhaps,
 ‘ more capable than any one besides, of enjoying the Sweets
 ‘ of a mutual Intelligence, when lawful in itself; but I ex-
 ‘ perience also, that the Remorse arising from a Deviation
 ‘ from the tyrannical Laws of Prudence is a very painful
 ‘ Sensation.——Teach me then how to reconcile the
 ‘ Interests of your Heart with those of my Duty, or cease
 ‘ to attach your Happiness to the Continuation of a Com-
 ‘ merce which wounds me.

‘ You tell me, that my Confidence and Friendship take
 ‘ Place with you of every other Consideration; be then
 ‘ assured, you will continue to possess them while I live;
 ‘ and that I shall think myself very happy, if they can make
 ‘ you

‘ you some amends for all the Advantages which you ought
‘ to enjoy, and which Injustice denies you.

‘ You have left me Mistress of the Disposal of your Verses ;
‘ I have kept them, Sir ; nay, I have done more, and ima-
‘ gined I could not pronounce their Doom in a manner
‘ more conformable to your Intentions. ——— You need
‘ not be at all uneasy about their being in your Hand-
‘ Writing, as I am undoubtedly more interested than your-
‘ self to conceal them ; but were your Interests entirely
‘ separate from mine, you ought not to be less at ease about
‘ them. ——— Every Pledge which Confidence places in
‘ my Hands, is sacred with me ; I am fully sensible of yours,
‘ and never will abuse it.

‘ This Letter is a kind of Testament, which contains my
‘ last Will ; my last, I say, because the same Moment will
‘ destroy it's Existence and mine. ——— I require (the Em-
‘ pire you have given me over you, authorises the Expression)
‘ I require then, *1st*, That you never shall doubt of my
‘ Gratitude, or of any other Sentiment in your Favour,
‘ which Virtue will allow me to have towards you. *2dly*,
‘ That you shall bury in an eternal Oblivion, my too great
‘ Easiness of Disposition, and every Thing else which may
‘ tend to lessen me in your Eyes. ——— *3dly*, That you shall
‘ not lay too much to Heart the Cessation of a Commerce,
‘ which I ought not to have given way to : This is the
‘ Time to say so, since the best means of sparing to our-
‘ selves the Shame which a Confession of our Follies brings
‘ along with it, is not to make such a Confession till we
‘ are resolved to make Amends for them. ——— *4thly*, That
‘ no Occasion whatever shall oblige you to press me any
‘ more to write to you. ——— *5thly*, That you shall preserve
‘ towards me, only such Sentiments as we usually have for
‘ Persons whom Death has taken from us, and whose Me-
‘ mory is dear to us. ——— *6thly*, That you shall maintain
‘ an inviolable Secrecy, in regard to all that has passed be-
‘ tween us, and that you shall strive, if possible, to forget
‘ it yourself. ——— And *7thly*, That your Confidence shall
‘ still be so far kept up as to inform me of what Works
‘ of Wit you shall become the Author of, when they are

' of such a kind; as may be communicated to me. —
 ' And this is all which I exact of you.
 ' If any Event which I do not foresee should render our
 ' Separation eternal, whatever Distance may be between
 ' us, depend on the Constancy of my present Dispositions.
 ' Stability is annexed to my Character, and any Change
 ' in my Condition shall produce none in my Way of
 ' Thinking.
 ' The Trouble and Confusion which reign in this Letter,
 ' will, perhaps, surprize you; but we are not apt at my
 ' Age to make our Wills in cool Blood. — As to its
 ' Length, you ought to be used to my way of Writing.
 ' — I am not fond of Brevity, and more especially when
 ' I write, to say that I shall write no more. — My Ima-
 ' ginations run away with me; this Letter seems the last
 ' Act of my Freedom; the Silence which I impose on my-
 ' self is to last so long, that I cannot refuse myself the
 ' Satisfaction of expressing the whole of what I think. —
 ' But I perceive with Concern that, after having traced over
 ' an Infinity of Words, I have written a great deal, and said
 ' nothing.'

(To be continued.)

LES DELICES du SENTIMENT. — *Par le Chevalier de*
 MOUHY. 2 Tom. 12°. a Paris 1753.

This Romance, which is founded on an Eastern Story,
 is by the same Author as the last mentioned Book. — It
 shews, in the whole Course of the Narrative, a great deal
 of Invention and Imagination, and is conducted in such a
 manner, as to excite the Attention and Curiosity of the
 Reader throughout. — The Language is pleasing, and the
 Eastern Manners well supported in it; but as a bare De-
 tail of the Story, unattended by those *Minutiae*, which give
 the principal Spirit to these Kind of Works, would appear
 flat and insipid, and as we have taken Notice of a Tran-
 slation of this Piece, advertised in one of our public Papers,
 we shall refer our Readers to that, or the Original, for
 further Entertainment from it.

The

The LIVES of the Flemish, German and Dutch Painters, by M. Descamps. — a Paris, 1753.

The Design of this Work, which is extremely extensive, and contains the Lives of above two hundred Painters, with their Portraits engraved by the best Masters in *Paris*, cannot be better recounted than in the following Words of the Author himself.

‘ The Order I have prescribed myself, says M. *Descamps*, as the clearest and most simple, has been to give first an Account of the Time and Place wherein each Painter first saw the Light. — I then, as far as possible, trace his Extraction, and follow him through the several Countries and Schools he appeared in, relate every Occurrence of his Life which has come to my Knowledge, as far as it respects his Art or Talents, and tell the Time of his Death. — If his Works are well known to me, I point out his particular Manner, and endeavour to make some Estimation of his Merit. — But where I am not myself acquainted with his Pictures, I shew where they are, give a kind of Catalogue of them, so as to inform my Readers in what Place a Picture has been heretofore, to whom it has belonged, and into what Cabinet it has been transported.’

This Plan is certainly a very judicious one, and M. *Descamps* has been very happy in his Prosecution of it. — To prove which, it will be sufficient to mention the Observations he makes on any one of the greatest Masters, from which a Judgment may be made of his manner of treating the rest. For instance, *Rubens*.

‘ Most Authors, says he, have satisfied themselves with saying, that we meet with very few Paintings which are entirely *Rubens*’s, and that he very frequently did no more than retouch those of his Pupils: This is a Mistake: The Pictures of his Pupils which have been retouched, are ~~more~~ easily distinguishable: — There is not to be found in them that Transparency which that great Painter knew so well to make his Advantage of. — Those of *Vandyke*, are the most difficult to discover, yet is
‘ it

it very seldom, that we can be deceived by them. —
 The Touch of *Vandyke* is more tender, but has neither
 the Freedom nor Breadth of his Master's. — It seems,
 that in the Pictures of *Rubens*, the Masses which are de-
 prived of Light, are scarcely ever charged with Colour.
 — It was one of the common Criticisms of his Ene-
 mies, that his Pictures are not sufficiently incrustated, and
 are little more than a coloured Varnish, which could be
 as little durable as the Artist himself. — Yet are we
 now convinced, that this Prediction was extremely ill-
 founded. — The whole, when it came first from the
 Pencil of *Rubens*, had the Appearance only of a glaz-
 ing. — But, although he frequently gave a Cast to his
 Colours from the Tint of his Cloth, it was neverthe-
 less entirely covered with Colour; he perfectly knew those
 Tints which would neither change the Spirit, nor Dura-
 tion of the rest. — One of the principal Maxims, and
 those which he was most frequently repeating in his School,
 in regard to Colouring, was, that it is extremely dange-
 rous to make use of black and white. — Begin, said he,
 with lightly laying on your Shades; take care of ming-
 ling any white therein, it is the Poison of a Picture,
 excepting in the Lights; if the white is once permitted to blunt
 the brilliant gilded Tint, your Colour will no longer pre-
 serve it's Warmth, but become heavy and of a greyish
 Cast. — After having proved the Necessity of this Pre-
 caution in the Shades, and shewn what Colours can be
 prejudicial to them, he proceeds thus; but it is not the
 same in the Lights. — You may change your Colours
 as much as you think proper. — They have a Body:
 Yet should they be kept as pure as possible; in doing
 which you will succeed the best, by placing every Tint in
 its own proper Place, and all so near to one another, that by
 a slight Mixture made with the Brush, they may be suf-
 ficiently blended by barely carrying them one into the
 other, without confounding them; after which the Ope-
 ration may be repeated, and those decisive Strokes given
 to the Piece, which ever are the distinctive Characteristics
 of a great Master.

These

These, says M. *Deschamps*, are some of the Principles of *Rubens*; they shew themselves in his Works: His Colouring is tender, lively, fresh, and natural. — He had a singular Facility in working, whereby he concealed the Pallat in every Thing which he produced; — an Artifice which he acquired from an Examination of the Works of *Titian*, *Paulo-Veronese*, *Correggio*, &c. — Yet if he has less blended his Colours, he has left us a more beaten Road than those *Italian Masters*, who conceal their Steps from us by an almost insensible Mixture. — We may, then, look on him to be as beneficent, as able a Master, who is very willing to reveal to us the Mysteries of this Sort of Magic, so difficult to discover, and in which he never yet has been surpassed. — What Advantages has he not drawn from the *Chiaro-oscuro*? With what Industry has he found the Means of uniting his several Groupes, and of spreading his large Masses of Light by as large Masses of Shade? — So elevated and learned a Genius in History and the *Belles Lettres*, was as capable of giving Instruction, as worthy of being admired: Abundant and easy in his Productions; various in his Attitudes, which are ever as simple as natural, and always contrasted without being extravagant; just in his Expression; noble and exact in Exposition; and full of Judgment whenever he makes use of Allegory. — His Drapery is very suitable to his Subjects, and whether the Materials of them are light or heavy, they are laid in with Art. — There is no Affectation in the Folds, which are large, and shew the naked Figure underneath them; and he shews an evident Distinction between Woollen, Silk, and Linen. — *Rubens* does perhaps sometimes fail in Point of Elegance, and in the Choice of beautiful Nature: He is even sometimes particular in his Manner, especially in the Extremities and smaller Limbs of his Figures; but this Defect is not common with him; and he very often struck out Beauties from Nature herself, which had escaped him, or perhaps were really not to be found in the Antique. — And at worst, if he is sometimes negligent in the Correctness of his Drawing, he is frequently in this Respect equal to the greatest Masters: — The Commenda-

tions

tions which we shall bestow on the greatest Part of his Pupils, ought also to add to his Glory.

Rubens painted History, Portraits, Landskips, Fruits, Flowers, and Animals, and excelled in them all. And so fertile was his Genius, that he very often has painted the same Subject three or four Times over successively, without there being the least Resemblance between the Pictures.——And we often meet with several Sketches by him for the same Picture. All which Sketches are made either on Pannels, Cloth, or oiled Paper, and have the same Effect, as the most finished Picture.——The same was the Case with his particular Studies, which have very great Spirit in them.——When he did not paint these Studies, or Sketches in Oil Colour, he drew them with black or red Chalk, or black Lead, relieved with white, sometimes washed with *Indian Ink*, and other Water Colours.——These Drawings have all the Power and Effect of a Painting, and are for that Reason very much sought after, and sold at very high Prices.

We cannot take leave of this Work without making mention of an Anecdote, which the Author recounts of the Life of *Hans Holbein*, and which evinces the high Esteem that great Painter met with in *England*, and more particularly from our King *Henry VIII.*——One Day *Holbein* being shut up in his Painting-Room, one of the first Lords of *England* was desirous of seeing him work.——The Painter politely excused himself, but the Nobleman thinking every Thing due to his Rank, persisted, and would have forced the Door.——The Artist enraged, flung the Peer from the Top of the Stair Case to the Bottom, and shut himself up at first in his Apartment; but, in order to escape the Fury of the Nobleman and his Train, made his Escape out of a Window into a little Court, and went immediately to the King, threw himself at his Feet, and asked his Pardon, without telling what was his Offence: The King granted it, and expressed great Surprize when *Holbein* told him what had happen'd, but bid him keep out of the way till this Affair was over.——Presently after came the *English* Lord, all bruised and bloody: He made his Complaint to the King, who strove to calm him by excusing the Vivacity of his Painter.

Painter.—The Nobleman piqued thereat, kept up no Conduct in his Expressions ; when the King, who was very little used to see himself treated without Respect, said to him, ‘ My Lord, I forbid you on Hazard of your own Life, to
 ‘ make any Attempt on that of my Painter : The Difference
 ‘ between you is so great, that of seven Peasants I can
 ‘ easily make seven Lords, but of seven Lords, I cannot
 ‘ make one *Holbein*.——The King’s Resoluteness, and
 ‘ some other Menaces, affrighted the *English* Lord, who
 ‘ asked Pardon of the King, and promised on his Honour,
 ‘ to take no Revenge of the Outrage which had been offer’d
 ‘ him by *Holbein*.’

PROCEEDINGS of *Foreign Literary Societies*.

At a Public Meeting of the Royal Society of Lyons.

M. Gamier Director, gave the following Extracts of the Memoirs read in this Society, since the last public Meeting.

A new Method of marking the Notes for Singing without Bars or Cliffs. By M. L’Abbe de Valemot.

THE Abbe after having shewn that the Kind of singing Notes at present in use, have no absolute Relation with those Sounds which they point out for our Expression, and that they are only by the mere Force of Practice, rendered fit for that Purpose, proceeds to offer a new Plan, which he imagines would be more convenient on many Accounts.—He proposes instead of the present Notes, to mark every Tone with some one of the Letters which compose its Name : As far as possible, he gives the Preference to the Vowels, as they have a Sound of their own, very well adapted to bring to our Minds the Tone, or at least the Name of the Note.—Thus for the *ut*, he employs an *u* ; for the *mi* an *i* ; for the *fa* an Italic *a* ; for the *sol* an *o* ; for the *la* a Roman *a* ; for the *si* sharp, an *s* ; for the *si* flat, or *xa*, a *z* ; where the Notes rise to the upper Octave, a Dot is to be set *above* these Letters, and when they descend to the lower Octave, the Dot is

to be put *underneath* them. The long Notes are to be marked by an horizontal Stroke over them, and the short ones by a *c* reverfed. As for Example, *ā, ă.* — And lastly, the Words are to be written under the Notes, which are all to stand in a strait Line.

These are all the Rules of this new Method ; in which every Thing is mark'd out, as is evident, by Characters so simple, so natural, and already so well known, that any one, in less than a quarter of an Hour may become acquainted with all the Notes and their Modifications ; the Note, being thus, as it were, written down, is always present to the Imagination and to the Mind, and no one can sing by Rote, as is frequently the Case in the common Method, when after several Months Practice, we are still at a Loss for the Name of the Note ; which Difficulty arises from the frequent Alterations of the Cliffs, from their different Situations on the Bars, and from the Difference of Flats and Sharps.

Account of a Phenomenon which happened at Lyons, in the Month of July, 1749, By. M. MORAND.

M. Morand relates, that a Man who was going to empty a Jakes in that City, had no sooner taken up the Stone which closed the Fosse, than there arose from thence a thick Cloud, which meeting with the Flame of a lighted Candle which stood by the Side of the Fosse, took Fire, and burnt the Hands and Face of the Workman. — This inflamed Cloud, making it's Way into the Street thro' an open Window, ascended along the outer Wall of the House, and set Fire to some Bundles of Paper in the fourth Story.

Notwithstanding all the Care that could possibly be taken of this Patient in the *Hotel-dieu*, he could not be cured till the *October* following, of the Burns in his Face ; the others did not cicatrize, and in the following Month he was taken with a Retention of Urine, attended with a Swelling and *Diarrhæa*, which carried him off.

The Explanation of this Phenomenon is easy to be found in the fat, sulphureous, and inflammable Particles, which by Means of the excessive Heat which reigned there, were exalted, and stood only in need of Fire to set them blazing.

The

The Author has collected together in this Dissertation several other remarkable Instances of like Phænomena, occasioned by sepulchral Vaults, as well as from the opening of some dead Bodies, from the Inside of which Vapours have suddenly arisen, and taken Fire on the Approach of a Torch; which Examples, although rare, are nevertheless sufficient to warn those who are exposed to the Action of these Kind of Fires, to take care and guard themselves from them.

Remarks on the monstrous Growth of a Kind of wild Plumbs. By the same.

In the same Year 1749, towards the Feast of Pentecost, M. Morand observed, that the Fruit of all the wild Plum-trees from *Charly* to *Lyons*, instead of being round, and of the Size of a Pea, as they ought at that Time to have been, were of an oval Form, almost three Times as long as the common and natural Fruits of this Season, and that they very nearly resembled young Almonds; only that they were of a paler green, and more inclined to the yellow.

M. Morand having also observed the same Phænomenon this Year between *Valence* and *Tournon*, perceived this Time that these Plumbs, which were of a more extraordinary Bigness, were perforated quite through to the Center, and entirely deprived of their Stones. — From hence he infers, that the Cause of this Monstrosity ought to be attributed to the Piercing of some Insect, on Account of which the nutritious Juices were attracted in greater Abundance to those Vessels which were opened thereby, and which by the same Means becoming more and more dilated, and having given more Freedom to the Motion of the Juices, produced a greater Increase in every Direction.

It is in the same Manner, adds M. Morand, that those Kinds of Tuberosities called Galls, which are found on different Plants, and which are so various in their Size, in their Shape, and their internal and external Disposition, may be imagined to be formed. Nobody at present doubts that these Excrecences are the Work of Pucerons who have made their Way into them, or laid their Eggs therein, where they have hatched as in their proper Nests.

M.

M. *Reaumur*, who has made an Observation on the same Phænomenon, inserted in the Memoirs of the Royal Academy, had attributed it to some Kind of Rain; but has since adopted M. *Morand's* Opinion, having examined together with him the Inside of some of these monstrous Fruits, and found Clusters of Insects within them. — Great Men are never jealous of their own Opinions, but seek for Truth alone.

Dissertation on the Theory of Music. By M. *Bollioud*.

M. *Bollioud*, after having examined the Theory of Music and it's Utility, gives an historical Detail of the Names of those who have treated on theoretical Music. — And when he comes to M. *Rameau*, he pays him very great Compliments, making, notwithstanding, such Observations as ought to be made on his different Works. M. *Bollioud* seems of Opinion that a great deal of Theory seldom makes a good Composer of Music, and that for such an one there is nothing wanting but some certain Principles and a good Taste, for which no Rules can be laid down.

On the different Compositions of Emetic Tartar.
By M. *MORAND*.

M. *Morand*, animated by the Zeal which his own Heart and his Situation in Life inspires him with for the Preservation of Mankind, observed in a Journey which he made to *Lyons*, the Difference of the Emetic Tartar there from that of *Paris*, which engaged him to communicate a Memoire to this Society, setting forth the Danger which may ensue from a Want of Uniformity in the Composition, and consequently in the Doses of Emetic Tartar; in which he shews, that there may be administred without Danger from 12 to 15 Grains at a Time, of that which has been for some Years publickly compos'd at *Lyons*, whilst not more than from four to five Grains, can be safely given of that made at *Paris*.

A Dissertation on Emetics. By M. GAVINET.

This Writer, after giving a Detail of the several Kinds of Emetics, and their Compositions, comes at length to the Emetic Tartar, whereof he describes that which he thinks the best, giving his Opinion in Favour of that Method which prescribes the boiling equal Portions of Liver of Antimony, and Cream of Tartar, in a sufficient Quantity of Water, and after having filtered it, to evaporate to a Dryness. The Liver of Antimony containing a sufficient Quantity of alkaline Salt to render the Chrystals soluble, M. Gavinet concludes his Discourse with an Observation of great Consequence, viz. that the Emetic Preparations made from Antimony, and more especially the Tartar, Syrup, and Kermes Mineral lose their Strength by Age, so that the Doses ought to be somewhat enlarged if the Preparations have been kept some Time.— This Difference he attributes to the universal Acid wherewith the Air is replete, which, by gradually fixing the sulphureous Particles of the Antimony, diminish their Action thereby.

A Method for determining the Centre of Friction of several Weights turning round a fixt Point. By M. MONTUCLA.

The great Utility of this Problem in Mechanics, and the imperfect Manner wherein it has hitherto been solved, engaged M. Montucla to seek for a new Method of resolving it. — The Rule is to multiply each of these Weights by the Square of their Distance from the fixed Point, and divide the Sum of the Products by that of the Weights. The Quotient gives the Square of the Distance of the given fixt Point from another Point, on which if all the Weights are supposed to be concentred, their Friction will produce a Resistance equal to the Sum of the particular Resistances of all the Frictions.

M. Montucla has annexed hereto a short and elegant Solution of a geometrical Problem, which becomes extremely complicated according to the common Methods of Analysis, viz. to find, in the Circumference of a Circle, a Point,

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where-

wherefrom drawing Lines to each of the Extremities of any given Line, either within or without the Circle, they shall intersect the Circle in such a Manner, that a Line drawn from one Point of the Intersection to the other shall be parallel to the given Line.

A new Description of the Grotto D'Arcy, in Bour-gogne. By M. MORAND.

The Descriptions which we have already of more famous Grottoes, do not in any Manner take from the Merit of this, — According as the several Configurations in them either increase or are formed *de novo*, their subterranean Figure, and consequently the Descriptions which should be given of them, must be different. — M. *Morand* has in this Essay proposed to himself to give such an one as may be found nearly true and exact in all future Times; in Order to which he has not attach'd himself to any particular Part. It is needless, says this Author very judiciously, to fix our whole Attention on the describing Works which are not finished, and which Nature is hourly retouching; like those great Masters who do not paint every Thing they meet with, but leave an open Field for Imagination to work upon, I shall not enter into such Details as give no real Idea, but rather chuse to leave it to my Readers to fancy somewhat more than I have said.

The Temperature of the Air in this Cavern is very moderate, and much the same with that of the Grotto de *Balme* in *Dauphine*, whereof M. *Morand* sent a Description to the Royal Academy of Sciences at *Paris*.

This Vault is about 30 Toises long. — Towards it's Entrance it divides into two Tracts, which by the Difference of their Dimensions in many Places, form several Salloons, some of which are wonderful by their Largeness, and the Boldness of their Arches.

These Salloons are more or less replete with Congelations, which are of all Kinds of Forms: Some rise from the Ground, and express the Figures of Boundaries, Pilasters, Needles, &c. Many, placed like Columns upon Pedestals, seem to support the Vaults, and are intermixt with Obelisks and Spirals, which, as they say, are charged with most mysterious

fferious Hieroglyphicks. — Others serve as Ornaments to the Roof, from whence they sometimes descend towards the Ground, where, meeting others, they form Masses of all Kinds of Figures and Groupes, whose Protuberances and Depressions form the most whimsical Prospects.

The greatest Part of these Congelations are extremely white, and some there are which would even vie with *Parian* Marble; whilst others are so brilliant and transparent, that they might be mistaken for rock Crystal.

M. *Morand* then gives a general Review of those Sallons, or Masses of Congelations, which are most carefully shewn to such Strangers as visit this Grotto, such as those which are called the *Organs*, the *Shell*, the *Dancing-room*, the *Prince's Salloon*; and one to which M. *Morand* has given the Name of the *Batt's-hall*, from it's serving as a Retreat to an innumerable Colony of those Animals, which inhabit this Cavern.

The Limits of an Extract will not permit us to enter into any more particular Detail in regard to these; let it suffice then to observe, that of all the Grottos which are known, that of *Arcy* is the richest in Congelations, which may perhaps some Time or other render the Mountain wherein they are situated, not only famous but valuable, if M. *Morand's* Conjectures are true, in regard to the Nature of these Stones which he suspects for the most Part to be Alabaſter. —

A Discourse on the Manner in which Emetic Tartar acts on the Stomach. By M. COLOMB.

Affected by the Repugnance and fatal Prejudice, which Part of the Public still maintain against the Use of Emetics, M. *Colomb* endeavours in this Dissertation, which is divided into three Parts to confute them, and encourage even the most timid to make use of them.

In the first, he sets forth, as an Anatomist, the Structure of the Stomach; explains, as a Physician, in what Manner Emetic Tartar acts on the Viscera, and concludes with Reason, that the Action of the Medicine is too weak to do the least Prejudice to a Viscerum constituted as he has described the Stomach to be.

In the second Part M. *Colomb* maintains, that far from weakening the Stomach the Emetic strengthens it; which Proposition he proves by the Example of Inflammations in the Eyes, which are frequently cured by a bare Application of the emetic Wine.

And lastly, he shews in the third Part, that the Advantages of the Emetic are not limited to it's simple purgative Virtue. — The Nerves which go to the Stomach have a Communication with those of all the rest of the Body: They are a Chain of various Interweavings, which hold a Commerce with the whole human Œconomy, so that by the Sympathy which the Nerves have amongst themselves, there are produced throughout the whole, lively and salutary Contractions, which compress all the Viscera, even those the most distant from the Stomach, and oblige the thick Humours which are there collected, either to return back again into the System of the Fluids, or to make their Way outwards through the excretory Ducts which are adapted to that Purpose.

A Memoire on the Evaporation of Fluids and Ascension of Vapours. By Pere BERAUD.

The *Pere Beraud* in this Memoire enquires into two Questions. — 1st, What is the Cause which detaches the subtile Particles of the Moisture of Bodies; and 2dly, what causes them to ascend so high, and with so much Facility, when they are detach'd from those Bodies.

He allows with M. *Mairan*, as a necessary Cause of the Evaporation of Fluids, the Emanation of the etherial Matter, which being confined in the Intestines of the Fluid, and having there more Velocity or more elastic Force than the same Matter which surrounds it without the Fluid, distends itself therein to preserve the Equilibrium. — It is by this Principle that he explains the Reason why Ice loses a considerable Part of it's Substance in an exceeding cold Season. — For the Ice, in order to arrive at the Degree of the exterior Cold, must lose some of it's interior Heat; but this Heat can diminish only by the Emission of the etherial Matter outward; and this Emission will be the more considerable in

Proportion to the Strength of the exterior Cold. — Now the Evaporation will be proportional to the Escape of this Matter, which making it's Way thro' the Pores of the Ice, carries away great Part of it's Substance. — Which is observable in electrical Experiments, where it is seen that the electric or etherial Matter, when found to issue from a Fluid, or a Solid, where the Interstices are filled with Juices and aqueous Particles, forced many of these Particles along with it. — On which the Author remarks, that this forced Evaporation is produced under the same Circumstances with the natural, whence he concludes, that they are both caused by the same Means, viz. an Evaporation of the chymical Matter.

In order to explain the Ascension of Vapours, M. *Boullet* and several other Philosophers after him, have represented the Air to us, with respect to the Liquid whereon it floats, as a Dissolvent which absorbs it. — But this System does not seem to explain how it is, that the Air becomes more weighty by means of these watry Particles which it absorbs, and keeps engaged between it's Pores, should be able to raise itself in a rarer and lighter Medium. — The P. *Beraud* solves this Difficulty by saying, that the Particles of Vapours once separated from the Mass of the Fluid, are in a State entirely different from that which they were in, when by their Union they formed that Fluid, and that in this new State they acquire an Excess of Lightness in respect to the Air, much greater than that of the Weight of the Water in it's natural State above that of the Air. — Which the Author proves by comparing the Dilatation of the Vapours with that of the Air in three different Degrees, viz. at the Heat of boiling Water, at the common Heat of the Summer, and at the first Degree of Cold wherein Water begins to freeze; in the first of which the Vapours are thirteen Times lighter than the ambient Air, at the second six Times, and at the third three Times. So that they have an Excess of respective Levity more than sufficient to raise them into the Region of Meteors or Clouds, which is not more than a League and half in Height.

The Meeting was conclud'd by the reading of

A Memoire on the Nature and several specific Virtues of the Veronica, by L'Abbe PERNETTI.

The Author in this Essay gives the *Veronica* greatly the Preference to Tea, which is perhaps so highly esteem'd for no other Reason but because it is dear and comes from far.

The Abbe proceeds to declare, that it was not the usual Anagram of the *Veronic*, viz. *era Unica* that determin'd him to attribute to it Qualifications above all other Plants. — He enters into a nearer Examination of them, and finds in it more particularly that of destroying all Obstructions in what Part soever they may happen, and from which many Distempers which appear to have very little Resemblance to each other, derive their Origin. — He also declares, contrary to the received Opinion, that the *Veronica* does not heat, and this it's common use is like that of Tea. — But one of the most singular Qualities of it, which he relates from *Hoffman*, is, that ten or a dozen Women, who had pass'd for barren several Years, were rendered fruitful by taking the Powder of the *Veronica* infused in the Water of the *Veronica*.

The Botanists reckon fifty-two Kinds of the *Veronica*, but they are really reduced to two, Male and Female. — The Female grows in several Places, even in Gardens; the Male, whose Virtues and Effects are greatly superior, are found only in Woods, near Oaks, whose great Qualities may be communicated to the *Veronica*.

Foreign Dramatic History.

Les Hommes. Comedie Ballet. (See p. 211.)

THIS Piece, the Author whereof is M. de Saint Foix, and which has justly met with very great Applause, opens with the Scene of a Forest, wherein are seen a Number of Statues in the midst of a Circle of Trees, *Prometheus* descends from Heaven with a Torch in his Hand, and is followed by *Mercury*, when a Dialogue ensues between them, wherein the former having asked the latter, what was his

his Reason for stealing the celestial Fire; *Prometheus* informs him, that having fallen in Love with *Minerva*, he had formed in Clay a Number of Figures, which were emblematical of his Passion; but that *Minerva*, on an open Declaration of his presumptuous Flame, would pardon him on no other Condition than his destroying that Set of Images and forming others, which he was to animate with the Fire from Heaven, for that the Time for creating Man was arrived.——*Mercury* rallies the Design, but *Prometheus* fond of it, and sanguine in the Hopes, that by the Innocence of Manners, the Candour of Character, the Virtue, Fidelity and Sweetness of Disposition of these new Beings, and the tender Friendship which they will have for each other, they must become deserving of the Favour of the Gods, he proceeds to animate one of them, which being a Man, appears at first surprized at his Situation and Condition; a second, who is also Male, testifies on being brought to Life by his Motions, the same kind of Surprize, looks up to Heaven, and about upon the Earth for a Time with Admiration, and at length runs to the other, embraces him, and they both shew Marks of the warmest Friendship towards each other.

Prometheus, highly delighted with these Instances of his Success, which by the way *Mercury* seems not at all affected by, proceeds to enliven a third Statue which is that of a Woman.——She looks upon the Sky and Verdure but for a Moment, all her Regards turning in an instant towards her own Person; she goes and admires herself in a Bason of Water near at Hand, when the first of the Men who perceives her, runs to her; she bestows many innocent Caresses on him, whereon the other, after having looked on them for a Time, draws near; she confers the same Fondness on him.——They become jealous of, and threaten each other; and the one drives the other off the Stage with a Branch he tears from one of the Trees; she all the Time continuing to admire herself.——At length they return with Clubs in their Hands.——She endeavours to appease them; but after a Variety of Motions expressive of Love, Jealousy, Coquetry, and Rage, they all three leave the Stage together.

Prometheus, hereupon, dissatisfied with his Workmanship, and in dread of the Wrath of *Jupiter*, resolves to animate no more: Till *Mercury* advises him to secure himself and make an Interest with the Gods, by calling several of these Images into Life, and dedicating them to the several Divinities, — He accordingly picks out three in particular, whom he strongly characterizes and directs to whom they should be presented, viz. a Courtier to the double-fac'd *Janus*; a Fop to *Thetis*; and a Miser to *Plutus*. — *Prometheus* animates them, when the two former dance in Character, but on the Sound of some Gold which *Plutus's* Favourite shakes in his Hat, they both run to him, and with the utmost Servility carefs and flatter him: He gets rid of them in a surly Manner, and quits the Stage, they following him.

Mercury then takes Notice of a Statue of a Man in a sort of a *Moorish* Habit, which at his Request, *Prometheus*, who recollects not his having made it, animates, when the following Conversation ensues,

Statue. (*feigning a Surprise at seeing them.*) — Ah! tell me, pray, what am I? What was I? And what are you?

Merc. But a Moment ago, you was one of those Statues; now you are a Man; and we are Gods, who have just given you Life.

Stat. I'm much oblig'd to you. It seems then, that you're going to bestow the same on all these other Figures.

Merc. No, we were pleas'd with yours, and therefore animated you in Preference.

Stat. How! Shall I then be alone?

Merc. Yes.

Stat. And what shall I do alone?

Merc. Admire the Wonders of Nature.

Stat. Admire! always admire! I had much rather laugh.

Prometh. — And you shall laugh with us.

Stat. With you! — You seem to me too great not to be wretched. — For Heav'n's Sake give me some Companions.

Merc. You'll soon repent the having ask'd for them.

Stat. Why so?

Merc.

Merc. Because the Creatures of your Kind have Hearts so wicked, that instead of living in Peace with one another, they only strive to hurt, deceive, oppress, and to destroy each other.

Stat. (musing.) If I am alone I shall be tired.—If I have Companions, I shall have much to suffer.—Sure Life is not so valuable a Present as I thought it.

Merc. Well then.—We can but take it from you.

Stat. Hold, hold.—Let me consider.

Merc. Consider.—You are too insolent!

Stat. I am as you have made me.

Prometh. Enjoy the Favours of the Gods, and consider not at all.

Stat. Well then, without Consideration, give me leave to ask you, if it is not in your Power to prevent the Hearts of those Companions you shall give me, from being as wicked as you speak them.

Merc. In order to that, it would be necessary to banish Self-Love therefrom, and that's impossible.

Stat. Self-Love should surely render People good!

Merc. No! on the contrary, it makes them envious, spiteful, haughty, proud, unjust.—

Stat. Proud! amongst Creatures of their own Kind? Of what?

Merc. Of what! Oh! my Statue, one will say, was of the first inspired, and mine, will cry another, was form'd of a more rare and chosen Clay.

Stat. Are you in Earnest?

Prometh. Most truly so.—And were we to recount to you the whole of the Extravagances where-with their Heads will be filled, we never should have done.

Stat. How all these Extravagances of my dear Companions, will make me laugh!—I know not whether 'tis an Operation of your divine Presence, but I perceive all on a sudden, my Ideas expanding so far as to have set me on finding out a Method of diverting myself, and at the same Time living well with, and making myself beloved by them.

Merc. And by what Means?

Stat.

Stat. I will cause them from Time to Time to assemble in some Place, where I will copy, and act before them, all their Airs, Manners, Faults, and Ridicules.

Merc. Do you expect to make yourself belov'd by laughing at them?

Stat. Undoubtedly, their Malignity will be gratified, and pleased with my Portraits. Each will apply them to his Neighbours, whilst Self-Love will prevent any one from owning them himself.

Prometh. Why this is Argument, *Mercury*,—I begin to have Suspicions that— (*Coming nearer to the Statue to examine it, it pulls off its Mask, discovers itself to be Folly, and laughs in their Faces.*) Ah—'tis Folly.

Folly. —The very same.

Prometh. Why this Disguise?

Folly. But to make Sport with you, and divert myself for a Moment, before I told you what has past at *Olympus*.

Prometh. Is Jupiter very much enrag'd?

Folly. He was, and threatned you; but I had Generosity enough to take your Part. ——— This at first was look'd on as the Act of a Fool, as it is by no means customary in the celestial Court to speak in Favour of any in Disgrace, * Has *Prometheus*, thus I pleaded, animated these Statues * with an Intention to offend us? ——— No; it was but * to please *Minerva*, the Goddess of Wisdom, who formed * the first Design of these new Beings, only to have the * Pleasure of governing them herself. ——— If therefore * their Existence is an Evil, 'tis she that is in Fault; and * the best Way to mortify and punish her would be to give * the Government of them to me.' ——— *Jupiter* smiled, and presently declared, that I should have from this Time and for ever the general Direction of all the Heads in this sublunary World. ——— Why do you look so at me? (to *Mercury*) are you so dull not to perceive the Wisdom of this Decree? ——— Consider then, that if *Minerva* had had the Government of Men, she would have inspired them with Gentleness and Moderation, and made them live in one equal Abundance. That then having no Occasion for each other, every one would have remained buried in a barren Repose, and consequently the World have had no Ornaments. ——— Instea'

— Instead of which, guided and warmed by my Genius, their Self-love will render all their Passions lively and active: The Ambitious will despoil his Neighbour, and in his Turn will be despoiled himself. — Laws, Honours, and Employments will be necessary; there will be rich and poor; Indigence will give Birth to Industry, and Industry become the Mother of Arts, of Sciences, and Commerce; Cities will be built; and in those Cities, stately Palaces; the Sea be covered with Ships. —

Merc. 'Faith, I think the Fool is in the Right.

Prometh. I think so too, and shou'd no longer be so much displeased with my Work, were I sure *Jove* would pardon me.

Folly. Oh! never fear: are not all the Gods interested to speak in your Favour? *Venus, Mars, Cupid, Apollo, Momus*, and our Friend *Mercury*. — How lucky an Event for him! — Amongst the Mortals, there will undoubtedly be some pretty ones; he is of a supple, adroit, insinuating Disposition, and *Jupiter* will depute him —

Merc. There is no need to answer the Discourse of *Folly*. — Come, give him the Torch, and let us to *Olympus*. [Exeunt.]

Folly. Adieu, *Mercury*. — Now before I animate these Statues, let me reflect a little. — 'Tis surely for my own and Sex's Honour, that the Men should be subordinate to the Women. — But that at first may be the Cause of much Dissention. — Let me then think. — I have it; — it shall be so. — And both Sexes will be equally delighted with the Decision. — Live, live, ye Men, and be the first Homage that ye pay to *Folly*, the looking on yourselves as Beings far superior to Women. Possess yourselves of Honours, Dignities, Employments, and all the Appearances of Power. — And you, my dear Companions also live, live to appear submissive, but indeed to govern and o'erbear these seeming Lords of the Creation. — I see the Warrior consecrate his Trophies to you; the rich Man throw his Treasures into your Laps; and the Magistrate lay down his Gravity, his Sword and Scale of Justice at your Feet. — Like Goddesses ye shall dispose of Hearts, and be like me the Deities of the Earth.

She

She then animates the Men, who move with a grave and slow Air; on which she takes Notice, what heavy gross Animals Men are, when coming first out of the Hands of Nature, unpolished by the Conversation of the Ladies. — When the Women are enlivened, the Men run to them, present them Garlands of Flowers, and by the most submissive Gestures testify their Love. They then form a Dance, and the Entertainment concludes with a Song.

Le Rencontre imprévue ou la Surprise des Amans.
Comedie en trois Actes, & en Prose.

The Plot of this Piece is only of two Lovers, *Damon* and *Julia*, who having both been driven by the Intricacy of their Affairs out of their native Country, arrive both, but at different Times at *St. Domingo*, where *Julia* is very civilly treated by a Relation of her's, named *Araminta*, who is addressed on honourable Terms by the Governor of the Place, but refuses him for the Sake of her Cousin's Lover, *Damon*, who had been at *St. Domingo* some Time before, and whom she had fallen in Love with under the assumed Name of *Cleander*; *Damon*, however, having been obliged to go to *Martinico* on account of a Law-suit, is absent when *Julia* comes to the other Island; but on his Return thither meets with *Julia*. Their Joy at Meeting adds greatly to their Distress, when it is known that *Cleander* had engaged by Contract to marry *Araminta*, and that the Affair was to be concluded on the Day following. — The Obligations they both have to that Lady being so great, that neither of them can entertain a Thought of injuring her in so tender a Point. — *Araminta*, however, having discovered their mutual Passion, permits the Affair to proceed so far as to the signing the Marriage Articles, which she causes both *Damon* and *Julia* to subscribe to; and then informs them, that instead of its being a Writing to give herself to *Damon*, the Purport of it was to join his Hands to *Julia*'s. — Their Surprise and Gratitude on so generous a Sacrifice are very strongly expressed, and *Araminta* closes the Play by giving her Hand to the Governor, whose Affiduities had long deserved her.

There

There is nothing very extraordinary in the Language or Sentiments of this Piece ; but the Plot is striking, and the Incidents which lead to the Unravelling the Plot, keep up the Attention of the Audience sufficiently, and it met with all the Success it could deserve.

Le Monde renversé, or, the World turn'd topsy-turvy.

A comic Opera in one Act, presented for the first Time, April 2d, 1753.

Scapin and *Pierot* being shipwreck'd, are cast away in the Kingdom of *Merlin*, or the topsy-turvy World ; the first Persons they meet with there, are two Nieces of *Merlin*, who on their paying their Addresses to them, instantly agree to marry them, but tell them that it is a Law in their Kingdom, in order to preserve an Equality of Riches throughout, that no rich Person should marry another who is also rich.

———— This Objection is however quickly got over by the Declaration of the two Stage Gentlemen, that they have no Fortune at all of their own. ————— After these two Ladies leave them, they are encountred by several other Characters, all the reverse of those in our World. — The first is a Philosopher who enters singing and dancing, and gayly drest. — He declares the truest Philosophy to consist in Mirth, and in Endeavours to make our Lives easy and chearful ; and in Answer to several Questions put to him by *Scapin* and *Pierot*, informs them that in this Country every Thing is contrary to the Practice of the rest of the World, that the Tradesmen are conscientious, Lawyers honest and just ; the Stage chearish'd and esteemed ; the Actors meritorious, uniform, and looking on Authors as their Protectors, and the Actresses modest and virtuous. ————— *Innocence* and *Fidelity* next address them, to whom they appear utter Strangers, declaring that they had never seen them either in *France* or *Italy*.

———— These also inform them further of the Manners of this inverted World, telling them that here the Wives are innocent, and Husbands faithful. ————— *Candour* appears as a Counsellor, a Fop drest gravely, and like a Pedant, and a female Physician, whose Success depends on her Experience, not her Reading. ————— Two Pretenders, however,

ever, to *Merlin's* Nieces enter next with them, and dispute the Point with the theatrical Heroes, who shew their Cowardice, but consent to determine their Right to the Ladies by casting of Dice. — The Luck however goes against them, and they are on the Point of losing their Mistresses, when *Merlin* descends, and determines in their Favour, touching them at the same Time with his Wand, which is supposed on the Instant to cause an entire Alteration in their Minds, and render them perfectly conformable to the Customs and Dispositions of the Inhabitants of the topsy-turvy World.

The whole of this Piece is by Way of Airs, which have for the most Part a great deal of Sprightliness and Wit conveyed in them, many of the Thoughts are very new, and the Satire introduced in the Parallel drawn continually throughout the whole, between the Customs of *Merlin's* Subjects and those of the Inhabitants of *France*, is no less just than severe.

Le Calendrier des Vieillards, Opera comique, en un Acte.

This Piece was represented first at the *Foire St. Germain*, April 7, 1753. The Plot is the Story of a young Lady taken away from her Guardian by *Pagamin*, a Turkish Corsair. The old Gentleman, who is in Love with his Ward, and thinks himself greatly beloved by her in Return, comes to the Palace of *Pagamin*, to ransom her. — The Corsair, who is a young Man of a very generous Disposition, refuses to part with her for any pecuniary Ransom, but consents to let her go with her Guardian on Condition she shall declare her Affections to be fixed on him; but she, who had, during her Stay at the Palace, fallen in Love with *Pagamin*, when brought to an Interview with her Guardian in his Presence, after some Hesitation, being closely pressed to speak her Mind, sets forth in a ridiculous Light the jealous and rigid Restraints he had been used to lay her under, and declares her Regard for *Pagamin*. — The whole Language of this Piece is easy, natural, sprightly and entertaining, the Conversation lively, and the Plot, tho' simple, very interesting.

Eng. — It is part Verse, part Prose ; the whole of the Verse, which is much the greatest Part, consists of a great Number of Airs to different Tunes, and is extremely well adapted to the Subjects it treats on.

To the Authors of the LONDON Monthly MERCURY.

Gentlemen,

THE Inclosed, Copies of which have been advertised in the publick Papers to be delivered to whoever should think proper to call or send for them (as it is in itself a Scheme of great Utility to the Public, and seems to have been highly the Wish of the Testator to be put in Execution) will be taken as a Favour, to be introduced to the more general Acquaintance of the World by the Channel of your Work ; and will, we hope, encourage others to follow the public spirited Example set therein, of bequeathing or bestowing *Præmia* for those who may exert themselves in making such Improvements in our Laws, as may tend to the redressing any Grievance, or to the more equal Distribution of Justice, and Security of the Properties of Mankind.

I am, Gentlemen,

Aug. 20. 1753.

Your unknown humble Servant.

A CLAUSE in the Will of a Gentleman lately deceased.

‘ Whereas I have observed great Hardships and Difficulties to arise for want of a Law to make real Estates liable, in the Hands of the Heirs at Law, to the Payment of the just Debts by simple Contract of Persons dying seized of Lands, Tenements, or Hereditaments, without making due Provision out of such real Assets for Payment of such Debts, or leaving personal Assets sufficient to pay the same ; as also by reason of the unequal Distribution of personal Assets, (in Cases where a Testator or Testatrix, or Person dying intestate, does not leave Assets sufficient to pay his or her Debts) either by an Executor or Administrator retaining out of such Assets a Debt owing to him
‘ or

' or herself, or confessing a Judgment or Judgments, to give
 ' a Preference to one or more Creditor or Creditors, by
 ' means whereof the whole Affets have been swallowed up by
 ' such Creditor or Creditors, and all the rest of the Credi-
 ' tors in equal Degree have been wronged of their just
 ' Debts: Therefore, for the Encouragement of some Per-
 ' sons of Judgment, who will take Pains to contrive such a
 ' Scheme, as (may be reasonably thought) will, in a good
 ' measure, answer the Rules of Justice in both the respects
 ' above-mentioned; I do hereby order and direct my Ex-
 ' ecutors, or the Survivor of them, his Executors or Ad-
 ' ministrators, to apply and pay the Sum of Twenty Guineas
 ' to such Person who shall contrive or frame such Scheme
 ' within Three Years next after my Decease, and shall pro-
 ' cure the Right Honourable the Lord Chief Justice, and
 ' the other Judges, of the Court of King's-Bench for the
 ' Time being, to approve thereof, under their Hands; not
 ' doubting but when such Approbation shall be had, an Affair
 ' of such Consequence to Trade, and of such publick
 ' Utility, will in due time be improved, and carried into a
 ' Law: And I do direct my Executors to give Notice in the
 ' printed Papers of this Legacy, that the same may be pub-
 ' lickly known; but not to name me in such Advertisement
 ' as the Donor thereof; and that it may be published as soon
 ' as they can conveniently after my Decease.'

The twenty Guineas are ready to be paid by Mr. *David*
Anthony, in *Cursitors-street*, pursuant to the above Clause.

To the Authors of the LONDON Monthly MERCURY,

Gentlemen,

THE following Essay written some Years ago, but
 never published; as it is on the same Subject with
 a Book, which you have given an Abstract of in your last
 Number by *M. Bertrand*, and seems to give a Solution, if
 not clearer, at least more easy and rational, than either
M. Bertrand's or *M. Moro's* System, of the Appearances
 which we meet with in the Bowels of our Globe,

may,

may, perhaps, not be unacceptable to your philosophical Readers.

I am,

Your very humble Servant,

Aug. 21. 1753.

‘SO many Authors have written on the Subject of the Deluge, and with so little Certainty as to the immediate Cause of it, that I shall not here endeavour to advance any System on that Head, but be contented for the present with declaring myself entirely of the Opinion of those, who have supposed it owing to the Earth’s having altered it’s Position; which, whether it was performed by a Comet or any other Means is nothing to my Purpose. All I intend in this Treatise is to account in some Measure for the Effects we find to have been produced by it; my Thoughts on which, as they are something different from what I have yet found advanced by any body, I shall expect no one to agree to any further than they are found to be consistent with Reason and Probability.’

‘Nobody, I believe, at present, makes any Doubt that the Shells, animal Substances, and other like Bodies, which are found in such immense Quantities and at such vast Depths below the Surface of the Earth, have formerly belonged to some living Animal, and not native, or produced there *de novo* (as had been the Opinion of many Naturalists heretofore) after the many convincing Arguments made use of by the ever memorable Dr. Woodward, to prove them to have been really what they seem. The Point therefore is to know by what Means they came there, or how they could be brought so far out of their proper Element.’

‘Such Effects as these, every one will readily allow, must have been owing to some Cause which made a great Alteration in the whole Face of Nature, which Cause has been by most People believed to have been an universal Deluge.’

‘Although I have the highest Regard for the great Dr. Woodward, and esteem him as the first Person that set

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‘Mankind

‘ Mankind right as to their Opinions of the fossil Bodies
 ‘ found in all Parts of the known World, yet I must beg
 ‘ Leave to deviate from him in some Things, and make a
 ‘ few Objections to his Opinion of a universal Dissolution
 ‘ of every thing but Shells, which I shall do in as short a
 ‘ Manner as possible. To begin then,

‘ I. We must consider what Dissolution is: This we shall
 ‘ find to be a Suspension or Destruction of the Attraction of
 ‘ Cohesion. This Attraction is the Power whereby the
 ‘ Parts of Bodies are kept together, and therefore must sub-
 ‘ sist in the greatest Degree in those Bodies wherein the Re-
 ‘ sistance to a Separation of these Parts is the strongest;
 ‘ that is to say, in the hardest. Now as Metals, Stones, &c.
 ‘ which Dr. *Woodward* supposes to have been dissolved at
 ‘ that Time, are of a much harder Contexture than that of
 ‘ Shells, he cannot suppose such Shells to have been pre-
 ‘ served, unless by some supernatural Cause. Now, as we
 ‘ never find the Almighty to do any thing, especially where
 ‘ a Miracle (as this could be nothing less) is to be wrought
 ‘ to bring it about, without a sufficient Reason, and to an-
 ‘ swer some great End for the Benefit and Happiness of his
 ‘ Creatures; and as no such sufficient Reason can be given
 ‘ for, no such End can be answered by an immense Number
 ‘ of Shells despoiled of their Inhabitants, being preserved
 ‘ from a general Destruction, to be cast at great Depths be-
 ‘ neath the Surface of the Earth, where they are entirely
 ‘ useless to the Service of Mankind or any other Creature.
 ‘ This, I think, is an Argument must have a great deal of
 ‘ Weight against such an Opinion as Dr. *Woodward’s*.

‘ II. I think Dr. *Woodward’s* System is a Contradiction
 ‘ to itself, even in the Terms. He supposes an universal
 ‘ Dissolution, and yet at the same Time says, that the dif-
 ‘ ferent Substances sunk deeper or less deep in the surrounding
 ‘ Fluid according to their different specific Gravities. Now
 ‘ Gravity differs in Bodies according to their Densities;
 ‘ which Densities are caused by the Degree of the Cohesion
 ‘ of the Parts of such Bodies. Now if Cohesion is taken
 ‘ away, Gravity, as a Consequence depending on it, must
 ‘ also be destroyed. Wherefore it is very absurd to say, that
 ‘ Bodies acted according to their Gravitation at a
 ‘ Time

* Time when no such Thing as Gravitation subsisted in the
* World.'

* III. As universal Causes must produce universal Effects,
* Mankind, and all the rest of the animal Creation, must have
* been included in such a general Dissolution*, and the Pre-
* servation of every particular Animal in the Ark, as well
* as the Ark itself, must have been performed by a separate
* Miracle. After so many Miracles had been wrought for
* the Preservation of various Things, I can see no Reason
* why another should not have been added to the Number,
* to preserve the Lives of all Animals in general; (as the
* Destruction of Mankind only was intended by this Deluge.)
* This we find was not done, by the Care taken by *Noah*
* to save some of every Kind in the Ark, which would have
* been needless, had not all the rest been destroyed by the
* Deluge. Now God Almighty seems in all his Works to
* have made use of such Means as come most under the Com-
* prehension of our Senses, and not to produce those Effects
* by preternatural Causes which can otherwise be brought
* about.

* IV. I can in no Manner conceive how Dr. *Woodward's*
* universal Dissolution can account for those Effects in the
* Deluge, which are found to have happened by the De-
* scription of it in the Scriptures, where we find it produced
* by violent Rains, and at the same Time an Overflowing
* of the Seas, and other great Reservoirs of Water.'

* These are the Objections I have to make to the System
* of the valuable Dr. *Woodward*, to whom the World
* will ever be obliged for his excellent Treatises on Fossils;
* and as no System or Opinion ever has been, or it is pro-
* bable ever will be, whereto no Objections can be made,
* I would not be thought to detract from the Character of

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* that

* It may here perhaps be objected, that probably none of the
Animal Kingdom underwent the Effects of this Dissolution: But
this I can see no Reason for; since the final End of the Deluge
being the Extinction of the whole Race of Mankind, and with
them of the rest of the Creatures, this Destruction might have been
performed by including them in a general Dissolution; and it ap-
pears absurd that the Omnipotent Being should, in a preternatural
Manner, preserve Creatures from one Destruction, with no Intent
but to destroy them by other Means.

' that great Man. But if a System can be found out
 ' wherein no Miracles, no supernatural Causes are necessary,
 ' but in which every Thing is brought about in a Manner
 ' which can come under our Conceptions, and wherein the
 ' Effects necessarily producible therefrom, are consonant to
 ' those whereof we have Accounts given us in Scripture;
 ' such an Opinion must, I believe, be thought much more
 ' reasonable than one wherein we can account for no Point
 ' of any Difficulty but by referring to an Almighty Power,
 ' which is indeed not accounting for it at all: This is what
 ' I intend to attempt in the following Pages; not that I
 ' would be thought to pretend to broach a new Doctrine, or
 ' set up any System of my own, only, in a Manner that I
 ' believe has not yet been done, to account for some of
 ' the Effects we find to have been produced by the Deluge,
 ' from a Supposition of a Cause of the Deluge, which has
 ' been wrote on by some Authors of good Credit, and
 ' which is received by many of our best Naturalists at
 ' present.'

' I have already said, I was of Opinion that the Deluge
 ' was caused by the Earth's having altered it's Position. It
 ' has been by many People believed, that the Motion of
 ' the Earth round it's Axis, was originally parallel to it's
 ' Orbit; and consequently that the Obliquity of it's Poles,
 ' which is now about $23\frac{1}{2}$ Degrees, must have been brought
 ' about by some Means or other since. What these Means
 ' might be, is not my Business now to enquire; but I think
 ' such an Alteration in the Direction of the Poles may rea-
 ' sonably be supposed to have caused a Deluge: For if we
 ' consider the prodigious Velocity of the Earth's Motion,
 ' not less by the most moderate Computations than 333 Miles
 ' in a Minute; and according to some others, 1000 Miles
 ' in the same Time, and the Resistance a Body moving
 ' with such a Velocity must make to another opposing it,
 ' we shall soon perceive what must be the Effects of a sudden
 ' Alteration in the Direction of the Motion of so large a
 ' Body as our Earth; for as the Seas, Lakes, and other
 ' large Bodies of Water, could not receive the altered Mo-
 ' tion so suddenly as the more solid Parts of the Globe,
 ' they must necessarily arise and overflow the Banks, which

' is

is demonstrable by a very simple Experiment in every one's Power to make, *viz.* Take a Basin or any other open Vessel; fill it almost full of Water, which let rest for some Time; then on a sudden take up the Vessel to carry it along, the Water not being able to participate with the Motion of the containing Vessel will rise up to the Sides and run over; but on continuing to move, the Water by Degrees receiving the same Motion as the Vessel, will at last remain so steady, that you may communicate to the Vessel as great a Velocity as you please, without spilling a single Drop.—Now this Overflux must have been towards the Northern Banks in one Hemisphere, and to the Southern in the opposite one. But as we must still suppose the Earth to be revolving round it's Axis, this Motion will be changed from a direct North and South to a Spiral moving from East to West, that is to say contrary to the Earth's Motion round it's Axis, and ascending towards the North and South Poles. Wherefore as the Earth is every where equally interspersed with Reservoirs of Water, all of which must in such a Case have overflowed, not only the Distances between them North and South, but also towards the East and West; this would naturally produce an universal Deluge: Such an Alteration as this would also probably destroy the Equilibrium existing in our Atmosphere, and cause violent Rains.'

We are now therefore to consider the Earth as having it's Surface entirely covered with Water, and moving therein without communicating it's Motion to the surrounding Fluid. Now if the Earth was an even mathematical Globe without any Irregularities, such a Motion would have no Manner of Effect on it's Surface; but as we find on the contrary, that the Surface of our Earth is made up of Hills, Valleys, and many Irregularities, so ordered by it's great Creator for the wisest Purposes, these Irregularities, opposing themselves to the Force of the Water, must be torn away, except such as were of so hard a Nature as to be able to stand against it; and I think there is no great Absurdity in supposing, that the Surface of the Earth might by such a Force be loosened to a certain Depth; suppose only to the Depth of half a

' Mile, and mingled with the surrounding Fluid; this I
 ' think will answer all the Purposes of Dr. *Woodward's* uni-
 ' versal Dissolution, since here will be a Medium wherein
 ' the Substances we now find might have sunk to as great a
 ' Depth, as we ever, I believe, find any. Here Gravi-
 ' tation is supposed to exist; every thing goes on in it's natural
 ' Course; no Miracles are required for any thing but the
 ' first Alteration in the Globe, which must have been im-
 ' pressed by an Almighty Hand to bring about the Effects
 ' produced by it, and those Effects answered with as much
 ' Reason as on the other Supposition. But to proceed; this
 ' softened Crust must be composed of Clay, Chalk, Sand,
 ' Gravel, &c. all which, when the Water came to subside,
 ' which must necessarily happen on it's receiving the Motion
 ' of the Earth, must then sink down according to their dif-
 ' ferent Gravities, carrying along with them those Shells,
 ' Wood, or Animal Bodies, which they had met or hap-
 ' pened to be mingled with in their Passage.

' Here I think may be solv'd a Phenomenon, which in
 ' my Opinion is an unanswerable Objection to the *Wood-*
 ' *wardian* System; which is, that very frequently Bodies
 ' are found near the Surface of the Earth that are of a much
 ' greater specific Gravity than others that are at greater
 ' Depths. Now, according to Dr. *Woodward*, this could
 ' never happen; for, allowing a universal Dissolution of
 ' every thing but Shells and some few other Substances sup-
 ' posed by him to have been preserved from it: Granting,
 ' together with such a Dissolution, a Continuation of Gra-
 ' vitation (which I think I have shewn before could not be)
 ' yet as the Fluid wherein they must have sunk, which on
 ' such a Supposition must have been composed of the other
 ' Bodies dissolved, must every where make an equal Re-
 ' sistance, and as the Resistance to Bodies moving in any
 ' Fluid is in Proportion to their specific Gravities, all Bodies
 ' of the same specific Gravities must have sunk to the same
 ' Depths.

' The same Thing would happen in general according to
 ' my System; but, by so violent a Motion, this small Portion
 ' of the Globe, which we have supposed to have been de-
 ' tach'd from the whole Mass, must have been intimately

' mix'd

' mix'd with the surrounding Fluid, and whatever was con-
 ' tained in it as Shells, Corals, &c. Wherefore when the dif-
 ' ferent Substances whereof it was compos'd sunk each by
 ' their specific Gravities, they might force down the lighter
 ' Bodies along with them, as we find a Piece of Wood,
 ' which is lighter than Water, may yet be made to sink
 ' therein, by the Force of some other heavier Body falling
 ' on it; much more easily might Shells, and other Sub-
 ' stances which are not so light as the Fluid wherein they
 ' move, be supposed to be precipitated and forced to sink by
 ' being overwhelmed by other Substances heavier than them-
 ' selves; whereas when these were once placed, other Bo-
 ' dies that might be brought to the same Place by their own
 ' specific Gravities, altho' heavier than the former, and
 ' which would therefore have sunk deeper in the same Fluid,
 ' yet not being able to force their Way through the Beds
 ' already form'd, must have been by that Means lodg'd
 ' nearer the Surface of the Earth than the others.

' Shells of the same specific Gravities, or which made
 ' equal Resistance to the moving Fluid, would by the violent
 ' Motion of the Waters be hurried together in great Clu-
 ' sters, which remaining in this Manner when they sub-
 ' sided, will in some Measure account for those prodigious
 ' Quantities, that are sometimes found together, having
 ' little or no other Substance between them, such as the
 ' *Ostracites* in *Harwich* Cliff, *Woolwich*, &c. the *Chamites*
 ' in Stone, and many other Substances in various Places;
 ' Whereas, according to the Dissolution Scheme every un-
 ' dissolved Substance must subside just in the Place it lay, and
 ' consequently no such Clusters could be formed.

' Nothing but such a rapid Motion of the Water, and
 ' that subsiding by a gentle and gradual Process, can account
 ' for the very great Number of tender and delicate Plants,
 ' which are found in the utmost Perfection of Preservation
 ' between the Lamina of some of the Slates, which cover
 ' the Veins of Coal in many of our Pits; as according to
 ' the System of a general Dissolution, wherein every thing
 ' must be supposed making it's Way in a surrounding Fluid
 ' of some considerable Degree of Consistency, the tender
 ' Parts of these Bodies, supposing them to be preserved at a

' Time when the most solid Substances were reduced to a
 ' meer Pap, must have been so collapsed and huddled to-
 ' gether, as to have no Appearance of their real Form. —
 ' This Opinion will also solve what M. *Bertrand* objects to
 ' the Authenticity of fossil Shells, and brings as a Proof of
 ' their having been formed *ab origine*, and at the Time of
 ' the Creation, *viz.* that many of the larger Bivalves, altho'
 ' unopened, are found very frequently filled not only with
 ' pyritical Matter, Marcasite, Spar, &c. but even with
 ' Numbers of smaller Shells. These larger Shells, altho' at
 ' present found closed, may very reasonably be supposed, by
 ' so rapid a Motion as the Waters according to our System
 ' must have had, to have been forced open at that Time,
 ' which would produce not only a Possibility, but a moral
 ' Probability of their Inside being filled with any Substance
 ' wherewith that Part of the Current wherein they happened
 ' to be situated might be replete. — But when the Stream
 ' became quieter, and they were permitted to subside, the
 ' Pressure of whatever happened to come above them might
 ' force the Valves again to unite and enclose any thing that
 ' lay between them. — Experience is greatly in favour
 ' of such a Solution, since in those which are found to con-
 ' tain Sparry or Chrystalline Matter, such as the *Conchæ*
 ' *anomiae* of Lime-stone, some of the large *Ammonitæ*, &c.
 ' Cavities are found within-side of them, evidently caused
 ' by an Evaporation of the fluid Parts, at a Time when
 ' the more solid ones could find no Means of an Escape.

' As to M. *Mora*'s System of supposing all Mountains to
 ' have been formed by Irruptions of *Volcanoes*, or the Shock
 ' of Earthquakes, History as well as Reason seem strongly
 ' to confute it; as no single Mountain could have been formed
 ' in this Manner without so great a Shock as must become
 ' sensible to, or at least must be heard of by all the Inhabitants
 ' of our Globe. — The great Number of exceeding
 ' large Mountains and long Tracts of them which are met
 ' with in the known World, and the very few Traditions
 ' we have of these great Eruptions or Earthquakes in a Course
 ' of above four thousand Years, appear evidently to confute
 ' such a Supposition. All that can be urged in Favour of it,
 ' is the Obliquity of, and Breaches in, the Strata which com-

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' pose these Mountains ; but there would be no Difficulty in
 ' solving these Appearances by our System ; as in such a
 ' rapid Motion, if a Protuberance or Mountain became
 ' once formed by any Resistance to the Current, the same
 ' Resistance would cause the Substances carried along by that
 ' Current to be lodged in a Direction, and compose Strata
 ' nearly parallel to the Sides of the first Eminence ; which
 ' Strata thus formed, being naturally less firm and stable than
 ' those in a level Situation, might afterwards become broken,
 ' either by an additional Weight of Matter, or by the Force
 ' of the Current.

To the Authors of the LONDON Monthly MERCURY.

Gentlemen,

AS you have in the Preface to your first Number in-
 vited such Assistances in that Article of your Work,
 which is to consist of original Pieces, as, on Perusal, you shall
 think of Service to it, and worthy the Notice of the Public ;
 a Set of Gentlemen have engaged, if the following Essay
 is approved of, to furnish you every Month with one or
 more Essays in the same manner on various Subjects, which
 you have full Liberty given you to insert, alter, or wholly
 reject, as they may appear to you to deserve the one or
 other Kind of Treatment. ——— To endeavour at Good
 is Merit in every one ; to succeed is the Portion of but few ;
 and the Man who is fully sensible of the Truth of this, will
 find no more Reason to be dissatisfied with himself for not
 being able to write as well as *Addison*, than for not being
 able to lift a Weight with *Topham*, or dance the Wire with
Maddox. For this Reason, therefore, the Pieces we shall
 communicate to you, written as they are for the Amuse-
 ment of the Writers, as much as that of the Public, will,
 if found unfit for the latter Purpose, still answer the former,
 and we shall not look on it as any Disparagement to our
 Talents, if such as shall appear unserviceable to you, should
 be returned on our Hands, and meet with the Treatment
 justly due to (the Name we shall for the future chuse to
 be known to the Public by) an

INTRUDER.

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The INTRUDER. N^o I.

If to do were as easy, as to know what were good to do, Chapels had been Churches; and poor Men's Cottages, Prince's Palaces. He is a good Divine, that follows his own Instructions; I can easier teach twenty what were good to be done, than be one of the twenty to follow my own Advising. —

Shakespear.

OF all the various Acts of Friendship due from Man to Man, the giving sincere and candid Advice on the various Occurrences and Incidents of Life, is certainly one of the greatest. — Yet no one is so generally mistaken, both by the Giver and Receiver. — Every Man *expects*, and almost every Man *asks*, the assistant Counsel of his nearest Friend on every Affair of Importance; yet at least nineteen out of twenty of those who do ask it, come predetermined, partialized to their own Opinion, and fully resolved to follow the Advice they shall receive, no farther than it shall concur therewith. — Every Man is willing to give Advice, every Man declares himself impartial in the Advice he gives, yet nine out of half a Score of these *impartial* Advisers, have some Intention towards themselves in what they do, or at least make a Point of having their Directions followed.

This being the Case on both Sides, it is not much to be wondered at, that Advice so seldom becomes of real Service; and that the very Act which ought to be looked on as the *strongest Proof*, and should in Consequence become the *closest Cement* of *Friendship*, is frequently found to be the Cause of irreconcilable *Enmity*. — Vanity flatters us, that our own Opinions are right, and we are apt to look on those who contradict them, either as wanting in their *own* Understanding, or endeavouring to degrade and undervalue *ours*; the first of these produces *Contempt*, the latter *Hatred*. The one we look on as *below* our *Intimacy*; the other as attempting at least to be *above* our *Converse*; and thus, whilst *Equality* alone can elevate *Converse* and *Intimacy* into the nobler Names of *Friendship* and *Affection*, we tear ourselves from the Advantages, even of an agreeable and useful *Companionship*.

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One of the greatest Mischiefs attending on the giving sincere Advice in Affairs of any very great Consequence, when it happens to contradict the Opinion of the Advised, is the almost constant Loss of a Friend to the Adviser: *Pride*, if the Advice is taken and followed with Success, is the Cause of this, very few People caring to maintain an Intimacy with those, whose very Sight must be perpetually putting them in Mind, that it is to them they owe their Happiness; and if the Advice is rejected and any ill Consequences ensue, *Shame* produces the same Effects in that Case, which *Pride* did in the other, and makes us studiously avoid the Reproaches, though but silent ones, of those whose Superiority of Judgment we are now, though too late, obliged to confess.—Small Obligations we are much more willing to acknowledge than great ones, and the natural Perverseness of the human Mind renders it extremely reluctant to any Conviction which tends towards the degrading of its self-assumed Superiority. —

A few Years ago, a young Fellow of my Acquaintance, with whom I long had so close a Connection as to encourage him to ask my Advice on so important an Affair as that of Marriage, informed me of his Addresses to a young Lady, whose Fortune was by no Means equal to what his own Expectations might have entitled him to pretend to.—He spoke in such Loverlike Terms of the Lady, that I had good Reason to imagine he was, beyond the Power of Persuasion, determined in his Choice; to satisfy myself, however, how well grounded my Suppositions were, I turned off the Conversation for a Time, and at length, as it were undesignedly, asked him to shew me the wedding Ring, if already purchased;—he immediately pulled it out of his Pocket, and as soon convinced me it would be to no Purpose to give my Opinion, in Opposition to an Affair already so far engaged in. —I concurred with him entirely in Sentiment, and so preserved my Friend.

I had not, however, equal Success, or perhaps not equal Prudence in my Conduct to a young Lady of considerable Merit and very large Fortune, who required the same Act of Friendship of me. — She had been for some Time addressed by a young *Irish* Fortune-Adventurer, who had no

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Qualification, but an agreeable Person, to recommend him to her Regards. — As I had long had an Intimacy with and Friendship for her and her Family, I thought it my Duty to give her my sincere Opinion of the Affair; I set before her all the Disadvantages of the Correspondence she was engaged in; asked her several Questions in regard to her Lover, which she could not answer even to her own Satisfaction. — Foretold to her all the Miseries she must feel from putting herself into the Power of a Man, whom there was but a Possibility, might have a stronger Passion for her Fortune than her Person; and in short, did all in my Power to shew myself sincerely her Friend. — She seem'd convinced by what I said, and promised me, she would consider well on it, and give it all the Force it could demand. — The Consequence of it however was, that in the first Moments of Tenderness that past between them after our Conversation, she told all that I had said to her Paramour, he sent me a Challenge on the Occasion, for endeavouring, as he termed it, to destroy his Character, and prevent his making his Fortune. — She married him, and though she has since experienced the Truth of every Thing I had hinted at, she has studiously avoided my Company, and, as I have found out, on several Occasions endeavoured to do me Prejudice.

Nor is the Danger only in Affairs of Consequence; — the meerest Trifles will frequently have as strong an Effect as more important Deeds. — *Tom Truewit*, because I found Fault with a Line in his last Sonnet; — *Will Guttle*, for my pointing out to him, that he had mistaken the Wing Joint of the Goose; *Phil. Brickmome*, because I proposed an Alteration to him in the Closet he last built; and *Dick Bubble*, because I told him he had been cheated in the buying a Coach-Horse instead of a Racer, have all dropt my Acquaintance, and in every Company where I am named, exclaim against my Want of Understanding in *Poetry, Carving, Architecture* and *Jockeyship*.

Dangerous as I have thus found it to give Advice, I have for some time past resolved no more to attempt it in my own Person; yet such is my general Love of Mankind, and such my Indignation at their Follies, that I cannot restrain

my

my Inclination of giving Advice to *Generals*, although I have felt the ill Consequences of doing so to *Particulars*.——
 For this Reason I have determined to spend the whole of my idle Time, which is not a little, in examining the Dispositions of every one, into whose Company I may happen to fall, observing the Faults of their Conduct, and as I *intrude* by my Observations on their Affairs in *private*, I shall further *intrude* by the exposing those Observations to the Notice of the *publick* in these periodical Lucubrations; and whilst the Adviser is concealed, and that no one can perceive the Counsel particularly applied to himself, the Advice I give will stand a greater Chance of becoming useful, and I shall no more be exposed to that Resentment which Friendship alone can *incur*, and yet which nothing but designed Enmity can deserve.

P O E T R Y.

O D E to W I S D O M.

I.

HAIL sacred *Wisdom*, in whose blest Retreat,
 Attendant *Virtue* bears her golden Sway;
 Where Heav'n-born Harmony, and Concord meet,
 To thy blest Mansions guide my doubtful way;
 O! let me there an humble Tenant be,
 And tune my artless Lays, to *Virtue* and to *Thee*.

II.

As thro' the mazy Tracts of Life I run,
 Unknowing which to chuse, or which to shun;
 Would thou but smile the Guardian of my Youth,
 And point the Paths of Error and of Truth,
 Life's weighty Cares would seem an easy Load,
 Taught by thy Hand, to tread its peaceful Road.

III.

Lo! at her Throne, where none implore in vain,
 My humble Suit is heard, and suppliant Strain.

Now

Now golden Mercy, spreads her Angel wing,
And tuneful Choristers their Voices raise ;

As she descends, their sacred Songs they sing ;
Address'd to *thee*, to *thine* and *Virtue's* Praise.

IV.

To climb the steep Ascent of Virtue's Height,
The blissful Summit of the Mount to gain,
The Soul from thence to wing her heav'nly Flight
The blest Reward of all her labour'd Pain ;
On *thee* and on *thy* Influence depend,
On *thee*, at once the Action and the End.

V.

O! aid me *Virtue*, *Wisdom* point the Way,
The Way that *Seneca*, and *Cato* trod ;
Teach me like them thy Precepts to obey,
To search out *Nature*, and adore her God :
Like them to lay down Rules for others Walk ;
Like them to Reason, and like them to talk.

VI.

O! what a vain, an empty Thing is Man,
Blown by each Tempest, of uncertain Fate !
Moved by no certain Rule, or settled Plan,
And still unhappy, in his happiest State.
A meer Machine, by every Passion led ;
By Vice undone, by Virtue nourished.

VII.

Not *Cæsars* dead, and Heroes now no more,
Not ruined Monarchies of ancient Fame,
Not Time, and Death, all-potent we adore,
Not Glory's gaudy Plumes, Ambition's fancy'd Name,
More than thee *Wisdom*, more than *Virtue* thee,
Supreme to all that is, e'er was, or e'er shall be.

VIII.

As from a late Debauch the Drunkard reels,
(True human Nature undisguis'd by Art,)
Nor in his Breast a Beam of Reason feels,
To guide his Actions, or to mend his Heart,

So

So are Mankind incapable of Thought,
Till Reason guides, and Wisdom Sense has taught;

IX.

Confused as Chaos, e'er the unborn Day,
The all-creative Power, whom all Things fear,
Beaming fair Lustre, chas'd the Night away,
Form'd the new Seasons, and the rolling Year.
Till by thee cleared, in Man confused lie,
Darkness as wild, such Incoherency.

X.

Upon this World, this Pageantry of Show,
This gaudy, glaring, chequer'd Masquerade,
Each wishes something which you can't bestow,
And seeking Greatness, is of Want afraid,
To thee! sage Goddess for myself I call,
I ask no Greatness, and I fear no Fall.

XI.

If on this Stage of Life I act a Part,
I hope 'twill be the 'Semblance of my Heart;
Or in the tragic, or the comic Scene,
As the Decrees of Providence ordain;
Resign'd to both—with *thee* I fain would steer,
And from the Rock of Error keep secure:
On thee, whilst living, every Hope descend,
And by thee aided make a happy End.

L O V E.

In Amore hæc insunt.

L O V E's an headstrong wild Desire,
To possess what we admire;
Hurrying on without reflecting,
All that's just or wise neglecting;
Pain or Pleasure it is neither,
But Excess of both together:
Now addressing, cringing, whining,
Vowing, fretting, weeping, pining,

Mur-

Murm'ring, languishing and sighing,
 Mad, despairing, raving, dying :
 Now caressing, smiling, toying,
 Fondling, kissing, and enjoying.
 Always in Extremes abiding,
 Without Measure fond or chiding :
 Either furious with possessing,
 Or despairing of the Blessing.
 Now transporting, now tormented,
 Sill uneasy, ne'er contented ;
 None can tell its Rise or Progress,
 Or its Ingress or its Egress ;
 Whether of a Glance produced,
 Or by Sympathy infused ;
 Fancy does so strong maintain it,
 Weaker Reason can't restrain it,
 But is fain to fly before it,
 Or else worship and adore it.

S O N G.

I.

Bethink ye, heedless Youths, in Time,
 The present Hour enjoy ;
 Nor, idly sportive, waste your Prime
 In Joys that quickly cloy.

II.

Let Beauty's vain Allurements cease,
 Your flutt'ring Hearts to snare ;
 Her lawless Sweets awhile may please,
 But end in Grief and Care.

III.

Nor let the jovial Charms of Wine
 Your blinded Souls entrance ;
 Or to the revel Routs incline,
 Of Song and tipsy Dance.

Let

IV.

Let Virtue's Footsteps guide your Way,
And where she leads pursue;
Nor ever from her Precepts stray,
But keep them still in View.

V.

Of her possess, in her you'll find,
Delights of truer Taste;
Content of Heart, with Peace of Mind,
And Joys that ever last.

History of periodical ESSAYS.

(Continued from p. 240.)

The A D V E N T U R E R.

N^o. LXXVII. LXXVIII. and LXXVX. — These three Papers which compose together the Narrative of one Story, are said to be the Work of a very eminent Writer of Essays*. — They contain the Incidents of a young Lady's Life, supposed to be related by herself under the assumed Name of *Fidelia*, whose Misfortunes appear to have wholly risen from her having been brought up entirely in the Tenets of *natural*, and with a Contempt for *revealed* Religion.

This young Lady had lost her Mother very early in her Life, and therefore took her Education from her Father, who was younger Brother of a good Family, and had purchased with the Portion that was allotted him, a genteel Post under the Government. — He had been in his Youth a *Free-liver*, and had therefore taken Pains to become a *Free-thinker*. — But knowing that it was necessary his Daughter should be restrained from those Liberties, which he had looked on as trifling Errors in his own Conduct, he took great Care to inculcate in her the Love of Order, the Beauty of moral Rectitude, and the Happiness and Self-reward of

U

Virtue;

* The Author of the *Ramblers*.

Virtue; but always urged her to chuse Virtue and reject Vice, from Motives which had no Connexion with Immortality; so that she was by these Means brought wholly to disregard, and even to disbelieve a future State. — Thus circumstanc'd as to her Principles, she lost her Father at the Age of twenty: His Income was only for Life; and he had rather lived beyond than within it, and she was consequently left destitute, with nothing but the Pride and Helplessness of a genteel Life, a Taste for every Thing elegant, and a Delicacy and Sensibility which doubled her Distress. — A Brother of her Mother's, however, who had grown rich in Trade, took her into his Family, and under his Protection; but he being a Man of a narrow Understanding and illiberal Education, accompanied with bigotted Views, quickly took Disgust at her freer Principles, look'd upon her as an Atheist, and on her making Objections to marrying a Man whom he propos'd to her for an Husband, from Principles of Delicacy and Honour, turned her out of Doors with only a Bank Note of fifty Pounds. From him she went to a Nephew of her Father's, who besides possessing a very large Estate, had been lately married to a Woman of very great Fortune, and had been brought up nearly in the same Manner with herself. — But instead of meeting with that Approbation and Encouragement she expected, she only found her Delicacy treated by him with the utmost Contempt, and himself a declared and professed Libertine. Him she instantly leaves; and in a little while after applies to a female Friend, who had been the Companion of her happier Hours. — This Lady was just on the Point of Marriage with a young Officer of little or no Fortune, on which Account *Fidelia* made no doubt that she would approve of her having refused a mercenary Match. But she found herself again mistaken, and met with very great Coldness and Condemnation from her. — A Gentleman, however, who paid a Visit to this Friend, whilst she was with her took her Attention, as she no less did his, — insists on seeing her home — visits her afterwards — addresses her in dishonourable Terms; — and tho' very strongly repulsed by her, still strongly persists in his Suit; till she, discontented with her disastrous Fortune, and tempted to believe that the Justice of Heaven does not always reward the

the Virtuous, or punish the Vicious, at length yields and becomes his Mistress. — In a Twelvemonth he leaves her and marries another Lady. — Distracted hereat, repining at Providence, charging the Deity with Injustice in the present State, and disbelieving a future one, she makes an Attempt to drown herself; but is prevented by a Clergyman, who after having calmed her Transports, carries her home with him to his own House, and introduces her to his Wife, who received her with the utmost Chearfulness; and finding her desperate meerly from a Supposition that her own Misfortunes were greater than those of any other Person, acquaints her with her own Causes of Complaint. — She had buried eight dearly beloved Children, the last of them by a long, painful, lingering Illness, of a whole Year's Continuance. — Herself consuming by daily Tortures with a Cancer, which she was sure would at length destroy her. — She and her Children frequently wanting Necessaries, and she herself obliged to support her Family by the Labour of her Hand in this weakly Situation, yet though her Pains might have been mitigated by proper Assistance, unable to obtain that Assistance. — *Fidelia* on hearing of this is astonish'd at her Patience, and is earnest to know what Arts, what Resources she can have to procure that Chearfulness and Complacency which appeared in her Countenance. —

' She was silent a Moment; then stepping to her Closet reached a *Bible*, which she put into my Hands.' " See there," said she, " the Volume in which I learn this Art. Here I am taught, that everlasting Glory is in Store for all who will accept it upon the Terms which *Infinite Perfection* has prescribed: Here I am promised Consolation, Assistance and Support from the *Lord of Life*; and here I am assured, that my transient Afflictions are only meant to fit me for eternal and unspeakable Happiness. This Happiness is at hand. The short Remainder of my Life seems but a Point, beyond which opens the glorious Prospect of Immortality. Thus encouraged, how should I be dejected? Thus supported, how should I sink? With such Prospects, such assured Hopes, how can I be otherwise than happy? "

From this Example she becomes convinced of, and a Convert to the Truth of the sacred Writings, and concludes her Letter with the following just and beautiful Sentiment.

“ Though *Vice* is constantly attended by Misery, *Virtue* itself cannot confer Happiness in this World, except it is animated with the Hopes of eternal Bliss in the World to come.”

Nº. LXXX. — Saturday, August 11. This and Nº. LXXIII. are a Continuation of the Observations and Criticism on the *Odyssey* contained in one of the former Numbers.

Nº. LXXXI. — The Subject of this Paper is on the Question, Whether it be more laudable or desirable that a Man should think too highly or too meanly of himself? — The Writer seems to be of Opinion, that the Preference ought rather to be given to the former, since a good Opinion of our own Abilities is the most probable Means of exciting an honest Emulation in us to exert those Abilities and produce Actions from that Exertion, which may do Honour to ourselves and Service to the World. — It concludes with the following very extraordinary Story of a Man of more than credible Abilities of the Name of *Chrichton*, who lived about two Centuries ago.

‘ The Person of *Chrichton* was eminently beautiful, but his Beauty was consistent with such Activity and Strength, that in Fencing he would spring at one Bound the Length of twenty Feet upon his Antagonist, and used the Sword in either Hand with such Force and Dexterity, that scarce any one had Courage to engage him.

‘ Having studied at *St. Andrew’s* in Scotland, he went to Paris in his twenty-first Year, and affixed on the Gate of the College of *Navarre*, a kind of Challenge to the Learned of that University to dispute with him on a certain Day, offering to his Opponents, whoever they should be, the Choice of ten Languages, and of all the Faculties and Sciences. On the Day appointed three thousand Auditors assembled, when four Doctors of the Church and fifty Masters appeared against him; and one of his Antagonists confesses, that the Doctors were defeated; that he gave Proofs of Knowledge above the Reach of Man; and

‘ and that a hundred Years, passed without Food or Sleep,
 ‘ would not be sufficient for the Attainment of his Learning.
 ‘ After a Disputation of nine Hours, he was presented by
 ‘ the President and Professors with a Diamond and a Purse
 ‘ of Gold, and dismissed with repeated Acclamations.’

‘ From *Paris* he went away to *Rome*, where he made the
 ‘ same Challenge, and had in the Presence of the Pope and
 ‘ Cardinals the same Success. Afterwards he contracted at
 ‘ *Venice* an Acquaintance with *Aldus Manutius*, by whom
 ‘ he was introduced to the Learned of that City; then visited
 ‘ *Padua*, where he engaged in another public Disputation,
 ‘ beginning his Performance with an extemporal Poem in
 ‘ Praise of the City and the Assembly then present, and
 ‘ concluding with an Oration equally unpremeditated in
 ‘ Commendation of Ignorance.

‘ He afterwards published another Challenge, in which
 ‘ he declared himself ready to detect the Errors of *Aristotle*
 ‘ and all his Commentators, either in the common Forms
 ‘ of Logic, or in any which his Antagonists should propose
 ‘ of a hundred different Kinds of Verse.

‘ These Acquisitions of Learning, however stupendous,
 ‘ were not gained at the Expence of any Pleasure which
 ‘ Youth generally indulges, or by the Omission of any Accomplishment in which it becomes a Gentleman to excel.
 ‘ He practised in great Perfection the Arts of Drawing and
 ‘ Painting, he was an eminent Performer in both vocal and
 ‘ instrumental Music, he danced with uncommon Gracefulness, and on the Day after his Disputation at *Paris*,
 ‘ exhibited his Skill in Horsemanship before the Court of
 ‘ *France*, where at a publick Match of Tilting he bore
 ‘ away the Ring upon his Lance fifteen times together.

‘ He excelled likewise in domestic Games of less Dignity and Reputation, and in the Interval between his Challenge and Disputation at *Paris*, he spent so much of his
 ‘ Time at Cards, Dice, and Tennis, that a Lampoon was
 ‘ fixed upon the Gate of the *Sorbonne*, directing those that
 ‘ would see this Monster of Erudition, to look for him at
 ‘ the Tavern.

‘ So extensive was his Acquaintance with Life and Manners, that in an *Italian* Comedy composed by himself,

‘ and exhibited before the Court of *Mantua*, he is said to
 ‘ have personated fifteen different Characters; in all which
 ‘ he might succeed without great Difficulty, since he had
 ‘ such Power of Retention, that once hearing an Oration of
 ‘ an Hour, he would repeat it exactly, and in the Recital
 ‘ follow the Speaker through all his Variety of Tone and
 ‘ Gesticulation.

‘ Nor was his Skill in Arms less than in Learning, or his
 ‘ Courage inferior to his Skill: There was a Prize-fighter
 ‘ at *Mantua*, who travelling about the World, according to
 ‘ the barbarous Custom of that Age, as a general Chal-
 ‘ lenger, had defeated the most celebrated Masters in many
 ‘ Parts of *Europe*, and in *Mantua*, where he then resided,
 ‘ had killed three that appeared against him. The Duke re-
 ‘ pented that he had granted him his Protection; when
 ‘ *Chrichton*, looking on his sanguinary Success with Indigna-
 ‘ tion, offered to stake fifteen hundred Pistoles, and mount
 ‘ the Stage against him. The Duke with some Reluctance
 ‘ consented, and on the Day fixed the Combatants appeared;
 ‘ their Weapon seems to have been single Rapier, which
 ‘ was then newly introduced in *Italy*. The Prize-fighter
 ‘ advanced with great Violence and Fierceness, and *Chrichton*
 ‘ contented himself calmly to ward his Passes, and suffered
 ‘ him to exhaust his Vigour by his own Fury. *Chrichton*
 ‘ then became the Assailant, and pressed upon him with
 ‘ such Force and Agility, that he thrust him thrice through
 ‘ the Body, and saw him expire: He then divided the Prize
 ‘ he had won among the Widows whose Husbands he had
 ‘ killed.

‘ The Death of this wonderful Man I should be willing
 ‘ to conceal, did I not know that every Reader will inquire
 ‘ curiously after that fatal Hour which is common to all hu-
 ‘ man Beings, however distinguished from each other by
 ‘ Nature or by Fortune.

‘ The Duke of *Mantua* having received so many Proofs
 ‘ of his various Merit, made him Tutor to his Son *Vincentio*
 ‘ *di Gonzaga*, a Prince of loose Manners and turbulent Dis-
 ‘ position. On this Occasion it was, that he composed the
 ‘ Comedy in which he exhibited so many different Cha-
 ‘ racters with exact Propriety; but his Honour was of short
 ‘ Con-

‘ Continuance, for as he was one Night in the Time of
 ‘ Carnival rambling about the Streets, with his Guitar in
 ‘ his Hand, he was attacked by six Men masked: Neither
 ‘ his Courage nor Skill in this Exigence deserted him, he
 ‘ opposed them with such Activity and Spirit, that he soon
 ‘ dispersed them, and disarmed their Leader, who throwing
 ‘ off his Mask, discovered himself to be the Prince his
 ‘ Pupil; *Chrichton* falling on his Knees, took his own Sword
 ‘ by the Point and presented it to the Prince; who imme-
 ‘ diately seized it, and instigated as some say by Jealousy,
 ‘ according to others, only by drunken Fury and brutal
 ‘ Resentment, thrust him through the Heart.

‘ Thus was the *admirable Chrichton* brought into that
 ‘ State, in which he could excel the meanest of Mankind
 ‘ only by a few empty Honours paid to his Memory: The
 ‘ Court of *Manua* testified their Esteem by a public Mourn-
 ‘ ing, the cotemporary Wits were profuse of their Enco-
 ‘ miums, and the Palaces of *Italy* were adorned with Pic-
 ‘ tures, representing him on Horseback, with a Lance in
 ‘ one Hand, and a Book in the other.’

Nº. LXXXII. *Saturday, August 18.* This Essay is a Lesson
 of Advice to the Ladies, in Regard to the Addition to Beauty
 that is to be acquired by a Complacency and Gentleness of
 Disposition; which by giving the Advantage of Smiles, and
 the Expression of Kindness to fine Features, greatly heighten
 their Power of charming and giving Pleasure to the Be-
 holders.

‘ The finest Features, ranged in the most exact Symetry,
 ‘ and heightened by the most blooming Complexion, must
 ‘ be animated before they can strike; and when they are
 ‘ animated, will generally excite the same Passions which
 ‘ they express. If they are fixed in the dead Calm of In-
 ‘ sensibility, they will be examined without Emotion; and
 ‘ if they do not express Kindness, they will be beheld with-
 ‘ out Love. Looks of Contempt, Disdain, or Malevolence,
 ‘ will be reflected, as from a Mirrour, by every Coun-
 ‘ tenance on which they are turned; and if a wanton Af-
 ‘ fect excites Desire, it is but like that of a Savage for his
 ‘ Prey, which cannot be gratified without the Destruction
 ‘ of its Object.

‘ Among particular Graces the Dimple has always been
 ‘ allowed the Preeminence, and the Reason is evident;
 ‘ Dimples are produced by a Smile, and a Smile is an Ex-
 ‘ pression of Complacency: So the Contraction of the
 ‘ Brows into a Frown, as it is an Indication of a contrary
 ‘ Temper, has always been deemed a capital Defect.

‘ The Lover is generally at a Loss to define the Beauty,
 ‘ by which his Passion was suddenly and irresistibly deter-
 ‘ mined to a particular Object; but this could never happen,
 ‘ if it depended upon any known Rule of Proportion, upon
 ‘ the Shape or the Disposition of Features, or the Colour of
 ‘ the Skin: He tells you, that it is something which he cannot
 ‘ fully express, something not fixed in any Feature but dif-
 ‘ fused over all; he calls it a Sweetness, a Softness, a placid
 ‘ Sensibility, or gives it some other Appellation which con-
 ‘ nects Beauty with *Sentiment*, and expresses a Charm, which
 ‘ is not peculiar to any Set of Features, but is perhaps pos-
 ‘ sible to all.’

From whence he proceeds to take Notice, that these
 Smiles and this Complacency of Countenance cannot be
 assumed, or if put on, cannot long deceive. — That
 the accustoming ourselves to a natural Sweetness of Temper,
 is alone able to impress them with any Power of Duration,
 or of giving them any true Effect; and therefore recom-
 mends that Practice to the Ladies, as the surest Method of
 ensuring their Conquests, and giving Power to their natural
 Graces.

W O R L D.

N^o. XXXI. *Thursday, August 2.* — This Paper
 contains an Account, given by himself, of the Misfor-
 tunes of a Country Clergyman, arising entirely from his ex-
 erting himself in the Faculties of his Function. — He
 is first, through the Drunkenness of the Goaler and Hang-
 man at an Execution whereat he was attending with an En-
 deavour to persuade two Criminals to Repentance,
 mistaken for a third; the Rope thrown round his Neck, and
 he with much Difficulty preserved by the Sheriff from par-
 taking of their Fate. The Consequence of this ridiculous
 Mistake

Mistake is, his being for a great while after ridiculed by the Scoffers at the Clergy by the Title of the *half-hang'd Parson*. Scarce was the Edge of this Ridicule taken off, when, being charged by a dying Friend with the conveying a Legacy of an hundred Pounds to a young Woman, who happened, though unknown to him, to be one of the most noted Harlots upon the Town, and kept a Coffee-house in *Covent-Garden*; coming up to *London* for that Purpose, and accepting of her proffered Civility of a Residence at her House during his Stay in Town, he was broke in upon by some young Gentlemen, one of whom happened to be the Son of a near Neighbour of his in the Country; and it was immediately blown about that he had been sitting with a Brace of Whores in a publick Room in a Bawdy-house. — This second Disgrace obliging him to quit *York*, the Place of his former Residence, he got recommended with much Difficulty to a Curacy in *Lincolnshire*. — His Patron was the 'Squire of the Parish, whose Park and the Country about it having for some Time been shamefully robbed of Hares, our Clergyman took the Pains to watch himself for the Thief, and caught him in the very Act of laying his Snares. — But the Offender, who proved to be his Patron's own Game-keeper, had the Address to turn the Accusation on his Detector, and carried him before his Master, by whom he was imprisoned, tried and convicted of the Fact, and after having suffered the utmost Rigour of the Law was obliged at last to take Shelter in Town to avoid the thousand Indignities that were offered him in the Country.

In *London* coming home late one Night, and taking the Part of a Woman whom a Man appeared to be beating, he was knock'd down, and when he came to himself, found his Pockets rifled, and both Man and Woman gone. — This, however, did not prevent him from immediately delivering a Gentleman from the Clutches of two ill-looking Fellows, who turning out afterwards to be Bailiffs, laid hold of him, and insisted on his paying thirty Pounds, the Sum the Person he had rescued stood indebted for, or going instantly to Prison; he was however bailed by his Landlord, who had as much Money of his in his Hands, and concludes his Letter with applying, by means of the *World*, to the Gentleman whom

whom he had delivered, to remit him the Sum he stands engaged for on his Account.

N^o XXXII. *Aug. 9.*—This Letter gives an humourous Account of a new Malady called the *Cacoethes carpendi*, or Love of Criticism, which the Author declares to be extremely rife in this Age; the Cause of it he supposes to be Wind, and advises the Use of *Carminatives*, to those who are affected by it, deriving the Name of *Carminatives*, from their Power of expelling all the pernicious Effects of Poetry, Verses, Songs, or *Carmina*, whose noxious Qualities are the Cause of Criticism.—And lastly, he proposes as an infallible Cure for this Distemper, that all who are troubled with it, should immediately turn Authors.

N^o XXXIII. *Thursday, Aug. 16.* Contains an Apology for not inserting all the Letters sent for the Service of the Paper, for not entering into Subjects either of religious or political Controversy, and for not giving a moral Turn to every one of the Essays, and closes with a Letter from a Lady of Fortune of fifty-six Years of Age, complaining that the Paper of *July 12*, on the Love of elderly Women, had induced her to give her Hand to a young *Irish* Fortune Hunter, who had not since their Marriage, so much as given her a real Right to any Name but her Maiden one.

N^o XXXIV. *Thursday, Aug. 23.* Is a humourous Proposal for the Repeal of the Witch Act, and an Attempt to prove the Prevalence of Witchcraft at present amongst us.—The following Arguments in Proof of his Assertion are well worth Notice.

‘ What is it but *Witchcraft*, that occasions that universal
 ‘ and uncontrollable Rage of *Play*, by which the Noble-
 ‘ man, the Man of Fashion, the Merchant and the Trades-
 ‘ man, with their Wives, Sons and Daughters, are run-
 ‘ ning headlong to Ruin? What is it but *Witchcraft* that
 ‘ conjures up that Spirit of Pride and Passion for Expence,
 ‘ by which all Classes of Men, from his Grace at *West-*
 ‘ *minster* to the Salesman at *Wapping*, are entailing Beg-
 ‘ gary upon their old Age, and bequeathing their Children
 ‘ to Poverty and the Parish? Again, is it possible to be
 ‘ accounted for, from any natural Cause, that Persons of good
 ‘ Sense and sober Dispositions should take a Freak four or
 ‘ five

‘ five times in the Winter of turning their Houses into Inns ;
 ‘ cramming every Bedchamber, Closet and Corner with
 ‘ People whom they hardly know; stifling one another with
 ‘ Heat; blocking up the Streets with Chairs and Coaches ;
 ‘ offending themselves, and pleasing Nobody ; and all this
 ‘ for the vain Boast of having drawn together a greater
 ‘ Mob than my Lady *Somebody*, or the Hon. Mr. *Such-a-*
 ‘ *one* ? That nothing but *Witchcraft* can be the Occasion of
 ‘ so much Folly and Absurdity, must be obvious to the com-
 ‘ mon Sense of all Mankind.

‘ Another and more melancholy Proof of the Power of
 ‘ *Witchcraft*, is, that a Wife may be beautiful in her Per-
 ‘ son, gentle in her Manners, fond of her Husband, watch-
 ‘ ful for his Quiet, careful of his Interest, kind to his
 ‘ Children, chearful to his Friends, and obliging to all ;
 ‘ yet be yoked to a Wretch, so blind to his own Happi-
 ‘ ness, as to prefer to her Endearments the hired Embraces
 ‘ of a diseased Prostitute, loathsome in her Person, and a
 ‘ Fury in her Disposition. If this is not *Witchcraft*, I should
 ‘ be glad to know of such a Husband what Name I may
 ‘ call it by. Among the lower kind of Tradesmen (for
 ‘ every Dealer in broken Glass Bottles has his *fille de joie*)
 ‘ it is a common thing for a Husband to kick his Wife out
 ‘ of Doors in the Morning, for his having submitted over
 ‘ Night to a good drubbing from his Mistress.

‘ It would be endless to take Notice of every Argument
 ‘ that suggests itself in Proof of *Witchcraft* ; I shall content
 ‘ myself with only one more, which I take to be incon-
 ‘ testible. This is the Spirit of *Jacobitism*, which is so
 ‘ well known to possess many of his Majesty’s Protestant
 ‘ Subjects in this Kingdom. That a poor *Highlander* in
 ‘ *Scotland*, may be a *Jacobite* without *Witchcraft*, I am ready
 ‘ to allow ; Zeal for a lost Cheeld of the gude House of
 ‘ *Stewart* may have eaten him up : But that an *English*
 ‘ Country Gentleman, who is really no Papist in his Heart,
 ‘ or that a wealthy Citizen of *London*, who goes to Church
 ‘ every Sunday, and joins in the Prayers for the present
 ‘ Royal Family, should be drinking daily to the *Restoration*
 ‘ (as he calls it) of a Popish Bigot, who would burn him at
 ‘ *Smithfield* the next Week for not going to Mass ; and
 ‘ whose

‘ whose utmost Merit is his precarious Descent from a Family, remarkable for little else than Pedantry, Obstinacy, Debauchery and Enthusiasm; that such a Person should be a *Jacobite*, or in other Words, an Enemy to the best of Kings, and the wisest of Constitutions, cannot possibly be accounted for, but by the Power of *Witchcraft*.’

He then proceeds to propose the Nailing of Horse-Shoes on the Threshold of the Doors to prevent the Effects of *Witchcraft*, and adds,

‘ This I can affirm to be of the greatest Efficacy; inasmuch that I have taken Notice of many a little Cottage in the Country, with a Horseshoe at its Door, where Gaming, Extravagance, Routs, Adultery, Jacobitism, and all the Catalogue of *Witchcraft* has been totally unknown.’

M O N I T O R.

JULY 12. Contains a Narrative of a remarkable Acquisition of Fortune to a Gentleman distinguished under the Name of *Marius*.—The Life of the Donor is humourously related in the following Words.

‘ **CHARLES NEWTON**, for that was the Name first subscribed to the Will, had been bred a Painter; but taking Advantage of a Folly now growing again to the same Height, he had quitted his proper Business to be a Seller of *Shells* and *Curiosities*. Many a *Thames Wilk* did he dispose of, after he had taken off the Coat with *Aqua-fortis*, for the *true Grecian Purpura*; and many an *English Flint*, picked up by his own Hands, and cut upon his own Wheel, did he deliver at a round Price, for a *Jasp-onyx*, or *Mocha-achate* of the *Indies*. The Sands from two or three neighbouring Pits, his old Friend the Mathematician* brought under the sounding Names of Treasure from the Shores of the *Euphrates* and the *Ganges*; and a certain half-glazed Brick, which at present makes no mean Figure in the Cabinet of an *Antiquarian* Doctor †, under the Name of a Piece of an *Ægyptian Pyramid*, built by the Children of *Israel*, was furnished by this industrious and ingenious Person from the Corner of a neighbouring Kiln.

By

Mr. Jones. † A Gentleman too conspicuous to need being named.

By these Arts, of which it were invidious to name more Instances, as the Curiosities are yet in high Estimation in the Cabinets of our Virtuosi; Mr. *Newton* in a few Years amassed that Fortune, which his Frugality and the Economy of his Wife afterwards, raised to fourteen thousand Pounds. With the original Stock (whatsoever that was) tired of the Fatigue of Business, and perhaps under some little Fears of Detection in their Abuses, the contented Couple determined to retire from the busy World, and pass the Remainder of their Lives like good People in the Country.

Mrs. *Newton* was as much an Enemy to Expence as her Husband: But sometimes on a Saturday Evening they had used to take a Walk as far as *Barnes*, to spend the Sabbath at a publick House where there was a four-penny Ordinary. Butchers were so exorbitant in their Demands on the last Day of the Week in Town, that they could hardly dine cheaper at Home.

In these weekly Expeditions they had been used to pass through a little Gate, erected at the Corner of a Common; and to give a Bow, a Curtesy, and a good Night Friend kindly to the old Fellow, who held it open, instead of an Halfpenny. The Beggar had a Mud Tenement at his Post, built by his own Hands, and free of Ground-Rent; for it stood upon the Waste. After a Time he died. Mrs. *Newton* liked the Situation: Her Husband took Possession of what nobody had a Right to sell, and after expending upon repairing, enlarging, and adding a little Garden, the Sum of six and twenty Pounds, he made an Auction of his Goods and Stock, which as nobody else could so well name, he sold himself, and he removed hither.

The Business he had been used to look upon as a Fatigue, now it was quitted, he found had been a Pleasure. The Love of Labour, and the Thirst of Gain remained with him: And he was up every Day by Sun-rise, and out till Evening, picking up Pebbles, catching Flies, and gathering River Shells; all which, under his practised Hand, soon became saleable. He would shew at Alehouses for Two-pence, what he intended to sell afterwards for a few

‘ few Shillings; and he called himself in these Expeditions, the *Ritinerant Philosopher*. He would beg Small Beer if he was dry; and he usually carried a Crust with him. The only Meal they made was Supper; and that they did in the Dusk to save Candle.

‘ While the Husband was thus busied abroad, the Wife was not idle. It is true, she did not beg at the Gate, for it was set open with a Stone, but she was always posted at the Corner of it, before her Door, knitting; and *Marius*, who visited at *Moufeshall* *, used to give her, every Time he pass’d, a Sixpence, in Consideration of her Poverty and Industry.

‘ This was the only Person they esteem’d: And so powerful is Gratitude, even in the Breasts of the Mean and Worthless, that he was selected to enjoy their Fortune from among a Species otherwise equally indifferent to them. *Marius*, on enquiring after them, was himself found; an Account of every Part of their Estate was laid up among their Papers; and it has fallen into the Possession of one, whom even Riches will not prevent from being generous.

‘ Reader! the Story has its Moral: For all Incidents which are true, when properly considered, are instructive. A disinterested Benevolence has been well rewarded: And it would not be easy to produce a better Proof, that it may be, even to our temporal Interest, to *cast our Bread upon the Waters*.

July 13. Is in Favour of the Naturalization of the *Jews*.

July 16. Is a Proposal of finding Employment for the young Physicians in the Character of Pimps.

July 18. Gives a very droll Account of an Oration delivered in a *Saturday Evening’s Club* at a Village near *Dunstable*.

July 20. This Paper, which is on Constancy of Dress in Ladies, begins with the following Relations of the Story of *Tithonus* and *Aurora*.

‘ When *Tithonus* met *Aurora*, she was in an Orange coloured Sack and Petticoat, (the *French Name*, though it is pretty,

* A Summer Retreat at *Barnes*, so called, probably from its Littleness; and I believe belonging to an eminent Council.

‘ pretty, is not very decent in its Signification.) The young
 ‘ Prince was out with his Hawks, and the dapper Maid
 ‘ was Maying. The Sport had given him Freshness; and
 ‘ she glowed to the Fingers Ends with the sheer Breath of
 ‘ the Morning.

‘ The common Cant of Compliment was beneath a Son
 ‘ of the renowned *Laomedon*. He called her Goddess of the
 ‘ Hour, and Harbinger of Day-Spring: The Folds of the
 ‘ light Robe, he called the Skies to vouch for it, were finer
 ‘ than the Plaits in Clouds: The Colour was the Amber of
 ‘ the East: Her Lips he swore, and tasted as he spoke, had
 ‘ robbed the Rose-bud of its earliest Dew, and spread the
 ‘ glittering Drop all over them. She curtesy’d and she
 ‘ smil’d. What could a Maid do when ’twas a Prince that
 ‘ wooed: Every one knows the Desires of those People
 ‘ are Commands. Priests and Marriages were not invented
 ‘ in their Days; and so there needed little Ceremony.

‘ That *Helen*, who destroyed her Brother’s *Troy*, was never
 ‘ half so handsome as this Favourite, nor Paris half so
 ‘ happy as the Lover. The Stories say she carried him to
 ‘ Heaven; but we are to remember Poets tell them, and
 ‘ they could not have said less in Conscience. Now what’s
 ‘ the Sequel of the Story, ’twere pity but the last Leaf were
 ‘ torn out, did it not contain the Moral. Charm’d with
 ‘ having pleas’d the finest Fellow of his Time; and deter-
 ‘ mined to continue the Claim she had first laid to his Af-
 ‘ fection, from that Hour she never wore any thing but
 ‘ Orange Colour. It grew familiar; it pall’d; it was dis-
 ‘ tasteful. The Lover, tho’ free from the Ties of Mar-
 ‘ riage, dwindled into an absolute Husband. He grew weary
 ‘ of his Life, tho’ he spent it in Elysium; and he shrunk
 ‘ from a six-foot high Hero to a Grasshopper.

‘ As there is such an Institution as Matrimony in these
 ‘ Kingdoms, I shall not suppose any of my fair Readers
 ‘ disgrace themselves by thinking of such Escapes as Madam
 ‘ *Aurora*’s; nay, if they will believe the Authors of her
 ‘ History, she has blush’d for it ever since; but as they
 ‘ may be ambitious when they have made a Conquest, to
 ‘ keep the gentle Captive in his Fetters, till the Writings
 ‘ are drawn, tho’ he snap them, *Sampson-like*, at Pleasure
 ‘ afterwards;

afterwards ; I shall put them in mind, now and then, of
 the Fate of *Aurora* ; and bid them, if they would have
 their Lovers persevere in their Protections, never to be
 themselves constant to the Colour of a Ribband. The
 Eye of Man is apt to rove, but as it seldom pierces deeper
 than the Head or the Handkerchief, the Woman who has
 Address will change with it ; and while she laughs at the
 Folly, will (since there is no better) preserve the Fool.
 When the *Thais* of the modern Time ran away with every
 Heart, in *Purple* ; the Young and the Old, the *Circassian*
 and the *Mulatto* all put on the same Colour, and every
 Heart came back again.

If the Lover is lost by every new Colour some gay Crea-
 ture wears, he is to be recovered by the Art that decoyed
 him. *Aurora* must stand as the everlasting Warning : And
 no Woman is to wear the Colour of the Heavens them-
 selves for ever, unless she would make her Adorer shrink from
 a Beau into a Grasshopper.

As I address myself to the Women, I am ashamed of
 these Observations ; but they will be pardoned because
 they are necessary. While Lovers are such Things, they
 must condescend to humour them : When they are Hus-
 bands it will be Time to secure and to instruct them by a
 nobler Constancy.

(To be continued in our next)

LONDON Monthly MERCURY ;

For SEPTEMBER 1753.

Foreign Literary MEMOIRS.

*Discourse pronounced at the Academy des Jeux Floraux,
by the Abbe Forest.*

(Continued from P. 256.)

WHY cannot I clear away the immense Interval of Time and Place, and follow on this Occasion, throughout all its Circumstances, the melancholy Slavery under which the Sciences laboured before the Regeneration of Literature. — Then would the great Advantages, which they have reaped from the Study of Language and of Criticism, be no longer called in Question ; but a Detail of such extensive Purport, would by far o'er-run the Bounds of such a Work as this. — Yet as it is observed by a very great Man, though a Traveller cannot take in all the Pyramids of *Egypt* at a View, he ought not for that Reason to deny himself the casting of his Eyes upon them.

To take no Notice here of any Sciences, but such as are most necessary to Mankind, viz. Morality, Theology, Physick, and Law ; even of these I cannot perceive any which does not still favour more or less of the Barbarity of those unhappy Times.

However incorruptible Morality may be in itself, it is not free from the Depravation of Taste, at least, if we may be allowed to judge from the History of the Manners of those distant Ages. — And alas ! by what Means could it have preserved its Purity amongst Men, whose Minds had

X

not

not been elevated to Notions of true Greatness, and render'd sensible to the Charms of Virtue, by the Culture of polite Literature.

There was at that Time, even in the very small Number of Schools which then existed *, nothing treated on but general Questions in regard to final Good and Evil, the *summum Bonum*, and the *Doctrine of Liberty*, instead of diving deep into the Principles of human Virtues and Actions, giving, after the Example of *Plato*, particular Rules for the Conduct of Life, or considering the Beauties of a Doctrine in Theology, infinitely more important and sublime, than that of *Plato*.

But Theology itself was in a State little less deplorable ;— those who taught it, very slightly versed in the Languages, or in History, by Reason of the great Scarcity and Infidelity of the *Exemplars*, could not acquire any perfect Understanding of the Fathers and holy Writings, which are the very Foundation of that Science. — For which Reason, in order to train up their Disciples to encounter with the Enemies of the Faith, they thought it necessary † to examine all the Subtilties which human Reason could suggest, and be beforehand with the Objections of inquisitive Spirits. — Their barbarous Jargon, and the vainly curious Questions which they employed themselves about, imposed on the Vulgar, and they, with Impunity, made a most shocking Abuse of the Dialectics and Metaphysics of *Aristotle*, which they knew nothing of but through the Commentaries of the *Arabians*.

It was also by the Works of that Nation, on the Subject of Physic, that they became instructed, or rather bewildered in the useful and dangerous Art of preserving Health. — The Absurdities wherewith the *Arabians* had infected Philosophy, had reduced the Art of Physic to have no other Foundation but general Arguments on *occult Qualities*, and the *Temperature of the four Humours*, and to make use of no other Remedies than those which they had acquired from the *Jews*, or some superstitious Practices, which had been religiously preserved in their Families. — The Physicians
of

* See *L'Hist. Ecclesiast. de M. de Fleury*.

† See *Le Choix du Traité des Études de M. de Fleury*.

of those Times, seemed not at all to understand that in order to cure present Disorders, it was necessary to know how to prevent them, and trace out their Causes; — in this Respect, they greatly resembled the Civilians of the same Date, who instead of seeking out Laws from the Nature of Things, in order to apply them to particular Cases, made use only of vague Remedies against Injustice, without ever thinking how to put a stop to its Progress at the Fountain Head; and invented a vast Number of Formalities which were entirely useless as to the Solidity of Determinations.

The *Code*, and the *Digest* had already re-appeared in *Italy*, but the Ignorance of Languages and of History, obliged those who were desirous to explain the Text, to load their Exposition with Summaries and Glosses, wherewith they frequently interwove foolish Etymologies and ridiculous Fables, so that the civil Law was by this Means given up to all the Disputes of Scholastic Controversy, and to the Opinions of the Doctors, who, from not having sufficiently investigated the Principles of Morality and Equity, had frequently their own particular Interest more than that of the Public in View.

Nor did the *Canon Law* meet with better Treatment. — The Relaxation of Church Discipline had weakened the Observation of the ancient Canons, and the very little Zeal shewn for the Practice of them diminished also the Care which ought to have been to preserve them in their full Correctness. — They were confounded and corrupted with a great Number of Passages of the Fathers, which ought not to have had any Force as Laws; and those famous Decretals, which were so long attributed to the former Popes, and which have been at length acknowledged to be the Work of a Monk of the twelfth Century, will be an authentic and immortal Testimonial, how far the Sciences stand indebted to the Study of the Languages and of Criticism.

Such, nearly, was the State of those other Sciences, which are not less useful to Society from their being less essential to Mankind. — When, after the taking of *Constantinople*, some *Greeks* brought into *Europe*, together with the Books of their Nation, the Taste of polite Studies, and

heathful Literature; it might have been said with strict Justice, that at that Time, a beneficent Genius descended all at once from the ethereal Mansions, to dissipate that tedious Darkneſs wherein the Sciences had lain eclipsed, and unravel that Chaos, wherein they might, perhaps, for ever have remained confounded, had not the Men of Learning been impreſſed with a Deſire of rummaging in the Aſhes of the Libraries, in order to rekindle there the ſacred Fire which had been extinguished, and to give by the Aſſiſtances of Languages and Criticiſm, a new Exiſtence to the Works of Antiquity *.

Thus did general Hiſtory become renewed, wherefrom great Leaders, notwithstanding the Want of particular Works upon the Art of War, became acquainted with the fatal Science of attacking and defending Places, the diſpoſing Camps, and forming Lines of Battle. — Wherefrom wiſe Miniſters informed themſelves of the ſeveral Alterations which had happened upon the great Stage of the World, the Interests of Princes, the Characters of their People, and all thoſe Paſſions which form the Springs of Policy. — Wherefrom, laſtly, the Legiſlator found out what Abuſes he had to rectify, what Inconveniencies to prevent, and fram'd from thence Laws ſuitable to Humanity, and to the Climates, Conſtitutions, and Welfare of Nations.

Thus alſo became formed the particular Hiſtory of every Science, which ſerves us as a Needle to ſteer us ſafely in the Study of the Sciences in general; for it is with the Man of Learning as with the Pilot, who is certain to be wreck'd, unleſs he knows thoſe Rocks whereon ſome have ſplit, and that Tract which has conducted others ſafe to Port.

What Errors muſt not a Divine be liable to, who ſhould be unacquainted with the Eccleſiaſtical Hiſtory of the ſeveral

* How many Practices neceſſary to the Sciences are loſt, whereof the antient Writers have preſerved ſome Traces, and which are ſurer to recover when we are once acquainted that they have been known! How many uſeful and valuable Hints, thrown out by Chance, and unconnected, whether in the Writings of the *Greek* Philoſophers or Hiſtorians, or in the Alluſions of a Poet or obſcure Scholiaſt, have given Birth to the moſt happy Diſcoveries? See *Mém. de l'Acad.* Tom. 16.

veral Opinions Men have entertained of the Deity, the different Kinds of Worships, and religious Ceremonies, and the several Persecutions, Heresies, Schisms, and Alterations of Discipline, which have happened to Religion at different Times?

What Progress in the Mathematics, or Philosophy, could be made by a Man, who after studying the Works of *Euclid* and *Archimedes*, *Pythagoras* and *Hippocrates*, should stop there, and not follow the Progress of the Sciences from Age to Age, but be ignorant of the Revolutions they had undergone in every Place?

It is very easy to apply the same Method of Reasoning to all the other Sciences; and from thence to discover the Importance of the Services paid to them by the *Litterati*, who have consecrated their Cares, and watchful Hours, to the collecting together the various Systems, Opinions, Processes, and Methods of the Learned, both ancient and modern; preserved to us their Maxims; frequently even analysed their Works, and entred into a Detail of their Labours, their Successes and their Actions.

Such a Kind of History shortens our Enquiries, rekindles Emulation, excites Courage, and at the same Time lowers that Presumption, which is but too common amongst Men of Learning*, by shewing to them, that they have had their Equals, and that those Equals have been frequently mistaken.—Such an History may open certain Paths of Knowledge out of the grand beaten Road, and lay the Seeds of Discoveries, which never would have budded of themselves.—It is not moreover, contributing to their unfolding†, to give Notice of them, to render Mankind sensible by what Method the Secrets of Nature ought to be dived into, and to bring them within the Reach of every Mind.—The Art of succeeding herein is what most of the learned Men have thought unworthy of their applying to; more ambitious to produce than to communicate their Ideas, they seem to despise the Talent of writing with Elegance and Purity, to which, nevertheless, the Sciences owe the Rapidity of their Progress.

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Ex-

* See *Les Oeuvres de M. de Font*, Tome 5.

† See *L'Hist. Critique de la Philosophie*.

Expression, says an ancient Writer, is the Torch of the Mind. — How exact and just soever were our Ideas, they would not be able to shew themselves, if they were not clothed with proper Words, with chosen Epithets, and all those Agreements which are necessary to produce therefrom Analogy and Truth. — This Principle, incontestable as it is with Respect to all Works of Wit in general, acquires still a new Degree of Force in Regard to Works of Science. — The more abstracted they are, the more Occasion do those who treat of them seem to have of a pure and elegant Style to render themselves intelligible.

But what Way is there to convince the extravagant Partisans of Science, that this Purity and Elegance, which are the Plumage of the *Literati*, and which they look on it as below themselves to dispute with them, do really contribute more than any thing else to hasten the Progress of the Sciences. — How shall we persuade an haughty Philosopher to stoop from the Height of his exalted Meditations, to select from the Treasury of the *Belles Lettres*, a noble Phrase, or an ingenious Turn of Expression. — What! says he, has not the naked Truth sufficient Power to captivate us in spite of ourselves, and are not the Wonders and Secrets of Nature sufficiently interesting in themselves, without having Recourse to any extraneous Decorations? — Yes, we grant they would have, were every Man a *Newton* or a *Paschal*.

But it is in vain to dissimble with them; the Sciences, full as they are of Truths and Wonders, seem so cold and dry, that unless from some particular Attraction to them, they cannot be looked upon with Pleasure when divested of all Ornament. — For which Reason it is not to be wondered at, that they should have terrified and disgusted for ever so many good Spirits, who would perhaps have made the greatest Progress in them, if they had been shewn under less rigid external Appearances; but who at their first Introduction to a Study which had the whole Apparatus of a Labour, they have looked on themselves as rather going to become Slaves for Punishment, than Men to be instructed.

We must not flatter ourselves; we are almost our whole Lives like Children, whom the smallest Difficulties discour-

rage, and to whom it is necessary to sweeten the Bitterness of the Lessons prescribed them, as well as of the Remedies given them. For which Reason, the Philosophers of ancient Greece * who penetrated into the most exalted Sciences, ever declared their Doctrine in Verse, persuaded as they were, that poetical Figures, and a Chain of harmonious Words, would heighten the Lustre of Truth, and engrave it with the greater Ease upon the Memory †.

By deviating from so wise a Method, those who afterwards wrote upon the Sciences ‡, render'd them dry and forbidding; nor did they regain their Advantages till there arose at Athens and at Rome, great and powerful Geniuses ||, who being all at once Poets, Orators, Philosophers and Geometricians, communicated to them the most lively Agreements, and that Variety of Knowledge which would surprize the most enlightened Ages. It has been the same amongst ourselves; the Learned, who, confined to the Science which they cultivated, looked on the Study of the *Belles Lettres* as a trifling Amusement, or who lived in an Age, wherein the Art of writing elegantly was unknown, have left us only an unformed History of their Thoughts or Observations; and their Works, ill-written and ill-digested as they were, remained in Obscurity. — By this Means have been lost so many useful Remedies in Physic, so many Processes in Chymistry, Master-pieces in Mechanism, and so many other valuable Discoveries, which have been thought to be newly made, whilst they have really either perished in the unskilful Hands of those who were the first Authors, or have been buried in the Obscurity of that gross Age which gave them Birth.

X 4

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* *Thales*, &c. *Empedocles* was the Pattern which *Lucretius* laid down for himself to follow.

† *Solon* put his Laws into Verse. — The *Turditani*, who passed for the most savage and barbarous People of *Spain*, boasted of having their Sciences and Laws written in Verse, six thousand Years past. The Annals of the *Germans*, *Goths* and *Danes* were all in Verse; and the Laws and Principles contained in the classical Writings of the *Chinese*, are only a Composition of Odes and other Poems.

‡ *Pberocides*, &c.

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By deviating from so wise a Method, those who afterwards wrote upon the Sciences‡, render'd them dry and forbidding; nor did they regain their Advantages till there arose at Athens and at Rome, great and powerful Geniuses||, who being all at once Poets, Orators, Philosophers and Geometricians, communicated to them the most lively Agreements, and that Variety of Knowledge which would surprize the most enlightened Ages. It has been the same amongst ourselves; the Learned, who, confined to the Science which they cultivated, looked on the Study of the *Belles Lettres* as a trifling Amusement, or who lived in an Age, wherein the Art of writing elegantly was unknown, have left us only an unformed History of their Thoughts or Observations; and their Works, ill-written and ill-digested as they were, remained in Obscurity. — By this Means have been lost so many useful Remedies in Physic, so many Processes in Chymistry, Master-pieces in Mechanism, and so many other valuable Discoveries, which have been thought to be newly made, whilst they have really either perished in the unskilful Hands of those who were the first Authors, or have been buried in the Obscurity of that gross Age which gave them Birth.

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‡ *Pherocides*, &c.

|| *Arist.* *Plin.* &c.

The Empire of the Sciences had therefore need, in order to extend and fix itself, that the Writers thereon, improved by the *Belles Lettres*, should turn off the Subject, like the Water of a plenteous Spring, into an Infinity of Channels, to spread a Beauty and Elegance on the driest and most disagreeable Subjects. — Sometimes by fine Images and ingenious Comparisons, which furnish Proofs frequently more convincing than long Arguments in form, and whereof the striking Relations between the abstracted, and the pleasing Ideas, render the former as easy to us as the latter. — Sometimes by Transitions adroitly managed, which lead us by Turns to the most opposite Objects, and which spare the tiresome and unserviceable Repetition of the Terms of Art. — Sometimes by lively Sallies, which take away from Reasoning its wild Appearance, and by Digressions or Tracts of History, which, naturally arising from the Subject itself, cast new Light upon it; or lastly, by clear intelligent Reflections, which give, as it were by Chance, a Solution of the most embarrassing Difficulties, and which relieve the Mind in a Series of Reasoning on Facts, or tiresome Principles*.

It must be confessed, that all the Sciences are not equally susceptible of the same Ornaments, but there is no one which needs more Flowers to conceal its Thorns than that of Morality†. The open War which it declares against our Passions, Prejudices, and even our natural Temperament. — The small Regard it pays to those Things we most esteem; in a Word, all its Maxims go so greatly against us as to become insupportable to us, if they were not accompanied by Graces which take off its Asperity.

'Twas thus that *Plato*, that poetic Philosopher, who, guided by *Socrates*, held, if I may be allowed the Expression, the Springs of the human Heart in his Hand, thought proper to disguise his Precepts by the boldest Figures, by Fictions, Allegories, and every thing else which his most brilliant Imagination could suggest to him as the most seducing.

That

* See *Lucretius*, *Aratus*, *Manilius*, *Facassarius*, *Sannazanus* de Parl. Virg. *Quillet*. *Genest*. The *Anti-Lucretius*, &c. *Belles Lettres*.

† The ancient moral Poets of Greece, such as *Theognes*, *Nicander*, *Parmenides*, &c. wrote all in Verse.

That illustrious *Roman* *, who robbed the *Greeks* of the only Glory which they had remaining, viz. that of Wit, trod with such Success in the Steps of so great a Master, that his philosophic Works lend not less Beauty and Assistance to the Cause of Virtue, than his Orations do to that of Eloquence.

The deepest Moralists, in short, have scarcely ever led any one to the Love of Wisdom and the Practice of Virtue, but by smoothing the Rigours of Morality with the varnishing Pencil of Eloquence and Poetry. — Even metaphysical Knowledge has made use of it with Success to adorn and render sensible the sublime Truths which it contemplates.

Before that great Man, who saw every Thing concenter'd in the Deity, had opened a new Field to this Science, who would have imagined that the invisible Objects which compose it, could have been brought to bend to the Finesses of an elegant Diction; and that that Philosopher, one of the most implacable Enemies of Imagination, should nevertheless be obliged to apply to it, in order to blend all his Colours for the painting to us his System of Ideas and that of Grace? †

The celebrated Inventor of the *Monades* ‡, had employed his extensive Genius in every Kind of Literature, when he explained with so much Elegance that pre-established Harmony between the Soul and Body, which, notwithstanding the very small Number of Partizans which he obtained, gives the most extensive Idea of the infinite Intelligence of the Creator. — The prodigious Successes which this universal Man had in Philosophy and Mathematics, are a victorious Proof that these Sciences, far from being incompatible with the *Belles Lettres*, only received the more Increase therefrom.

If there is any Science which could acquire an Increase independently of their Assistance, it would be *Natural Philosophy*; since by including all the Parts of the Universe, and being obliged to discover the Uses of them, it offers on every Side to our Regards only the most curious and interesting Ob-

* *Hanc enim perfectam Philosophiam semper judicavi, quæ de maximis questionibus copiose posset ornatique dicere.* Cic. Tusc. Disc. L. 1.

† See the Works of P. Miletbranche.

‡ Leibnitz wrote very good Verses both in Latin and French.

Objects. — Whence then does it proceed that with such Rights to please us, it was * so generally unknown at the Beginning of our Century? Shall we dare to give the true Reason? — It was because it had not then acquired from the *Literati*, a sufficient Number of able Writers, to celebrate and give a Taste for its Wonders. — But no sooner had some of these concealed the Brilliancy of it under the slight Veil of the subtlest and most delicate Sportiveness, than even that Sex, to whom the Prejudices of Education seems to have forbidden Matters of too serious a Nature, became not terrified by the Aspect of the profoundest Mysteries of Astronomy, and soon learnt the Composition of Lights and Colours †, whilst the Graces were surprized to find the Compass of *Urania*, lodged in their Hands ‡.

Other Writers, it is true, have not given such striking Charms to Philosophy; but they have presented us with so pleasing a Prospect of Nature §, and thrown so much Elegance into their Lectures ¶, that, as it has been observed by the most judicious Critic of our Days †, they have procured more Disciples and Admirers to Natural History by this Means than it

* See *M. de Fontenelle. Pref. de l'Hist. de l'Acad.*

† When a *French* Writer mentions with so much Honour the Learning of his own Country, it would be great Want of Justice to our own Nation, and still greater of Politeness to the present Ladies of it, not to take Notice in this Place, that perhaps one of the best Translations we have in our Language of any Work of Science is that of the Abbe *Algarotti's* Treatise on Light and Colours; that it was performed by a Lady, and that the Justness, Accuracy and Clearness which runs thro' it, give Testimonies of a Knowledge and Understanding in philosophical Subjects, which must render the Name of Miss *Carter* to all who have read this Work, at least as estimable as that of the Lady to whom *M. de Fontenelle* has addressed his *Pluralité des Mondes*.

‡ *M. de Fontenelle*, that Writer whose Glory belongs to more than one Century, but who will be the Admiration of every one; that Star as bright at its Setting as its Rise, and whose Course Nature seems to prolong, in Kindness to Mankind. It may be said, that the Sciences have folded him to their Bosom; but the *French* Muses will not ever fail to lay their Claim to him.

It is also only by an Imitation of the Manner of this fertile Describer that *Algarotti* was able to give an Embellishment even to the System of a *Newton*.

§ *M. la Pluche, Spectacle de la Nature.*

¶ *M. l'Abbe Nollet.*

† See *Observ. sur les Ecrits modernes.*

it would have ever acquired by its Experiments and Enquiries.*

What Obligations has it not just been laid under, by that illustrious Author † with whom Nature seems to take Delight in trusting her most intimate Secrets, that Naturalist, more enlightened than *Aristotle* or *Pliny*, who talks like *Plato*, and stands in Competition with *Lucretius*.

In a Word, there is no one Part of Philosophy, *Physic* itself not excepted ‖, which the Study of Letters has not rendered more accessible and more communicable.—— Nay, why should I not extend these Advantages to *Geometry* and *Algebra*; since without their Assistance now-a-days no one can be initiated into the Mysteries of Philosophy? They cannot, I confess, admit of such determined Elegance; but as their Works are made up solely of Numbers, Proportions, Suppositions, Combinations, and Relations embarrassing in themselves, and presented under strange Forms, they would be still more obscure, if they were not at least written with that Purity and Conciseness of Expression, which they never could acquire without the Help of Grammar.—— This Part of the *Belles Lettres*, which is, as it were, the Soul of them, fixes the true Signification of Words, their Order and Connection; elegantly points out the Improproprieties of Ideas, and furnishes different Signatures to distinguish these Improproprieties, prescribes Rules for the further perfecting such Signatures, and making the most advantageous Use of them; and lastly, shews the Reasons which make one Signature preferable to another, pointing out thereby those equivocal and specious Expressions, which by the Assistance of a little Truth, impose on us an Error which surprizes us.

Could a Man of Learning, a Mathematician in particular, who should not possess all these grammatical Rules, give that Clearness, that Accuracy, that Precision to his Writings

* *M. l'Abbe de Pontbriand*, who has just given a new System of the World, and has written with Success both on Politicks and Religion, would not perhaps have deserved so well of the Sciences, had he not begun to exercise his Talents at the *Academia des Jeux floraux*. See Collection of the Year 1722.

† *M. de Buffon Hist. Naturelle*.

‡ See *Boerhaave*. Tracté de Morb. Vener. par *M. Astruc*. — *L'Anatomie du Heister* par *M. Jenaet*, &c.

things which are essential to them? He would undoubtedly expose himself to the being scarcely understood, but by some Masters of the Art; and his Glory would by this Means become liable to the Taints of Envy *. — Of how high Importance, then, is it to him, to write in such a Manner as to have no Occasion for an Interpreter, and to have the disinterested Public for his Judges? — It is, no doubt, extremely difficult in abstruse and deep Subjects to come within the Suffrages of the Vulgar. — Yet let us learn this Secret from the Mouths and the Examples of those celebrated Mathematicians, the Honour of their Age and Country; who, much unsatisfied with barely keeping up to the indispensable Conditions of their Art, have ever shewn themselves superior thereto, and extended its Limits, by rendering it pleasing and interesting even to those who are the least capable of judging to the Depth of Things. — Give me Leave here to ask them a few Questions:

You, who after having passed your younger Years in the Commerce of Literature, entered not into the spacious Career of the Sciences till your sixth *Lustrum*†, and who at your first Flight have run thro' it entirely: Thou rapid, fertile, brilliant Genius, ever equal in thy Course, as that immense Globe, whose Bulk and Form thou hast determined, and who leavest no Reason for Regret to thy native Country, but that of not having been able to retain thee within her own Bosom!

And you whom the Muses have caressed from your Cradle, and who still pass many valuable Moments with ‡ them to recover a new Vigour after painful Calculation; you, whose first Attempts were Prodigies, and whom all the Sciences have selected to be their Organ, and to adorn the Frontispiece of their Temple, all reply.

From what Springs have you drawn those bold masculine Strokes, that Beauty, Energy, Magnificence of Style, and that Taste which presides in all your Works?

Where

* It is well known that M. *Ramseau's* Principles of Harmony stood in need of M. *D'Alembert's* Pen to render them intelligible.

† M. de *Maupertuis* did not begin to study the Mathematics till thirty Years of Age.

‡ M. *D'Alembert* still continues to write exceeding good Poetry.

Where have you learnt to vary your Expressions, to animate, ennoble, simplify and soften them, according to the Subjects which ye treat on?

It is, say ye, nor dare ye disavow it, from the assiduous and reflective Study of all the Parts of Literature.

O ye, then, whom an interior Voice powerfully solicit to run thro' the dark Labyrinths of the Sciences, would ye walk therein with more Assurance and Success; begin with trying your Forces and preparing yourselves by those easy Objects, which History, Poetry and Eloquence offer to you; they will exercise, and by Degrees unfold the Faculties of your Souls and multiply your Ideas. — Apply yourselves to the Study of the Languages, of Criticism and History; you will discover in the Works of the Ancients what you knew not was to be found therein. — You will know the Merit of their Labours, the Value of the Moderns, and the particular Variations of all the Sciences. — If their Progress has been so rapid for a Century past, let them applaud themselves for it; but do not you attribute to them all the Glory. — They are indebted for it to the Talent of writing with Elegance and Purity, which can be acquired only by the Study of the *Belles Lettres*. — Be ye faithful, then, to the Cultivation of them, and to render them the Tribute of Esteem and Gratitude, which is their Due. — They will communicate to you that first Spark of Taste, that Air proper to each Subject, and that Art of pleasing, whose Effects will shine forth in all your Works.

Lastly, remember that the *Literati*, the Man of Learning, and the Artist, are all Members of the same Commonwealth; that they have all one common Principle, one fixt Star, and Point whereto they tend, *viz.* a Conformity to Reason or to the Beauties of Nature, and to the Advantage of Society. — And that it is only by reuniting all their Rays in one Focus, that there can be produced a sufficient Quantity of Light and Heat to give Birth to all that Knowledge which is reducible from the human Mind.

Let

*Lettres du Commandeur de *** , a Mademoiselle de ***.**(Continued from p. 264.)*

The following Answer to the last mentioned Letter does not fall short of it either in Point of Elegance or Delicacy.

‘ I am too sincere, Madam, not to make a Confession
 ‘ which your last Letter forces from the Frankness of my
 ‘ Heart ; yes, you have made me happier by the Sentiments
 ‘ wherewith you honour me than I could have even dared to
 ‘ hope. — I prefer before all the Goods of this World,
 ‘ the Enjoyment of that Esteem and Confidence wherewith
 ‘ you flatter me. — Never shall you hear me complain,
 ‘ either of the Limits which you set to the Vivacity of my
 ‘ Sentiments towards you, nor of the Laws which your
 ‘ Friendship does at present or shall hereafter impose on me.
 ‘ — It is enough for me that that Friendship is sensible to,
 ‘ and compassionates my Weakness ; (if my Attachment,
 ‘ tender as it is, deserves that Name.) It is enough that it
 ‘ furnishes me with certain Curbs to restrain it within such
 ‘ Terms, as may interest you without altering your Esteem,
 ‘ or giving any Apprehensions to your Reason. — I feel
 ‘ it, Madam, you were alone undoubtedly ordained to make
 ‘ me know a Kind of Happiness, which ought to be extremely
 ‘ rare amongst Mankind ; — a Kind of Happiness which
 ‘ I confess I never felt before as you have caused me to ex-
 ‘ perience it. — Why am I not worthy or at least capable
 ‘ of casting into your Soul an Emanation of as pure a
 ‘ Transport ? — How greatly would that which I al-
 ‘ ready feel be by that Means encreased ! No, I know only
 ‘ of two Methods of encreasing the Happiness which you
 ‘ make me enjoy ; the first would surely be to know that
 ‘ you were as happy as you deserve to be ; the second —
 ‘ But that I must be silent in regard to, since it may perhaps
 ‘ to you have the Appearance of the Laws whereto you
 ‘ have just subjected me : But if this Law should empoison
 ‘ your own Favours, (I would fain say, methinks, the Hap-
 ‘ piness of my Life) would you then execute it to a rigorous
 ‘ Strictness ? You may have perceived by the Silence which

‘ I

‘ I have kept for more than eight Days past, that I have
 ‘ thought as you did, and foreseen the Inconvenience of a
 ‘ Multiplicity of Messages : I was terrified by it from the
 ‘ Time that Necessity obliged me to submit to it, because I
 ‘ had not then, nor ever shall have any Thing so
 ‘ dear to me or so perfectly at Heart as your Quiet. —
 ‘ But, Madam, is there no Medium between the Frequency
 ‘ and entire Cessation of a Commerce, so pure and innocent
 ‘ as this which you put a Stop to, and which at the same
 ‘ Time you confess you have no Reason for condemning.
 ‘ ——— Set what Bounds you think proper to my Ardor,
 ‘ but for Pity’s Sake do not place eternal Obstacles in it’s
 ‘ Way. ——— In vain do you recommend it to me not
 ‘ to lay this Loss too much to Heart, for ’tis the only Thing
 ‘ in which I find myself unable to obey you. ——— When
 ‘ I shall tell you, that this Article of your Letter made me
 ‘ shed Tears, and still forces them from my Eyes, you may
 ‘ perhaps blame me, but I find I have not Power to avoid
 ‘ it. ——— Go on, however, and command ; whatever
 ‘ your Determination may be, I will conform thereto. —
 ‘ I swear to do so ; — It may render me deserving of Pity,
 ‘ but I will not complain. ——— I shall believe, as I have
 ‘ done in regard to less sensible Objects wherewith my Heart
 ‘ has been but slightly affected, I shall believe, I say, that
 ‘ I was not born to be happier on the Side of Love than on
 ‘ that of Fortune, and that in Order to obtain an Happiness,
 ‘ it is not always sufficient to deserve it.

‘ You have promised not to forget me, and I should reckon
 ‘ on your Remembrance and Esteem, but have not Vanity
 ‘ enough to promise myself that so kind an Idea can be able
 ‘ to support itself in Opposition to a Distrust of me, se-
 ‘ conded by an eternal Silence. ——— Believe me, Madam,
 ‘ were it true, that my Remembrance is as dear to you, as
 ‘ yours is estimable and necessary to me, you would not
 ‘ condemn me to it. ——— And lastly, why, Madam,
 ‘ should you seek to justify yourself in regard to the Length
 ‘ of your Letter ?—For my own Part, I could find only one
 ‘ Phrase too much in the whole, and that is where you tell
 ‘ me you should not have done so, *but because you write
 ‘ to tell me that you shall write no more.*

‘ If my ill Fortune will have this Decree irrevocable, you
 ‘ cannot prevent these cruel Words from giving me Unea-
 ‘ siness whilst I live, for I have copied this Letter which I
 ‘ return you; I ought not to have done it without letting
 ‘ you know it. — I shall make it the sole Rule of my
 ‘ Conduct towards you; it may, and shall still form my
 ‘ Happiness; but yet it will ever join thereto a very painful
 ‘ Sensation, which you can never destroy, but by contradict-
 ‘ ing it. — But I will add but one Word more, Madam;
 ‘ Whatever Alleviation you shall deign to give to the Misery
 ‘ which you have unknowingly and undesignedly caused me,
 ‘ I shall be satisfied, nor will I ever have any other Will
 ‘ but yours.’

The Manner in which the Lady asks Advice of her Friend on an important Occasion, is so new, so different from the common Practice of Mankind, and yet so just and elegant in itself, that we cannot avoid giving it at length.

‘ I would not, says she, dispose of myself without your
 ‘ Concurrence; — my Mother proposes a Match for
 ‘ me, which is what I am now going to give you an Ac-
 ‘ count of. — It is the second Son of M. de ***. He
 ‘ is about twenty-eight, tall, well-made, with a good Share
 ‘ of natural Wit, and in short as amiable as is usual at the
 ‘ marriageable Age: He is of a very ancient Family, and
 ‘ very highly considered at ***, whither it would be neces-
 ‘ sary to go for a continued Residence. — This my Mother
 ‘ has proposed to me. — I ask of you what you think on
 ‘ this Subject without any Disguise: Do you advise me to
 ‘ accept of it? There needs only an absolute Yes or No,
 ‘ but let it be sincere. — I do not tell you my own Liking;
 ‘ I do not tell you that your Opinion will in any Manner re-
 ‘ gulate it, because I know your Delicacy, and that there
 ‘ needs nothing more than that to make you refer me back
 ‘ to my own Inclination, from the Fear which you would
 ‘ have that I should impute to you my Misfortune, in Case
 ‘ I should ever repent of the Part I had taken, supposing it
 ‘ to correspond with your Advice. Imagine then to yourself,
 ‘ that I am desirous to know your Way of thinking; to
 ‘ know it without any Design of following it. — In a
 ‘ Word, I require that you will in this Case give me your Opi-
 ‘ nion

nion with the utmost Exactness, under Pain of forfeiting my Friendship, my Confidence, and even my Esteem, since you would cease to deserve them by ceasing to be sincere. I know not whether this Menace has any Power over you, but I well know that there would be very great Ingratitude in deceiving my Hopes, and that you could not more wretchedly abuse that Confidence, which, if one may judge from your own Words, is so valuable to you. — I consider as nothing all those Declarations you have hitherto made to me. — Your own Fate is in your Hands, and you have it now in your Power to fix for ever the Opinion I shall have of you. — But it will be without Recall. — I would have more certain Proofs of your Attachment than meer Words. — And the Judgment which your Conduct shall oblige me to make of your Thoughts shall be as decisive, as the Inclination I have to know your secret Disposition is absolute. — Make your Reflections thereon, and let no Motive whatever lead you to dissemble. — I never should forgive it you. — I cannot too often repeat it to you, that I leave you absolutely at Liberty to give your Opinion free Scope. — It is not from Dissimulation that I communicate not my own (I hope you will not suspect me thereof) but in Order that it may not guide your's. — Can my Precautions be carried farther? — I would not have you say to me, if such a Thing pleases you, do it; — if it displeases you, do it not. — This is not Advice. — I myself know better than any one what is or is not to my own Liking. — Nor do not put yourself in my Place. — I do not ask you what you would do if you was in my Situation. — I require of you to tell me what you would have me do, both of us maintaining those Places wherein Fate has station'd us. — Neither do you judge by Comparison. — I know there are Ladies whom such Advice would suit — But it is of myself precisely that the present Affair must be, and I beg you at the Instant you shall write to me, entirely to forget all the rest of the World.

NOUVEAUX *Dialogues des Morts.* — 2 Tomes 12°.
a Paris, 1753.

The Subject of these Dialogues are for the most Part striking and entertaining. And treated on in an easy natural Manner.— The two following we have inserted to give some Idea of the whole.

ON EDUCATION.

PLUTARCH and SENECA.

Plut. I do sincerely pity you for having lived under so wicked an Emperor, and who knew so ill to repay the Care you took with him; but yet it seems to me, that you have somewhat to reproach yourself with, as being the first Author of your own Misfortune.

Senec. How! — I should not have expected such a Charge.

Plut. Yet nothing is more true. — Was you not Nero's Tutor?

Senec. I was. — Yet what do you conclude from thence against me?

Plut. That you must have brought him up in a very bad Manner; since he was capable of such Excesses.

Senec. No; rather say, I form'd a Master-piece of Education. — Did not the first Years of his Reign make his Sweetness and Equity the Admiration of the World? — Do you not remember that charming Tract of his Humanity, which shewed itself when once obliged to set his Hand to the Dead-warrant of a Criminal, he cried out, he wished he had not learned to write. — My Work was then entire in him, but Flatterers made haste to ruin it.

Plut. That was because it wanted Solidity. — Would good Principles, certain Maxims, deeply imprinted in the Mind and thoroughly engraven in the Heart, ever become effaced? — Observe my Pupil *Trajan.* — Did he ever belie his Education? — He still remains a Pattern; — His Name and that of *Titus* are become generical of good Kings,

Kings, and the most valuable Monarchs are pleased with the Comparifon.

Senec. So then, you take to yourfelf a Part of *Trajan's* Glory; and lay to my Account my Pupil's Faults.

Plut. Such is indeed my Judgment; and, I think, with Reason.

Senec. I think very differently, and believe I have good Reafons for fo doing.

Plut. Pray let me hear them. ——— It ought to be the Pleasure of the Wife, to fearch Things to the Bottom, and, if poffible, find out the Truth.

Senec. An able Carver told me t'other Day, to my very great Surprize, that with the moft ordinary Kind of Wood he would adorn an Apartment in the moft elegant and agreeable Manner. — My Astonifhment however was at an End, when he told me that he would call in the Affiftance of one of the moft able Varnifhers in the World. — Now this bad Kind of Wood is the bad Subject whereof we are entrusted with the Education. — We may labour, paint, and varnifh it, but cannot change it's Nature. — Appearances will for a while deceive, but ftill it will be at the Bottom *Deal* or *Chefnut*. — I for fome Time concealed my Pupil's Nature, and the Work did me Honour whilft the Art fubfifted. — But the Wood fhewed itfelf at length, and Nature would be uppermoft. — The Varnifh dried, the Colouring peeled away, and the Foundation fhewed but what it was. — *Nero* was a Tyrant.

Plut. According to you, then, Education is an ufelefs Thing.

Senec. I do not fay fo; ——— Nature in her greateft Excellence has need of Cultivation.

Plut. But then 'tis Labour loft upon the Bad?

Senec. O! by no means. 'Twou'd ftill be of lefs Value without it. — Nay, to go on with the Comparifon, it is the faulty Wood which renders the Artificer's Addrefs more needful. — For *Ebony* and *Cedar* fcarcely want it; and Art, inftead of helping, often fpoils them.

Plut. I fhould be very forry that your Principles on fuch an interefting Subject fhould come to the Ears of the Heads of Families in the other World. ——— They'd make the

Office of a Tutor, sufficiently disagreeable as it is already, greatly more so.

Senec. I see not how 'twould hurt them.

Plut. Do you not know the Injustice of Parents? ——— If the Education meets with the proposed Success; the 'Child's natural Parts were excellent, and how was it 'possible to fail?' ——— But if on the contrary, the Success does not answer to the Labour of the Tutor, he is a Fool, a Blunderbus, and often somewhat worse,

Senec. The Parents are to blame in both Cases, but less so in the former than the latter. ——— For there is far less Merit and Skill, in giving Lustre to what is of intrinsic Value, than to render supportable what Nature has put out of her Hands unshapen and defective. ——— Let those who are born with happy Talents return Thanks for it to the Gods. But still let Men do Justice to themselves. ——— They may expand and guide the Tree in growing, but never change it's Nature. ——— Let them then cease from the mad Design of being Creators. ——— It is enough for them to know how to manufacture the first Materials as created by the Deity.

Whether it is more humbling to deceive others than to be deceived.

PAULINA and ALEXANDER.

Alex. You are not then that *Paulina*, the famous Wife of *Seneca*, the Philosopher, who caused her Veins to be cut when she heard that *Nero* had condemned her Husband to Death?

Paul. No, I am not that Woman, and confess such Heroism does not suit my Nature.

Alex. It was, methinks, however, a great and noble Action to die so bravely for an Husband.

Paul. Hum! let me tell you, there's sometimes greater Courage required to *live* than *die* together.

Alex. You would almost tempt me to suspect that you had but little Love for your Husband. ——— Was not that him
that

that pass'd you just now with a Look of Contempt, mingled with Rage and Indignation?

Paul. No, no, — my Husband does me more Justice. — Him that you saw go by was a Rival that I sacrificed to him.

Alex. He did not please you then?

Paul. I would at least make him imagine so. — I will relate to you, his Story and my own. — I was a *Roman Lady*, and had married *Saturninus*, a Man distinguished by his Birth and Employment. My Rank was also very illustrious, and my Virtue still surpassed the Splendour of my Extraction. — I was extremely rich, and not less beautiful.

Alex. These were but so many Subjects to alarm an Husband's Fears.

Paul. My Wisdom quieted those of mine.

Alex. That, now, would have made my Fears the stronger, — A Woman's Wisdom is one Charm the more. —

Paul. It was that undoubtedly that first excited in the Breast of *Mundus*, an handsome young Fellow of a very enterprising Disposition, the Desire of pleasing me, and of depriving my Heart of him who ought to possess it. — The Historian *Josephus* will attest to you, that *Mundus* conceived the most violent Passion for me, and that in order to obtain some Return, he made use of Prayers, Tears, Solicitations.

Alex. — This *Mundus*, begging your Pardon, Madam, was but a Bungler. — So much Submission and Timidity are frequently of less Avail than a noble Boldness. — What Glory can there be in conquering a trembling Slave?

Paul. He strove to shake my Virtue by considerable Presents.

Alex. Another Folly; — you was rich already.

Paul. So he resolved at length to starve himself to Death.

Alex. Oh! that indeed was making a Tragedy of the Affair; how could you resist that?

Paul. I held out however against so evident a Desperation. — But I had a freed Slave named *Ida*, who persuaded him to live, and hazard further Trials.

Alex. Had not this freed Slave consulted you a little in the Matter ?

Paul. No ; — I should have known how to have punished her. — But what d'ye think she did ? — In concert with my Lover she thought on a very singular Stratagem, and one which could not fail to deceive me.

Alex. What ! I suppose your Lover feign'd as much Indifference, as he had shewn before of Ardour and Assiduity. — 'Tis not the first time these little Subtilties have found Success. — I have seen many Women attach'd through Contradiction.

Paul. — No, no ; — *Ida* acted better than all that. — She corrupted the Priestesses of the Goddess *Isis*, to inform me, that the God *Anubis* was desirous of a private Interview with me.

Alex. And so your Virtue became the Dupe to your Vanity. — I thought that it would split on somewhat.

Paul. This *Anubis* was no other than young *Mundus*, who, some time after, added to the Insolence of his Stratagem, the Folly of confessing it to me.

Alex. And you, doubtless, took Care, prudently to preserve the strictest Silence on an Adventure of so delicate a Nature.

Paul. To have permitted him to go unpunish'd, wou'd have been making myself an Accomplice in his Crime. —

Alex. How so ? — Had *Mundus* then so ill perform'd the Honours of the Deity.

Paul. I was too highly piqued that he shou'd dare to undeceive me ; — so told my Husband all.

Alex. Who was not Fool enough to believe you.

Paul. I would have had him punish him himself : — But he made his Complaint to the Emperor.

Alex. Mighty well — Husbands never suffer their Disgrace to go by Halves. — Methinks I see *Mundus* leading to Execution.

Paul. To Banishment, if you please ; that was the only Punishment *Tiberius* pronounced against him ; but the Priestesses and freed Slave were put to Death.

Alex. — And justly so. — They had no Love to serve for their Excuse ; and great Passions alone can vindicate great Faults,

Faults. — But you say nothing of the Condemnation you was sentenced to yourself.

Paul. — Condemnation ! — Instead of being condemned, I was loaded with Applause.

Alex. I should have thought otherwise. — For in short, it was your own foolish Vanity, that was the principal Cause of all these Disorders. — You seem surprized. — But this is no Place for Compliments. How could you carry your Self-Deceit so far, as to imagine that an Immortal was in Love with you ?

Paul. — You would yourself pass for a God ; how then could you build so much upon the Folly of Mankind as to hope to be deified to their Eyes ; — you must have had a very low Opinion of their Discernment.

Alex. And you a very high one of yourself.

Paul. I did not take it up in haste ; the Adorations of a thousand Lovers had led me by insensible Degrees to receive Homage still more pleasing to me. Men were no longer sufficient for the Glory of my Charms ; — A God alone could put the finishing Stroke to it.

Alex. It had been also long that my Name and my Exploits left me no longer any Thing to wish for amongst Mortals, nor had my Ambition any Thing to raise it but the Honours of Divinity.

Paul. I am at least more excuseable than you. — You wou'd deceive Mankind, I was myself deceived.

Alex. — Come, come, let's not dispute about it. — You knew very well that neither *Anubis*, nor any other God could be in the Question ; but the Adventure spoke some Mystery, which you was not displeased to take Advantage of. — I knew no less, that my Subjects never took me really for a God. — But I was pleas'd that they should act as if they did so, in order to render myself still more respectable in their Eyes. — Nay, who knows but many were deceived ; Men are liable to violent Mistakes, and you are yourself an Example, that any Risk may be run with them, by flattering their Vanity.

Paul. — 'Tis true. — But 'twas your own you fought to gratify, by endeavouring to pass for a God,

Alex. — Believe me, I gave as much Satisfaction to the full, to that of the surrounding People, whether already overcome, or still to conquer. — My Friends look'd on themselves as more highly honoured by my Alliances, and my Enemies were less disgrac'd at being conquered by me.

Paul. — From this way of Reasoning, it appears, that *Mundus* had good Reason for disguising himself as a God, rather than remaining a meer Mortal. — But yet he might, methinks, have pleas'd me more, had he pretended to have taken me for a Divinity.

Alex. Oh! he did right to avoid that. — He could not have chang'd you into a Goddess without giving you a farther Reason for disdaining him; whereas by becoming himself a God, he furnished you with a very specious Excuse for having yielded to him.

Paul. But then he hazarded my finding out the Cheat.

Alex. You were too highly interest'd to open your Eyes to it, and let me make this Observation by the by, that had I made use of less Pride and more Gallantry for my Deification, the Macedonian *Women* would not have been the first to give my Divinity the Lye.

RECUEIL de different Traités de Physique & d'
Histoire Naturelle. Par M. DESLANDES. Tome 3me.
a Paris 1753.

The first of this Collection of Memoires, is on the Establishment of the *French Colonies* in the *East-Indies*, with some Observations on the Islands of *Mascateing* and *Madagascar*. — The second, on Rock Crystal, especially that which is found in some Places in *Lower Bretagne*. — The third, on some singular Effects of Thunder. — The fourth, on turning Oars. — The fifth, on Luxury, containing an Examination of the ninth Chapter of the *Essai politique sur le Commerce*. — The sixth, on the Pleasure and Profit deducible from Gardening. — And the seventh and last, contains some Observations on the State of the *Portuguese Colonies* in the *East Indies*, at the Time that the *French Company* was first established there.

These

These several Memoirs are full of curious and useful Details, philosophical and practicable Projects, and an accurate Observation of singular Facts; the whole treated in a very agreeable Manner, and of a Piece with the two first Volumes: and it is to be hoped, that the Author will hereafter favour the Public with a Continuation of this Collection.

OSTEOGRAPHIE, or a Description of the Bones of Adult Persons, and Fetus's, and of the Muscles, &c. preceded by an Introduction to the Study of the solid Parts of the Human Body. By M. TARIN, 2 Vol. 4^o. a Paris 1753. Illustrated with a great Number of Copper Plates.

We cannot give a more compleat Idea of this Work, than by translating for the use of our Readers, the Account the Author himself gives of his Design in the Preface to it.

‘ We shall, says he, in the first Part of this Work, treat
‘ of the several solid Parts, in their natural State; we shall
‘ describe their Masses, Contours, and all which they present
‘ in their exterior Appearance; and in order to cast
‘ the greatest Clearness on this Part that it is susceptible
‘ of, we shall not only in the Process of it, describe those Parts
‘ which have not been considered separately, but also after
‘ having run over all the exterior Figure of each Part in
‘ particular, shall shew them all together in Figures as large
‘ as Nature, to render the Understanding of their mutual
‘ Agreements more evident, and to correct any Faults of
‘ Want of Accuracy in such Figures of the Parts as had
‘ been given to represent them in small.

‘ The internal Structure, or Texture of each of these
‘ Parts, shall be the Subject of the second Part of our Work.
‘ — In the third, we shall enter into a Detail of the
‘ several Varieties in the Parts. — The fourth will shew
‘ the Manner in which different Distempers affect and alter
‘ each of these Parts. — The Deformities and Mon-
‘ strosities which have disfigured them, will take up the
‘ fifth. — In the sixth, will be set forth the Correspondence
‘ of the several Parts of the human Body with
‘ the same Parts of other Animals, which may be of Ser-
‘ vice

‘ vice in developeing the Structure of them. ——— And
‘ in the seventh Part, we shall give an Account of the Re-
‘ sult of a great Number of Experiments made, either on
‘ human Subjects, on Occasion of various Distempers, or on
‘ living Animals.

‘ Such is the Method we propose to pursue in the Exe-
‘ cution of this Work; ——— we shall introduce as many
‘ Figures as may be necessary to shew the better the ex-
‘ terior Appearance of the Parts, and whatever is most re-
‘ markable in every one, whether in Respect to those which
‘ lie over it, or to others which may be joined with or
‘ pass through it. ——— We shall, for this Purpose, re-
‘ present each in as many different Views, as can be re-
‘ quired to form a more just Idea of it than can be given
‘ in a Description. ——— Every Work which contains any
‘ interesting and acknowledged Facts, shall be looked on
‘ as a Source from whence we are to draw Assistance, in
‘ order to bring together under a single Point of View, such
‘ scatter’d Works as are at present of but little Service.

‘ Were we, however, to relate every Truth which is
‘ contained in the immense Load of anatomical Treatises,
‘ our Work would swell beyond all Bounds; this is not
‘ therefore our Intention; we are only desirous of giving
‘ Elements, for which Purpose we shall make Choice for
‘ each Subject, only of the most essential Experimental Facts
‘ which the best Author has communicated in that Way.
‘ ——— As to Observations on Facts, which do not al-
‘ ways occur, we shall only give an Account of one or
‘ two of every sort, as given by Authors of Credit, and
‘ confirmed by a greater Number.

‘ In that Part which treats of the Bones, we shall give
‘ Figures of almost all the Bones of an adult Person, which
‘ Mr. *Winslow* has been pleased to communicate to us. —
‘ His Name alone is a sufficient Recommendation to them.
‘ — They were originally on a Scale of five Feet to two
‘ and a half. But we have in this Work reduced them one
‘ third more, in order to lessen the Number of Plates. We
‘ have added to this Part, the Figures of a Foetus given
‘ by *Albinus*, and some others which we had drawn from
‘ Nature, as are all the Figures in general of the Carti-
‘ lages,

‘ Jages, Ligaments, &c. ——— The fine Figures of the
 ‘ Muscles which M. *Albinus* has given, are made use of
 ‘ in the Description of those Parts. ——— In the same
 ‘ manner have we conducted ourselves in the Choice of
 ‘ the best Plates for the other Parts of the Work, reserv-
 ‘ ing to ourselves the Power of supplying such as may be
 ‘ wanting, and of incorporating such particular Observa-
 ‘ tions, as we have ourselves had Occasion to make in
 ‘ a Course of Dissections for twelve Winters past, three of
 ‘ which were taken up at *la Charite*, where the great Num-
 ‘ ber of Bodies we open’d in Consequence of Distempers,
 ‘ furnished a very large Quantity of Observations, as well
 ‘ on the Variations of the Parts, as on the Effects of Dis-
 ‘ tempers. ——— The whole Essay on the solid Parts will
 ‘ be terminated with large Plates, executed from Drawings
 ‘ as large as Nature.’

The Preface is followed by two very long, but extreme-
 ly clear and methodical Dissertations; the first gives a ge-
 neral Idea of the solid Parts of the human Body, and their
 Proportions; and the second turns on a Method proposed
 for the meer anatomical Study of these solid Parts. ———

These two Discourses, as well as the rest of the Work,
 are thought to contain many Things of great Utility, by
 those whose Business it is to judge of these Subjects.

*An ESSAY on the Origin and Progress of human
 Knowledge. By M. R***, Avocat au Parlement d’
 Aix ou Provence.*

There has long been observed, an extraordinary Revolu-
 tion in the Humours of the People of the Age we live in.
 ——— In the Men of the present Time, it is easy to ob-
 serve, the Pleasure they take in shaking off the Yoke of
 those Laws which they followed heretofore, and in order
 the more fully to lose the very Remembrance of ancient
 Customs, they have substituted in their Room, a different
 Set of Laws and Regulations; but amongst the several In-
 ventions of Mankind, which this Revolution has influenced,
 Literature has more particularly felt the Effects of the Al-
 teration. ——— Let us therefore carefully examine, what can
 have

have been the Cause of it, and see if we cannot discover it by going back to the Original of human Knowledge, and by following exactly the Thread of the Progression of of the human Mind.

No sooner had Man's Reason burst through the first Clouds of Infant Darknefs, than it became sensible of its own Powers, and was desirous to make a Trial of them. — It cast its first Regards on that Crowd of wonderful Objects, wherein Nature displays the whole of its Magnificence. —

— At the Sight of these superb Works, the first Emotions which took Possession of the Heart of Man, were those of Wonder, and he gave Way to the full extent of Admiration, whereto these several Objects gave Existence.

— But presently the Sight of all these Beauties, produced an Uneasiness to find himself no more than a mere inactive Spectator of them. — He wished, at least, for the Power of transmitting into his own Breast, the Impression of so many Wonders, if Nature, frugal in Respect to him, refused to him the Power of producing such himself. — His Wishes were almost as soon fulfilled as formed, and scarcely had he cast his Looks on these delightful Objects, than by some secret Intelligence, as it were, their Forms became imprinted in his Soul.

How high his Satisfaction was, it is impossible to express, — delighted as he was, to see himself endowed with such a rare Advantage, as to be able at his Will, to paint within himself the Image of whatever Nature has most beautiful ; this Privilege, however, did not fully satisfy his Wishes. — A noble Ambition to give Growth to such Productions, as might stand in Rivalship with those of Nature, took Possession of him. — No sooner had he formed a Scheme like this, but he became astonished to perceive his Mind enlightened with a Variety of Knowledge, which poured with rapid Force upon his Soul. — He felt himself animated with a noble Earnestness for extending the Progress of this Discovery farther. — Led by an Instinct, which became a Tutor to him, he plunged into the most profound Reflections, and looking on Reason as an infallible Oracle, which ought to fix the Uncertainty of his Doubts, he questioned it with all the Artifice in his Power, in order

to get from it every Secret, which Nature strove to hide from his Curiosity.

It is in these secret Cabinets of the Soul, that Nature has placed as in a Treasury, the Deposit of all the most valuable Parts of Knowledge which the Mind can share in; it may be said, that she has enclosed, as in a Sanctuary, an Abundance of rare and valuable Ideas; she seems to have buried them within the Mind, in order to deliver them up only to the penetrating Eyes of Men of a superior Class, who overcoming every Obstacle, can penetrate there-to to fetch them thence. — In vain do thick Clouds seem to conceal them from them, nothing can check the enterprizing Disposition of their Curiosity, nothing is impenetrable to the bold Endeavours of these extraordinary Genii. — They may be observed, after reflecting deeply with themselves, darting forwards with a rapid Flight, like daring Eagles, into the immense Sphere of the Soul, run through its full Extent, and dive into its inmost Recesses, as if they had a Mind to reach, as one may say, the utmost Limits of the human Understanding. — At length arrived thereto, they find shut up as in some consecrated Retreat, the Monuments of all that human Reason has most beautiful; they there behold, engraved in spacious Characters, the Features of the most uncommon Objects. — There they can go to seek for them in Order to place them afterwards in the most elevated and most remarkable Place, or if we may be allowed the Expression, on the Eminences of the human Mind, to render them perceptible by all the World. — 'Tis then that Man will find his Mind enrich'd with the most noble Knowledge which he can partake of; and if we but examine the Rapidity wherewith he acquires all that Variety of Knowledge, shall we not be apt to say, that 'tis by Revelation he acquires all those Truths which he seeks after. — They seem to present themselves, as of themselves, to his Mind, and one would be tempted to believe them not unessential to human Nature, and that having heretofore belong'd to it, it does no more than recollect them now.

It is on these Principles we ought to guide our Thoughts, in Order to explain the Action of the Mind in the Formation
of

of Ideas. — 'Tis not by the creating them from nothing, we produce them, but to the greater or lesser Talents of adroitly questioning our Reason, we should attribute the greater or lesser Degree of Depth in the Ideas which our Minds bring forth to Light. — Common Minds, to whom this Art is unknown, bewilder themselves in immense Researches, in Order to find out Ideas which frequently touch them very nearly, or are, as it were, under their Eyes — Whereas Minds which are truly superior, far from confounding themselves in insignificant Attempts, attain the End they seek for by the shortest Path to the Place where those Ideas are confined — From whence it arises, that we have frequently to reproach ourselves with having made vain Attempts to find Ideas which ought to have dazzled us with their Lustre. — Whilst sometimes Truth seems to surprise us without our being prepared for it; and to come to us all at once, and as it were by Inspiration. All the Mechanism of the Mind, then, will be found reducible to the Art of discovering what was already contained within the secret Foldings of the Soul. — We do not deduce any Thing from Nothing, but only bring to Light what the Mind already had deposited within it, but which it hitherto had not perceived; which seems to give new Force to a System already advanced by many great Philosophers, *viz.* that Ideas are all innate, and that Knowledge is infused into the Soul of Man.

Such were the first Steps taken in the Career; such were the Means whereby the Chains which held enslaved the yet impotent Mind became broken. — But scarcely were the Bandages, which held it's Faculties still in Captivity, taken away; hardly had the first Rays of Truth broke in upon it, than human Reason, scarce freed from Slavery, and dazzled with this Light, became blinded with its Lustre, brilliant as it was, and not having passed thro' all the several Degrees which ought to have prepared its Sight for such a charming Object, there was some Cause to fear that it would not be discouraged thereby, and think itself sufficiently authorized to shut its Eyes against this Light for the future.

Mankind became so sensible how great a Misfortune it would be, if all that abundance of Knowledge which had
with

with so much Difficulty been snatch'd from the Obscurity whereto it seemed to be condemn'd, should be again replunged into Forgetfulness, and were so fearful of incurring this Disgrace, that they become solely buried in the Care of avoiding it. — In Order to succeed therein, there needed much Management to produce a Correspondence between the Mind and it's Ideas — The singular Disposition it was in, rendered this Labour still more hazardous; Man's Reason still timorous as it was, could not be disengaged from the thick Darkness which overwhelmed it; yet nevertheless, notwithstanding that Weakness which it had not hitherto been able to get rid of, it was strongly conceited of its own high Capacity; almost without Understanding, and its Discernment scarce sufficient to distinguish Objects into a common Light, it still possessed the more incorrigible Vanity.

In what more critical Situation could it be found? — 'Twas necessary at the same Time to reign in the feeble Reason of Mankind, that it might not be discouraged by too dazzling exterior Appearances, and yet to please a delicate Self-love, which might have been disgusted by any humbling Methods made use of to raise it by Degrees to Objects; — and what still rendered the Task of those who took upon them to instruct Mankind, more troublesome, was the finding amongst the Conditions of Pleasing, the Necessity of making use of Ideas somewhat exalted above the common Rank; and they were obliged at the same Time to employ every one which had any use, since every Thing that has any intrinsic Value in itself, undoubtedly belongs of right to the human Mind, which seems to be designed the natural Soil of Truth. — These Minds, yet wild as they were, would have been equally displeased, either to have been unable to break thro' the Veil, wherewith, in Order to conduct their Weakness, their Tutors covered their Ideas, or to have found too much Facility in doing so.

It seemed therefore, equally dangerous, to have no Consideration for the Weakness of the human Mind, by exposing thereto the several Objects with their full *Eclat*, and to conform too much thereto, by leading forwards with an Excess of Caution, its Sight, and the Perception of Ideas; the one would too openly disgust its Vanity; the other would

would not suit its Impotence.——It seemed therefore highly necessary to avoid falling into any Excess, and to moderate the Lustre of those Objects which were presented to the Mind; it became proper to tame the wild Self-Love of Men, to seek out that Conformity which might unite the sublimest Objects to most simple and ordinary Ideas.——From that Time therefore, all that was most magnificent in Nature was obliged to assume the Outside of Simplicity;——The Mediocrity of common Understandings, was strove to be employed by giving them Ideas within their Reach, without fatiguing it by their too great Refulgence; and whatsoever Right the Writers of those Times might have to Admiration for elevated Productions, they were however satisfied with Esteem.

It was thus the most sublime Productions, carrying in them Features of Conformity with the most ordinary Ideas, became able to open to themselves a favourable Access into the Minds of Men, and to deserve an Introduction to them.——The more simple Geniusses, perceiving this Resemblance which there was between these Ideas, and those of their own Production, suffered themselves to be imposed on by this common Exterior, and seeming to imagine, that they were but adopting the Work of their own Minds, they thought the Praise bestowed on them their own.——So obliging a Conduct became the estimable Object of their Gratitude, and by allowing it their Praise, they looked upon it that they were paying a double Homage to the Success this Novelty acquired, and to the Honour which reflected from it on themselves.——In short, Self-appropriating, as it were, these Ideas, on Account of their apparent Resemblance, they became persuaded, that they partook at once of the Discoveries and the Glory of others;——Such were the first Progressions of the human Mind, such were the first Steps made in human Knowledge; and we may find it still to favour of the Weakness of these former Times.

It was then, when Reason yet in its Infancy, could only lisp, and that its timorous Eyes could hardly open, that it was necessary to hide beneath a Veil, the too resplendent Light which these Ideas spread; needful it was to sacri-

sacrifice their Brilliancy to the Power of presenting them before the Tribunal of the Public in this modest Dress. It was not sufficient only to deserve its Suffrages, but they must be solicited with Respect. In short, it was necessary in order to procure for these elevated Ideas which were to be introduced into the Mind, a good Reception there, that they should be lowered from their natural Elevation.

—— At length, however, tired of so inconvenient a Practice, Reason, more civilized, and improved by an Abundance of fresh Lights, which Time had acquired for it, made no longer any Account of that fair and ancient Simplicity, which now seemed but a Contempt to its Understanding; it now began to look with a disdainful Eye, on those contemptuous Contrivances which were more humbling to the human Mind, than advantageous to it from the Regard they seem to pay to its Debility. — That simple and common Outside, whereunder Ideas had been hitherto represented, appeared but as a secret Reproach on its Impotence.

—— But if this manner of habiting Ideas became insipid to those who were only the indifferent Judges of it, to what an high Degree must it not be vexatious to those, to whose Lot it fell to make use of them? How hard must it not seem to them to be obliged to despoil those lofty Ideas, which were the Produce of the most profound Reflection, of all those Ornaments wherewith they were embellished? How great a Punishment to cast an Air of Moderation upon the most sublime Productions of the Soul?

—— Must it not be naturally disagreeable to see amongst the necessary Laws of pleasing, that of abasing ourselves in order to come down to the Level of the Vulgar? Or can it be worth while to dive for our Ideas in a rich Stream, when we must be obliged to be sparing of bestowing Ornaments upon them?

At length the more exalted Spirit became tired out with perceiving that the same Ideas, always appearing under the Exterior of Mediocrity, were so far from exciting the Curiosity of the human Mind, that they inspired only a cold Disgust, and an insupportable Uneasiness. — There required no long Time for those Ideas, which were not preserved by any sharp or powerful Salt, at length to moulder; the pale

Colours which they presented, were not long before they came to fade; and what could be more discouraging than to be obliged perpetually to be engaged in the most immense Researches, only to find out the Tracts of a Resemblance between the most sublime Ideas, and the most ordinary Productions? — But to what Means could Recourse be had anew to wake our Curiosity?

It seemed almost impossible to find new Objects which could reanimate a languishing Taste, at a Time when every Source appeared exhausted. — But what! cried the *Literati*, shall then an everlasting Obscurity become the Lot of those Ideas which heretofore were seen to captivate our Admiration? — Are we condemned never to see the return of those happy Times, when the Mind borne away, rather than led by that first Ardour which took Possession of it, carried it to every Object wherein its ardent Curiosity strove to feast on every Thing which could serve as Food to its Activity, and which nevertheless seemed but the more enflamed thereby. — Must we then have Nought remaining of these happy Times, but the Regret of not being able to restore them? — What! must we yield then to the cruel Fate of seeing Literature sink again into that first Chaos wherefrom it was with so much Difficulty drawn. — No; — we will not be condemned to that fatal Extremity; — a number of new Reformers shall arise, who, pleased with shaking off the Yoke of the Ancients, shall spread throughout, the fortunate Beginning of a salutary Alteration. — Since we are threatned with the seeing Literature for ever perish, it is needful to revive it, and to renew its whole Appearance. — Let us restore to the Mind, cried they, that former Activity, which was heretofore its Characteristic, and give once more to those Ideas which sharpened the Taste, that Quickness which they then possessed. — Let the Ancients take to themselves the Glory of having drawn these Ideas out of Nothing, and of having given them Life and Existence, yet we will have that of the restoring them. — They raised Learning out of Nothing, we will prevent its falling into Nothing again at the Decline of the resplendent Days of Literature;

and

and will once more revive that brilliant Dawn which formerly enlightened Mankind.

(To be continued.)

PROCEEDINGS of Foreign Literary SOCIETIES.

At a public Meeting of the Royal Society of LYONS.
April 19, 1752.

M. *Christin*, Director and perpetual Secretary, gave the following Extracts of the Memoirs which have been read at this Academy, since the last public Meeting on the 28th April, 1751.

Continuation of a Memoire on the Force of Wheels moved by Currents, by M. *Mathon*. The Beginning of this was read at the last Meeting. See London Monthly Mercury for July.

M. *Mathon* in this Essay, sets forth the Principles for calculating the Effort of the Water on the Shovels of a Water Wheel when struck perpendicularly or obliquely, wholly or in part, fixt or moveable; and then lays down Methods for knowing the Velocities which produce the most advantageous Effect in each Situation of the Wheels, and for finding the Velocity when the Effort is known.

From thence he proceeds to an Examination of the Force of a Wheel, whose Number of Shovels is multiplied to Infinity, or, which is the same Thing, the Number of whose Shovels is the greatest possible to give to it. — He enquires then how much of it ought to be under Water, and what should be its Velocity, in order to give it the greatest Effect. — And according to his Calculations it appears, that if the Radius of the Wheel is divided into an hundred Parts, the Center of it must be raised about twenty-three of these Parts, and its Velocity will be to that of the Current, in a Ratio of twenty-three to an hundred. — Its Effect is less considerable than that of Wheels from four to eight Shovels, but then it has the Advantage of being more equal in its Motion.

An Essay on Light. By M. L'Abbé Cayer.

The Abbe in this Work, runs through all the different Properties of Light, which have any essential Relation with those Subjects which Natural Philosophy makes the Object of her Enquiries, such as Astronomy, Geography, Perspective, Optics, Anatomy, Natural History, &c. This Essay is designed by the Author only as a preliminary Discourse to many academical Details, which he proposes hereafter to enter into.

M. de la Monce gave in a Memoire, wherein he endeavours to fix, by certain Epochæ, the Periods of the highest Perfection in all the liberal Arts, such as Architecture, ancient and modern Painting, and Sculpture, &c.

On the State of the Sciences amongst the Arabs, by M. L'Abbe Audras.

After a short Detail of the Successes of *Mahomet*, and those who after him were first under the Title of *Caliphs*, at the Head of the *Ottoman* Empire, this Writer proceeds to the *Caliphs Abbassides*, descended from *Abbas*, Uncle of the Prophet, who were the first of the *Mahometan* Princes that were sensible of the Usefulness of Arts and Sciences.

No Pains were spared; he built Colleges, he raised Observatories, and established regular Societies of learned Men. His Successors patronized and protected these noble Establishments; and the East, under the Government of the *Abbasides*, possessed a great Number of able Men in all kinds of Knowledge — The Abbe gives an Account of their Names and several Talents, and proceeding quite down to the entire Destruction of the Government of the *Caliphs*, presents us with a Series of learned Men, whose Knowledge the *Crusadoes* gave us an Opportunity of Admiring, and that not without Advantage to ourselves; for from this Æra may be dated the Beginning of the Establishment of the Arts and Sciences amongst us.

To avoid any long and particular Detail on this Subject, this Author contents himself with Algebra alone, and with proving that

that it is from the *Arabians* we derive this important and singular Art, whereof he unfolds the Mechanism, and discovers the Kind of Magic which it contains, and whereby we are enabled to discover the most complicated Truths.

Description and Use of a very simple Instrument to answer the Purposes of the Line of equal Parts, and the Line of Chords on the proportional Compass. By M. L'Abbe DUGAIBY.

The Abbe has very fully answered the two Purposes he proposed in the Construction of these Instruments of his own Invention, and has in his Memoire demonstrated all the Operations of them. — The Limits however of an Extract will not permit of the giving any particular Detail of the Uses of this Instrument. — Let it suffice therefore to say, that it is no other than an Isosceles right angled Triangle, whose Base is divided into a great Number of Parts, which serve for the Division of the Bases of smaller Triangles to be occasionally constructed within the great one, by drawing Lines from the right Angle constructed to the Base of the Triangle.

For the Cords of a Circle the Operation is nearly the same, with this Difference only, that the Triangle must be inscribed within a Circle.

On the Original, Circulation, Growth and Nature of Polypi, in the human Body. By M. OLIVIER.

M. Olivier, fully persuaded that *Polypi* are the most frequent Cause of sudden Deaths, which from Time to Time produce Mourning and Desolation in Families, had made many laborious Researches in regard to this Distemper, and in Proportion as by the opening and Dissection of various Bodies, he has been able to gain Information as to the Existence of *Polypi*, their near or distant Causes, and the Manner wherein they are formed, circulate, stop or increase, in different Parts of our Bodies, he has applied himself seriously to the discovering of Expedients and Methods proper to dissipate the Seeds of them and prevent their Growth.

Polypi, according to M. Olivier, give rise to an innumerable Multitude of Disorders. — Pleurifies, for Instance, the most stubborn Asthmas, the Jaundice, Dropsy, the Cardialgic Syncope, and the Apoplexy, commonly depend on some polypous Concretions, which have gained Ground in the Folds of the *Dura Mater*, in the Lungs, the Liver, or the pericordial Parts of the Patient. — Could there be found out therefore a Method of preventing these Concretions, or dissolving them when begun, we might flatter ourselves with having laid the Axe to the Root of thousands of Distempers, which are so much the more dreadful, as they scarcely ever end but with the sudden and unexpected Death of the Patient.

In order to attain this desirable and important Purpose; that is to say, to prevent the Growth of *Polypi*, or to destroy them at their first Beginning, M. Olivier, proposes several Methods, but above all recommends the Use of an alexipharmic Syrup of the *Gin-seng*, whereof he is the Inventor. This Syrup, which he declares to have a specific Virtue of keeping the Vessels in the highest Degree of Suppleness, and of rendering the Blood extremely fluid, will, he says, prolong the Lives of those who make use of it, and even enable them to pass through old Age, without feeling the Infirmities usually incident to that Time of Life.

On Two Instruments invented by M. SAVERIEN.

The Description of these two Instruments is sent by the Inventor, who is an Associate of the Academy. — The first of them is designed to find the Healthfulness of the Air, supposing it to depend on its Purity, and that that Purity is shewn by its Elasticity, which must infallibly be greatly altered and diminished by any Mixture of noxious Vapours. — The Instrument therefore is intended to measure the Elasticity of the Air. — An Idea of it may be conceived by comparing it with the short Barometers, wherein a small Quantity of Air, enclosed in the upper Part of the Tube, counterballances the Weight of the Mercury and of the Atmosphere, and prevents the Mercury from rising to the Height of the common Barometers, more or less, according

as it more or less elastic, or in greater or lesser Quantity when enclosed in the Tube. — All the Difficulty consists in an easy Change of this Portion of Air, in Order to substitute in the Place of it an equal Quantity of that whereof a Comparison is intended to be made with the former, by the Difference of the Heights whereto the Mercury which presses and condenses it shall rise. — M. Saverien has endeavoured to procure that Advantage to his Instrument by a Combination of Tubes and Cocks.

The other Instrument is intended to find out the Deviation of several Ships Courses from the Angle formed by the Sail with the Keel. As the Generality of Seamen are not able to use themselves to laborious Calculations or the Use of Tables, but rather prefer such Instruments as give them the Result thereof without requiring either Study or Labour on their Side, M. Saverien has in this Case endeavoured to procure such an one for them. He presents them only with a simple Plate of Wood or Brass, cut in the Figure of a Circle, whereon are described a Number of concentric Arcs, each intended to represent a different Angle made by the Sail with the Keel. These Arcs are intersected transversly by Curves all proceeding from the same Point, and which shew, each of them for a different shaped Vessel, the Point in every concentric Arc through which a tight Thread, fixed to the Centre of the Sector, being drawn, will shew the Angle of Deviation on the exterior Limb of the said Sector. — The Tables in any Treatise on Navigation reduced to the Form of this Instrument would come more within the Comprehension of Pilots, and be of a more convenient and ready Use to them.

On Clarification, and a new Instrument to be made use of for the Filtration of Liquors. By M. GAVINET.

Nothing ought to be neglected in the Process of the Arts. — Means are like Causes; they have their Principles, and those Principles are never without somewhat interesting attached thereto.

Of this M. Gavinet gives a sensible Proof in this very simple Piece of Mechanism. — None of the Methods hitherto

made use of for the Filtration of Liquors having appeared to him truly to answer their desired End.

After taking Notice of all the several artificial Filtres which Chymistry has employed, he pays to each the Justice it deserves, and takes Notice at the same Time of the little Inconveniencies which are inseparable therefrom, and which form so many Obstacles to a perfect Depuration. — In order to remove these Obstacles it is, that our Academician formed to himself the Idea of a Vessel, which he has had executed in Tin, and which answers as well as possible to his Designs.

His Description is very simple; the Vessel which has a Cover to it, is pierced at Bottom to the Width of about an Inch, which Opening communicates into an hollow Globe, at the Bottom of which is a little Grating, whereto is fitted a Spout through which the Liquor runs. — The Globe must be filled with Cotton in as great Quantity as can be put into it, which by this Contrivance cannot possibly be carried away.

Meteorological Observations made at Tours, in the Year 1751, By M. BURDIN.

This Gentleman carried on his Observations by Means of a Thermometer of *Lyons*, on the Degrees of Heat and Cold, both in the open Air, and in the Earth at different Depths, from which latter the Botanist may reap very signal Advantages. His Observations are as follow.

On the 10th of *February*, the coldest Day of this Year, the Thermometer fell to only three Degrees below the freezing Point; but one which was buried at 18 Inches under Ground stood at five Degrees above; whence it follows that the Earth was eight Degrees warmer than the external Air. On the 16th of *June* the Thermometer rose in the open Air to thirty-two Degrees above. The same Day three Thermometers, buried at different Depths in a Garden whereon the Sun lay almost the whole Day, were as follow.

Ther-

Thermometer. Inches buried. Degrees above Freezing.

1st	—	1	—	23
2d	—	2	—	18
3d	—	3	—	14
a 4th	—	18		

placed in the North where the Sun never came stood at 10.

The 18th of *June*, which was the hottest Day, the Thermometer rose to 33 Degrees above.

M. *Burdin* relates, that on the 16th of *March*, the Barometer being at 37 Inches 3 Lines, the West-wind became so impetuous that all the Houses both in City and Country were damaged by it; and some even blown down. — The greatest Part of the Trees were either broken down or torn up by the Roots, and if they had had their Leaves, it is imagined there would not have remained one standing.

Another Accident also very sorely afflicted this same City of *Tours*, which is, that from the 1st of *November*, 1750, to the 26th of *May*, 1751, they had almost continual Rains with West and South-westerly Winds. — M. *Burdin* observes, that during these seven Months they had but 23 Days without Rain, and the Rivers *Loire* and *du Cher* were each of them overflowed eight Times. — The greatest Height of the Barometer at *Tours* was the 16th of *November*, at 28 Inches 6 Lines, and the smallest on the 16th of *March*, the Day of the great Hurricane, at 27 Inches 3 Lines.

Astronomical and Metecrological Observations made in the Observatory of the College at Lyons, during the Year 1751. By the Pere BERAUD.

Astronomical Observations.

It is well known, that M. l'Abbe *de la Caille*, of the Royal Academy of Sciences, when he set out for the *Cape of Good Hope*, invited all Astronomers to make, each of them at the Place of his respective Residence, Observations correspondent to those which he himself was going to make at the Cape, by Order of the King, and under the Protection of the States-General, in Order to determine the Parallaxes of the Moon, and of the Planets *Mars* and *Venus*.

M.

M. le Pere Beraud, in Order to answer the Designs of this learned Academician, has, during the Year 1751, applied himself to the measuring of the Distances of these Planets from the Stars, near which they were observed to be on their Passage thro' the Meridian. — These Observations are what he has communicated to the Society in this Memoir, and from which by comparing them with the correspondent ones which M. de la Caille shall have made at the *Cape of Good Hope*, will in due Time be deduced the exact Latitude of *Lyons*.

Meteorological Observations in 1751.

The coldest Days in this Year were the 22d and the 26th of *December*. — On the 22d at Seven in the Morning, the Thermometer of *Lyons* was at 10 Degrees and a Quarter below the freezing Point, and M. Reaumur's, which is of Spirits of Wine, at eight Degrees. On the 26th the Thermometer of *Lyons* was at $10\frac{1}{2}$ Degrees, and at the same Time M. Reaumur's was at seven Degrees and three Quarters; so that it appears, that whilst the one fell, the other rose. — But the Mercury can scarcely be supposed to go wrong, and the Thermometer of *Lyons* was constructed thereof.

The greatest Heat was found to be on the 20th and 25th Days of *July*. — On the 20th the Thermometer of *Lyons* rose to $34\frac{1}{2}$ Degrees, and that of M. Reaumur with the Division of 80, stood at 30 Degrees. — On the 25th the *Lyons* Thermometer was at $34\frac{1}{4}$ Degrees, and M. Reaumur's at $30\frac{2}{3}$.

The greatest Height of the Barometer was 27 Inches 11 Lines, on the First of *January*; the smallest on the 14th of the same Month, at 26 Inches 11 Lines.

P. Beraud has received the Continuation of the Observations made at *Cayenne* with a mercurial Thermometer, wherefrom it constantly appears, that the greatest Heats at *Lyons* exceed by about four Degrees those at *Cayenne*, which is almost under the Line.

M. le Pere Beraud gives an Account also of the Observation of a singular Phænomenon which happened at *Cayenne*,
whereof

whereof he had received a very particular Relation: It was as follows.

On the 5th of *November* 1750, at about Two o'Clock in the Morning, the Sky being extremely clear, serene, and unclouded, there appeared to all the Parts of this Colony, towards the western Side, a Light so brilliant and so extensive, when it had risen to the Zenith, that it was easy to read by the Help of it, and it struck Terror into all the Beholders. — After it had lasted for a full Quarter of an Hour, there issued Streams of Fire from it like the Tails of Rockets, and it divided itself into three Parts, the lowermost of which was very black. — There was then heard a Noise like the Report of an eighteen Pounder Cannon, which was repeated five Times, and during the Intervals between them, a Noise like the Rumbling of Thunder; after which the whole disappeared, leaving a very bituminous Smell throughout the whole Air.

Three Weeks after, about the same Hour, another Light was seen towards the East-side, which rose to the Zenith, and appeared pretty much like the former. — This lasted for three Quarters of an Hour, and then disappeared all at once.

The Director then proclaimed, according to Custom, the Death of two associate Academicians of this Society, *viz.* M. L'Abbe *Goiffon*, a Correspondent Member of the Royal Academy of Sciences, and M. *Cramer* of the Royal Society of London, Professor at *Geneva*; both Men of great Knowledge in Mathematics and natural Philosophy. — The Works they have given to the Public will assure them of a Reputation, which renders any Elogium in this Place needless.

The *Sieur Colignon*, Artificer in Iron, had presented a Model of a Water-mill of his own Invention, together with a Memoire on the Advantage of it to the *Mess. du Consulat*. — They referred the Examination of it to the Royal Society, where this Machine, after the Report of a Committee, was declared extremely good for Currents, where there is no Danger of Undermining.

The *Sieurs Geay* and *Pacot* have invented and made the Model of a Machine for driving Piles, which they presented

to

to the Academy, to whom it appeared very ingenious and serviceable for running Waters only. The Manner of working of it was shewn after the Meeting was over.

After the Director's Discourse, M. *Soufflot* read a Memoire of a sufficient Extent, and interesting enough to fill up the usual Time of the Meeting. The Subject of it is

Several Observations made in Italy, and on the State of Mount Vesuvius in the Months of June and November, in the Year 1750.

M. *Soufflot*, being at *Naples* in the Year 1750, went up to Mount *Vesuvius*, and took exact Measures thereof with the proper Instruments. — He was assisted in this Design by M. *Taitbout* Consul of *France*, and M. *de Lair*, his Chancellor, who took Delight in accompanying in this troublesome Journey, such as were recommended to them in the Manner our Academician was.

It is easy to imagine that there must be many Things extremely interesting in the singular Recital of a Journey of this Kind, made at Night and by Torch-light, amidst Smoke and Vapours, and wherein Admiration and Fear bore an equal Share. — M. *Soufflot*, resolutely curious, did not stop where most others set Bounds to their Attention. — He was desirous to go down into the Basin which the Mountain forms on its Summit, and wherfrom through different Openings issue and arise the Flames and bituminous Substances.

This Basin is accurately described; our ingenious Traveller has taken all its Dimensions, and has settled by a Drawing the State of the Eruption at the Time he saw it; it is impossible to follow him through the Course of such a Description without being struck at once with Astonishment and Terror.

This Discourse at the same Time gives all the Information which can be wished for in Regard to the Matter liquified by the Action of the Fire, which the *Neapolitans* call *Lava*. — And M. *Soufflot* concludes his Relation with a Detail of all which he saw at *Herculaneum*, in Consequence of the Discoveries made there to the Year 1750.

Foreign

Foreign Literary NEWS.

ON the 15th of *February* 1752, some Workmen digging in a Quarry on the Mountain of *Montmatre* near *Paris*, found at the Depth of about forty Fathom from the Mouth of the Quarry, a solid Slab of a kind of Stone, which is neither Marble, nor Flint, but seems to come nearest of any to the Nature of the Spaud or Plaister Stone.

This Slab is much harder without Side than within. — It has been already seen by many of the Learned, and is said by those who have attentively examined it, to have the strongest Appearance of Antiquity. — Its Colour borders on that of Agate, intermixed with some Veins that are absolutely black.

Some very able Physicians, who have tried it's Virtues, by many different Experiments, have already found it prevents and even cures several Distempers, and that it is more especially a sovereign Remedy against all Lassitude in the Limbs, Crookedness, and other Disorders, which proceed from a Tension of the Nerves.

It's Measure is exactly four Feet seven Inches two Lines in Length, twenty-two Inches two Lines in Breadth, and twenty-seven Inches in Thickness.

There are remarked on it, impressed in an indelible manner, but yet without any Cavity, twenty-three Letters of different Characters which form six Lines, and which are as represented beneath.

M.
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O
M.	E
S.
T
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e
b
O
V.	O
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Q	E
U

Whether the Places wherein Letters seem to be wanting, are not intended Blanks, is not known; but the two O's, which terminate the second and fourth Lines, as well

as the two E's, wherewith the third and sixth Lines are closed, seem to point them out to have been either *Italian* Verses, or else some *Latin* Epitaph.

This extraordinary Appearance is, by this Channel, submitted to the Examination of the Public; and a Person of great Fortune and Consideration in *France*, promises a very considerable Reward to any one who shall satisfy him, that he, or she, have found out the true Explanation of this Hieroglyphic, and who shall send an Account of it, subscribed with the Discoverer's Name, and passed before any Notary, whom they shall think proper to chuse.

Foreign Dramatic History.

JULY 19. Was presented on the *Theatre de la Foire St. Laurent*, the first Exhibition of the *Coupe enchantée*, Opera comique, in one Act by M. *ROCHON de la VALLETTE*.

The Thought whereon the whole Bent of this little Piece turns, is taken from the enchanted Cup in *Orlando furioso*. — *Nerina*, an Enchantress, who is in Love with *Colin*, but slighted by him for the Sake of *Colleta*, opens the Piece with endeavouring to persuade him, that *Colleta* is really in Love with *Lubin*, and gives him some Proofs of her Inconstancy, which alarm him, on which he promises to make use of any Method she can put into his Hands of being assured of her Infidelity. — As soon as she leaves him, *Colleta* herself approaches, whom he upbraids for her Want of Love to him; she coquets it with him for a Time, but on the Entrance of *Lubin*, who joins with *Colin* in pressing to an open and absolute Declaration in Favour of one or other of them, she refers them to her Eyes for an Answer, when *Colin* imagining that he meets with but very little Encouragement from her Looks, quits the Place. When he is gone, *Colleta* declares fully in Favour of *Lubin*, and professes the most sincere Return of Passion. — *Nerina* meeting with *Colin* after this Interview, and finding him very thoughtful and melancholy, resolves to open his Eyes in regard to *Colleta*, and waving her Wand, a *Cuckoo* descends,

descends, bringing in his Bill the *enchanted Cup*: — This Cup, *Nerina* then informs him, is the grand Trial of the Fidelity of Women; for that, if the Lover, or Husband, who attempts to drink out of it, is able to carry it to his Mouth without spilling, he may be assured that his Mistress or Wife, is faithful to him in every Respect; but if she has ever failed in her Virtue, or her Love to him, the Cup will spill its Liquor in Despite of all his Care. — *Colin* being left alone with the Cup, remains a long Time doubtful whether he shall try it or not; at last, however, he resolves, but bringing it towards his Mouth, it turns on one Side and spills. — This Alarms him, but considering that it may perhaps proceed from Fear at the first Trial, he resolves to make a second Attempt, but meets with the same Success as before. — This fully convincing him, he becomes extremely melancholy and uneasy, but on the Entrance of *Blaise*, a married Friend of his, who is extremely inquisitive about the Cup, he determines to set him on the same Trial, and therefore persuades him to drink, but without informing him at all of the Property of the Cup. — This he freely consents to, but fails in four several Attempts. *Colin* becomes relieved from his own Uneasiness by this means, laughs at him, and at length tells him the Reason why he is not able to drink. — He becomes at first enraged at it, but considering that there is no other Remedy for this Misfortune but Forgetfulness, he determines to think of it no more. — Whilst they are engaged in this Conversation, *Gregory*, *Lucas* and *Mathurin*, three more of their Acquaintance enter, who being asked to drink, are all willing to do so, till they are informed of the Effect of the Cup. — *Gregory* and *Lucas* both declare themselves thoroughly satisfied of their Wives' Virtue; *Mathurin* thinks well of his, but will not so warmly answer for her. — On taking the Cup, however, he drinks without spilling a Drop, to the great Surprise of all the rest of his Companions; *Gregory* and *Lucas* unwilling to be thus outdone, then take the Cup, but with very different Success from their Friend, both of them spilling before it comes to their Mouth. — After this Experiment is over with them all, *Lubin* and *Colletta* enter together. — *Col-*
letta

letta kneels to *Lucas*, who is her Father, and asks his Consent to marry *Lubin*, which on *Colin's* giving up all his Pretensions to her, he grants; but proposes to *Colin* to make the Trial of the Cup; which he refuses to do, as shewing an unworthy Suspicion of *Colletta's* Fidelity. — *Nerina* enters, and with her Wand touching all the married Men, they resolve to forget the Result of the Experiments they have been making, and to become more happy for the future. — *Colin* then becomes enamoured of *Nerina*, and the Piece ends with a Song.

July 30. *Les Troqueurs*, was performed for the first Time at the Foire St. Laurent. The Author of this little Piece, is M. VADE. It is in one Act and in Verse; the greatest Part of it to Music. — The whole Plot of it is two Lovers, *Lubin* and *Lucas*, respectively betrothed to *Margot* and *Franchon*, who, disgusted with their first Choice, mutually agree to a Change. — When their Mistresses come in, they inform them of their Design, who at first oppose it, but at length, on consulting with each other, agree to it, with a Resolution to make them heartily tired of it; which they do presently after by their respective Behaviour. — Whereon *Lubin* and *Lucas* repenting sincerely of their Caprice, severally apply to their former Mistresses, to be again received into Favour, which, with considerable Difficulty, and a solemn Promise of perfect Submission and Obedience on their Side, is granted, and the Nuptials are concluded to the thorough Joy of all the four Parties.

Aug. 2. The Italian Comedians gave the first Representation of the *Les Femmes*, Comedie Ballet in one Act in Prose, by M. Mailhol.

The Hint of this Piece is taken from the *Les Hommes*; whereof we gave an Account in our last, but has not near so much Merit. — *Folly*, who in that Piece was made the Superintendant and Director of Mankind, opens this in a Conversation with *Harlequin*, who points out to her in all the Actions of Men, the Effects of her Government. — *Ffyshe* then comes to inform them, that Mankind, displeased at being under the Reign of *Folly*, have rebelled against the Gods, for having placed her over them; — *Cupid* presently descends from Heaven, charged with a Commission

to destroy Mankind, but falling in Love with *Psyche*, her Charms and her Intercessions, prevented him from proceeding in his Design. — Whilst he throws himself at her Feet, *Folly* enters and says.

Folly. A noble Posture truly, for the God of Love.

Cupid. 'Tis that I ought to be in, when with her I adore.

Psyche. Rise, if you would not have me fly.

Cupid. Yes, I obey my Goddess.

Folly. (*As he is going to take hold of Psyche's Hand to kiss it, Folly puts himself between them; and prevents him.*) Rise, if you think proper; consider your Commission, it should by this Time have been put in Execution.

Cupid. — Men are to blame undoubtedly; — but yet —

Folly. But yet their Wives are beautiful. — No Matter. — The World, and all that it inhabit must be destroy'd; the Gods require it, and I from them command you to it.

Cupid. — You!

Psyche. — O all ye Powers!

Folly. I just now took a Flight to Heav'n, and found the Gods impatient to see your Works, and extremely displeas'd at your Remissness. — They heard your Conversation, and charg'd me to come and break it off.

Cupid. O Heav'n's! Must I destroy my *Psyche*!

Psyche. — And you'l destroy her too — sensible to your Ardour.

Cupid. Ah Gods! how happy, and at once how wretched am I! — Yet no; — I'll save the Universe and *Psyche*; I'll to *Olympus*, and petition for *their* Preservation and my *own* Happiness. — And if the Gods disdain my Prayer, if they reduce me to Despair, let them dread my Rage and my Resentment. — By depriving them of my Flames, I shall render them themselves unhappy. — I shall mistake my Mother, and rob her of the Graces. — I'll break my Bow, Quiver, and my Arrows, and make all Heav'n a Chaos. (*Going.*)

Folly. Stay, stay, and I will spare you the Trouble.

Cupid. How!

Folly. I for a Moment have been diverting myself at your Expeuce, as a Punishment for your having so long resisted to the Reason of Folly.

Cupid. How! The Rage of the Gods ———

Folly. I am just come from *Olympus*. ——— The Gods were indeed enraged at your Slowness in fulfilling their Decrees. ——— But your Mother hearing of your Passion for *Psyche*, and her delightful Sentiments, has solicited *Destiny* in your Favour. ——— And would you believe it, *Jupiter* has seconded her. ——— He never had before taken so much Notice of the Women. ——— Their Charms have struck him. ——— And for the future, he will often follow your Example, and very often tire the Wings of *Mercury*.

Cupid. — At length. ———

Folly. — *Destiny* at length has yielded. ——— To preserve the Men in Favour to the Women, and render *Psyche* immortal. ——— *Venus* is to give you a Feast, and carry you to Heaven with her.

Cupid. Ah. — Ah! *Psyche*, you now shall be the sole Object of my Sighs.

Psyche. Loaded with your Favours, why have I nought to give you but my Gratitude, and my Heart.

Cupid. I am but too well pay'd, since I enjoy the most perfect Happiness that I have ever felt.

Folly. Hear then the Consequence of this Decree of Fate, ——— Man since sav'd by Women whom he had offended, shall be for ever subject to their Power. ——— They shall render him blest or wretched, according to their Will, or perhaps to their Caprice. ——— Solely on them his Fate shall be dependent. ——— And if he does sometimes resist them, it shall be only to yield again with greater Lustre to them, and as a stronger Cement to their Power. ——— And in short, they shall share the Homage of the Universe with the Gods.

This Scene terminates the Piece, with the Addition of an under Plot of the Love of *Harlequin* for *Psyche*, and two Songs.

The INTRUDER N° II.

Man never is, but always to be blest. Pope.

IT has been universally *allowed*, and indeed there is no Maxim more trite and general, than that Contentment is the only true Foundation of Happiness; that Competency, nay Want, with Ease of Mind, may be a Blessing, whilst all the Opulence of *Mexico*, *Peruvian* Mines, and Ores of *Potosi*, bring but a Curse, if not joined with true Contentment; and that calm Reflection, and philosophic Depth of Reasoning, may produce that inward Satisfaction, which no Externals ever can bestow. Yet is there no one thing wherein every one is so apt to fail, as the Means of attaining this Satisfaction, this Ease of Mind, this true Contentment. — That it is to be gained by Reflection and Consideration is undoubtedly true. — Our Fault then is, that we reflect unjustly; we turn the Eyes of our Judgments to the wrong End of the Prospective, and fixing them on such Objects as there present themselves, receive a first Bias to false Reasoning, which all the various Revolutions of our Thoughts can never over sway. — We view the Happiness of others with a magnifying, our own with a diminishing Glass; and drawing our Comparisons from so unjust a View, we ever give ourselves the Disadvantage. — Hence is the Source of Envy first derived. — Here is the very Spring of Discontent. — We look on the rest of Mankind as happier than they are, and think ourselves, however thoroughly we may be possess'd of the Means of real and substantial Bliss, more wretched than any thing but our thinking so could make us.

Whence is it, but from this Principle? Whence can it arise but from this Falsity in Judgment, that the Man of twenty, and him of twenty thousand Pounds a Year, are often equally dissatisfied with their Condition? — The first is cloathed, shelter'd from the Weather, his Hunger served, his Thirst quenched. — The second is no more. — 'Tis indeed more elegantly, that is to say more luxuriously, but serves not more the real, the necessary Demands of Na-

ture. — Yet does the one look up to the Man of Forty, the other to him of forty thousand, with Eyes of equal Admiration and Desire, and each of them equally persuades himself he sees a Possibility of being twice as happy as he is.

Emulation, Ambition, or, as it most generally is, and ought to be called Avarice, is a Vice of so unlimited, so insatiable a Nature that with it

——— Increase of Appetite does grow
On what it feeds on. ———

'Tis like the Sea, which tho' continually receiving the whole Addition of a thousand Rivers seems not the fuller, but rages as with Thirst of thousands more. ——— Yet does it arise from small Beginnings, it's Increase is gradual. ——— It's Desires at first are reasonable, till from their Gratification it proceeds to more Desires, like an insatiable Glutton, who having first indulged in full-gorg'd Meals alone, at length distends his Stomach, and finds it capable of *holding*, nay, and of *wanting* too, more than he once believed it ever could contain. — So is it with *Avarice*: 'Tis not at once our Wishes rise up to their full Extent. — No, 'tis by gradual Ascent they grow, till in the tall spreading Oak the Acorn whence it sprung is quite forgot. ——— The Man who possesses 50 *l.* a Year does not at once aspire to twenty thousand. — If so immense a Fortune were to be named to him, as his Wish, he'd start at an Absurdity so great; such a Blaze of Grandeur breaking out at once upon him, dazzles his Eyes, and every Wish is blinded, and his small twinkling Flame of Hope extinguished by the bright Refulgence. — He swears, he begs of you to believe, nay believes himself, and thinks his Oaths sincere, that the utmost Summit of his highest Wishes would be bounded by two hundred Pounds a Year.

Thus said, thus swore, and thus believed my honest Friend *Will Wishfort*, when but an Under-clerk in one of the public Offices in this City. ——— He wished but for the Salary I mentioned, that he might be enabled to have the full Enjoyment of his Friends, treat them with Wine instead of Ale, and not be rigidly confined to Business. ——— *Will*. was a deserving, honest and industrious Fellow. ——— His Chief be-
came

came promoted, and at his Recommendation back'd by some little Interest besides, he was admitted to succeed him in his former Post. — Now had *Will.* attained his whole Desire ; — the Salary was a full two hundred ; — but behold ! how ill we know what 'tis we ask for ! Money can be no Blessing without Time to enjoy it in, and Opportunity of spending it. — Offices required Attendance, and his did so in Proportion to the Profits of it ; the same Sum, if independent of Employment, would make him easy. — But 500*l.* a Year on the same Terms would give him perfect Happiness, as it would enable him to seek out a Partner for Life, whose Merit then would only be his Guide, without Regard to Fortune in his Choice. — And as every one knew he was at that Time paying his Addresses to Miss *Kitty Barnwell*, the youngest Daughter of an eminent Merchant in the City, and that nothing deferred the Match but some Want of Fortune on her Side, (as her Father had four Sons and three more Daughters to provide for besides, and therefore, though in a very flourishing Trade, could not afford to part with much Money in present,) it was universally imagined, and indeed he made it his perpetual Declaration, that her Charms alone, and the Desire of making her happy, were the Motives of his present Discontent.

It happened that an old rich Uncle of *Will's* Mother, who had outlived all his nearer Heirs, and had heard a good Character of this his Kinsman, died and left him sole Inheritor of all he was worth, which when he came to take Possession of, he found amounted to upwards of 800*l.* a Year, and between five and six thousand Pounds in Money.

Now should we suppose *Will. Wishfort* was perfectly blest, or at least had it in his own Power to be so whenever he pleased. — Now might he obtain his *Kitty* as soon as ever he should chuse to claim her. — He was known to adore her. — His Fortune was now twice as much as he had protested would put her's out of the Question. — What then can prevent, or even for an Hour impede his Happiness ? — Nothing surely. — He asks her of her Father, obtains his Consent, marries her, is blest'd with a numerous promising Offspring, becomes a Pattern and Example of conjugal Bliss, and — Hold, hold, gentle

Reader, not so fast, ——— None of these Things have come to pass. — None of these air-built Castles but have sunk to their Foundations, or toppled on their Warder's Heads. — *Tempora mutantur.* — This Increase of Fortune has altered the whole Course of his Sentiments. — His Mind is now full of the Ideas of further Aggrandizement. — He now begins to think of what he never talked of before ; the Dowry he must expect with a Wife. — Two of Miss *Barnwell's* Brothers were indeed dead, one of her Sisters married to a Gentleman who required no Fortune with her, and another of them retired to a Convent in *Flanders* ; so that her Expectations were at least doubled, and her Father, who would in Mr. *Wishfort's* Days of lower Fortune, have given more to *him* with her than to any other Man, was willing, that he might not have it in his Power to reproach her with having brought him nothing, to put himself to some Kind of Inconveniencies and cramp his other Children, to raise her Portion to five thousand Pounds. — But this would not do. Five thousand Pounds would have been a very good Fortune for a Man of 200 *l. per Annum*, but one whose yearly Income was a thousand Pounds, might well lay Claim to a ten Year's Purchase at least on his Estate, with the Woman he was to make Partaker of it. — In vain did the young Lady herself plead her Fidelity, his own Protestations, and her own Passion, for she loved him to Excess. — In vain did his Friends urge her Beauty, her unequalled Merit, her Birth equal to his own, her Father's Worth and general Esteem, and the Baseness of forsaking a Girl whom he had persuaded by Oaths and every other Artifice to love him. — He was deaf to all these Pleas. — He owned her Merit. — Declared he had loved her once, and still esteemed her. — But Prudence now called on him to match on a Footing with what his present Possessions might demand. — Her Family was a good and worthy, but not a noble one. — Thus did his ambitious Views mislead him to false Ideas of Greatness, whilst the poor injured *Kitty* was left to mourn his Infidelity, and add to her other Sister's Wealth by retiring to where she was to her Death at small Expence maintained, a public Madhouse.

Thus

Thus unmarried, unemployed, and without any necessary Expences to drain away from it, was *Will*. Possessor of a clear Estate of near 1000*l.* a Year, yet was not his Avarice satisfied, yet was not he more contented, nor so much as when he had but fifty. — Still more was wanting. — During the late War he engaged in many Insurances, wherein he succeeded so well, that he more than ten-fold increased his Stock. — He married the Daughter of an Earl, yet now hates her, because her Father was not a Duke. — He now thinks so great a Fortune as his may soon produce a greater. — Is turned meer Usurer. — and lolls in his gilt Chariot with Looks of more Discontent than ever appeared in his Face when sitting at his Desk.

So is it ever with our most exalted Wishes, with our warmest, strongest Ambition; our Expectations rise to us by gentle Steps, we travel up Hill, and every Step the bounded Prospect widens, the Completion of our present Hopes produce new ones, and the satisfying of those brings other still larger ones to View, till we at length find our Horizon but an imaginary Circle, which still flies from us as we endeavour to approach its Verge. — When once Avarice takes but ever so small Root in the Heart, it is almost beyond the Power of Art ever to eradicate it; and if it meets with proper Nourishment, it never fails to push forth spreading Branches, and rear its proud Head if possible above the Clouds. — We ought therefore to examine with great Caution the first Appearances of it, and give me Leave to make this one Observation by the by; that *He who is not contented with the Possession of an easy Mediocrity, and with the Enjoyment of the common Benefits of Nature, without being earnest after the Superfluities of it, whatever Declarations he may make, however he may persuade himself of the Moderation of his Wishes, would never be perfectly happy, would never be thoroughly satisfied, could he become the universal Sovereign of the World.*

R.

P O E T R Y.

The LOVER. ACANTATA. By Mr. Boyce.

R E C I T A T I V E.

ONE Morn, when *Sol* had just revealed the Day,
 And gladden'd Nature with his genial Ray,
 Stung to the Heart, by cruel *Chloe* fir'd,
 Poor *Colin* to a gloomy Shade retir'd;
 And thus bewail'd, as Grief and Care inspir'd;

A I R.

LOVE! thou Pow'r supreme below!
 God of Pleasure, God of Woe,
 See thy Victim near expiring,
 Now despairing, now desiring!
 Sweet's the Bliss of mutual Passion,
 Fix'd like Fate from Alteration;
 But no Language can explain
 Half a tortur'd Lover's Pain.

II.

Chloe's fairest of the Fair,
 Bright as heavenly Angels are.
 But unmov'd she views my Anguish,
 Hears my Sighs, and sees me languish.
 Scornful Nymph! my Suit is over;
 Choose a kinder dearer Lover:
 Long I've been thy Slave in vain;
 Death! O Death! come ease my Pain.

R E C I T A T I V E.

Just had he spoke when *Chloe* tript the Plain,
 As loth to lose her pride-indulging Swain,
 She smil'd, — the Shepherd glows with fresh Alarms,
 And thinks it best to die — within her Arms.
 Then thus exults, transported with her Charms:

AIR.

A I R.

Beauty bears imperial Sway,
 All adore, and all obey!
 Beauty triumphs over Art;
 Softens, melts the human Heart,
 Gilds the anxious Mind's Despair,
 Sweetens every other Care,
 Bids our Passions rise and fall: —
 Woman, Woman, conquers all!

History of periodical ESSAYS.

(Continued from p. 240.)

The A D V E N T U R E R.

N^o. LXXXIV. *Saturday, August 25.*

THIS Paper is on the Variety of Characters in human Life, and the Absurdity of assuming such as do not of Right belong to us. — This is set forth in an Account given by the *Adventurer* of his travelling in a Stage-Coach, wherein were three Men and two Women besides himself, who all endeavoured by some Means or other to give themselves an Air of Importance and Superiority over their Fellow Travellers. — One took Notice that it was always his Way to make himself familiar in whatever Company he happened to be, instancing it in a very trivial Story of a Ramble he had been upon with my Lord *Mumble* and the Duke of *Tenterden*. — A Lady next observed the Difference between the Attendance People of Quality met with on the Road, and the being waited on by a great Number of Servants at their own Houses, adding however, that for her Part, while People were civil and meant well, it was never her Custom to find Fault. — Another of the Men then called for the News-paper, and remarking the Uncertainty of the Rise and Fall of Stocks, gave his Companions to understand that he had sold out twenty thou-

thousand Pounds the last Week, and should on his Return to *London* risk thirty thousand more. — On this a young Man started up, and declared he had a hundred Times talked with the Chancellor and the Judges on the Subject of the Stocks, and had been advised by three of the latter, his intimate Friends, never to venture his Money in the Funds. — Yet all these Attempts of acquiring the high Opinion of others were without Success, and thus, adds he,

‘ We travelled on four Days with Malevolence perpetually increasing, and without any Endeavour but to outvie each other in Superciliousness and Neglect; and when any two of us could separate ourselves for a Moment, we vented our Indignation at the Sauciness of the rest.

‘ At length the Journey was at an End; and Time and Chance, that strip off all Disguises, have discovered that the Intimate of Lords and Dukes is a Nobleman’s Butler, who has furnished a Shop with the Money he has saved; the Man who deals so largely in the Funds, is the Clerk of a Broker in Change-alley; the Lady who so carefully concealed her Quality, keeps a Cook’s-shop behind the *Exchange*; and the young Man who is so happy in the Friendship of the Judges, engrosses and transcribes for Bread in a Garret of the Temple. Of one of the Women only I could make no disadvantageous Detection, because she had assumed no Character, but accommodated herself to the Scene before her, without any Struggle for Distinction or Superiority.

‘ I could not forbear to reflect on the Folly of practising a Fraud, which as the Event shewed, had been already practised too often to succeed, and by the Success of which no Advantage could have been obtained; of assuming a Character, which was to end with the Day; and of claiming upon false Pretences, Honours which must perish with the Breath that paid them.

‘ But Mr. *Adventurer*, let not those who laugh at me and my Companions, think this Folly confined to a Stage-coach. Every Man in the Journey of Life takes the same Advantage of the Ignorance of his Fellow-travellers, disguises himself in counterfeited Merit, and hears those Praises with Complacency, which his Conscience reproaches

‘ proaches him for accepting. Every Man deceives himself
 ‘ while he thinks he is deceiving others; and forgets that
 ‘ the Time is at hand when every Illusion shall cease;
 ‘ when fictitious Excellence shall be torn away, and ALL
 ‘ must be shewn to ALL in their real State.’

Nº. LXXXV. *Tuesday, Aug. 28.* This Essay is a Comment on, or rather an Illustration of, Sir *Francis Bacon’s* Observation, “ That Reading makes a full Man, Conversation a ready Man, and Writing an exact Man.”

Nº. LXXXVI. *Sat. Sept. 1st.* — Is a very affecting Account given of his own Life by a long practis’d Libertine, who having debauched an innocent Country Girl, by whom he had a Daughter, neglected her, suffered her to die of the Small-pox without Assistance, her Goods to be seized, and her Child put to the Parish. — When some Years afterwards following a well-looking Girl to a Bawdy-house, he discovered her, on her stripping to go to Bed, to be his own Daughter; — her Surprise and his are exceedingly well painted; but nothing can be more just or more striking, or more useful, than the following Reflections which he makes on the Affair.

‘ I propose to retire with her into some remote Part of the
 ‘ Country, and to atone for the past by the future: But
 ‘ alas! of the future a few Years only can remain; and
 ‘ of the past not a Moment can return. What Atonement
 ‘ can I make to those, upon whose Daughters I have contributed to perpetuate that Calamity, from which by Miracle I have rescued my own! How can I bear the Reflection, that though for my own Child I had hitherto expressed less Kindness than Brutes for their Young; yet, perhaps, every other whom I either hired or seduced to Prostitution, had been gazed at in the Ardor of parental Affection, till Tears have started to the Eye; had been caught to the Bosom with Transport, in the prattling Simplicity of Infancy; had been watched in Sickiness with Anxiety that suspended Sleep, had been fed by the Toil of industrious Poverty, and reared to Maturity with Hope and Fear. What a Monster is he, by whom these Fears are verified, and this Hope deceived.’

N^o. LXXXVII. *Tuesday, Sept. 4th.* — Is an Essay on Good-breeding.

N^o. LXXXVIII. *Saturday Sept. 8.* — This Paper contains some Observations on Lunacy in general, and a most remarkable Instance of a particular Kind of one, in the Person of Mr. *Simon Browne*, a Dissenting Teacher, who at a Time when all the Powers of his Mind subsisted in their full Vigour, when his Conceptions were clear, and his Reasoning strong, persisted inflexible in the Opinion, “ That
“ he had fallen under the sensible Displeasure of God, who
“ had caused his rational Soul gradually to perish, and
“ left him only an animal Life in common with Brutes;
“ that it was therefore prophane for him to pray, and incon-
“ gruous to be present at the Prayer of others.”

“ But the most astonishing Proof both of his intellectual
“ Excellence and Defect, is, “ A Defence of the *Religion*
“ of Nature and the *Christian Revelation*, in answer to *Tindal’s*
“ Christianity as old as the Creation,” and his Dedication
“ of it to the late Queen. The Book is universally allowed
“ to be the best which that Controversy produced, and the
“ Dedication is as follows:

“ M A D A M,

“ **O**F all the extraordinary Things that have been ten-
“ dered to your royal Hands since your first Arrival
“ in *Britain*, it may be boldly said, what now bespeaks
“ your Majesty’s Acceptance is the chief.

“ Not in itself indeed: It is a Trifle unworthy your ex-
“ alted Rank, and what will hardly prove an entertaining
“ Amusement to one of your Majesty’s deep Penetration,
“ exact Judgment, and fine Taste.

“ But on Account of the Author, who is the first Being
“ of the Kind, and yet without a Name.

“ He was once a Man; and of some little Name; but of
“ no Worth, as his present unparallel’d Case makes but too
“ manifest: For by the immediate Hand of an avenging
“ GOD, his very thinking Substance has for more than
“ seven Years been continually wasting away, till it is
“ wholly perished out of him, if it be not utterly come to
“ nothing. None, no not the least Remembrance of its

“ very

“ very Ruins remains, not the Shadow of an Idea is left,
 “ nor any Sense that, so much as one single one, perfect or
 “ imperfect, whole or diminished, ever did appear to a
 “ Mind within him or was perceived by it.

“ Such a Present from such a Thing, however worthless,
 “ in itself, may not be wholly unacceptable to your Ma-
 “ jesty; the Author being such as History cannot parallel:
 “ And if the Fact, which is real and no Fiction, nor wrong
 “ Conceit, obtains Credit, it must be recorded as the most
 “ memorable and indeed astonishing Event in the Reign of
 “ George the Second, that a Tract composed by such a thing
 “ was presented to the illustrious *Caroline*; his royal Consort,
 “ needs not be added; Fame, if I am not misinformed,
 “ will tell that with Pleasure to all succeeding Times.

“ He has been informed, that your Majesty's Piety is as
 “ genuine and eminent, as your excellent Qualities are great
 “ and conspicuous. This can, indeed, be truly known to
 “ the great Searcher of Hearts only; He alone, who can
 “ look into them, can discern if they are sincere, and the
 “ main Intention corresponds with the Appearance; and
 “ your Majesty cannot take it amiss, if such an Author hints,
 “ that His secret Approbation is of infinitely greater Value
 “ than the Commendation of Men, who may be easily mis-
 “ taken, and are too apt to flatter their Superiors.

“ But if he has been told the Truth, such a Case as his
 “ will certainly strike your Majesty with Astonishment, and
 “ may raise that Commiseration in your royal Breast which
 “ he has in vain endeavoured to excite in those of his
 “ Friends; who by the most unreasonable and ill-founded
 “ Conceit in the World, have imagined, that a thinking
 “ Being could for seven Years together live a Stranger to its
 “ own Powers, Exercises, Operations and State, and to
 “ what the great God has been doing in it and to it.

“ If your Majesty, in your most retired Address to the
 “ King of Kings, should think of so singular a Case, you
 “ may, perhaps, make it your devout Request, that the
 “ Reign of your beloved Sovereign and Consort may be re-
 “ nowned to all Posterity by the Recovery of a Soul now
 “ in the utmost Ruin; the Restoration of one utterly lost
 “ at present amongst Men,

“ And

“ And should this Case affect your royal Breast, you will
 “ recommend it to the Piety and Prayers of all the truly
 “ devout, who have the Honour to be known to your Ma-
 “ jesty: Many such doubtless there are; though Courts
 “ are not usually the Places where the Devout resort, or
 “ where Devotion reigns. And it is not improbable, that
 “ Multitudes of the Pious throughout the Land may take
 “ a Case to heart, that under your Majesty's Patronage
 “ comes thus recommended.

“ Could such a Favour as this Restoration be obtained from
 “ Heaven by the Prayers of your Majesty, with what a
 “ Transport of Gratitude would the recovered Being throw
 “ himself at your Majesty's Feet, and adoring the divine
 “ Power and Grace, profess himself,

“ M A D A M,

“ *Your Majesty's maj^{ty} obliged*

“ *and dutiful Servant.*”

“ This Dedication, which is no where feeble or absurd,
 “ but in the Places where the Object of his Phrenzy was im-
 “ mediately before him, his Friends found Means to suppress;
 “ wisely considering, that a Book to which it should be pre-
 “ fixed, would certainly be condemned without Examina-
 “ tion; for few would have required stronger Evidence of
 “ its Inutility, than that the Author by his Dedication ap-
 “ peared to be mad. The Copy, however, was preserved,
 “ and has been transcribed into the blank Leaves before one
 “ of the Books which is now in the Library of a Friend to
 “ this Undertaking, who is not less distinguished by his
 “ Merit than his Rank, and who recommended it as a literary
 “ Curiosity, which was in Danger of being lost for Want of
 “ a Repository in which it might be preserved.

N^o. LXXXIX. *Tuesday, September 11.* Contains a Resto-
 ration of, and some Observations on, a very beautiful Frag-
 ment of *Simonides*.

N^o. XC. *Saturday, September 15.* Consists of a Vision
 wherein all the celebrated Writers both ancient and modern
 are introduced bringing all the faulty Parts of their Works
 to be sacrificed on an Altar in the Temple of Fame.

N^o.

N^o. XCI. *Tuesday, September 18.* This Essay is an Attempt to prove, that our Consciences are and ought to be one of the great Standards of moral Good and Evil, but is not of itself sufficient. — This Opinion is illustrated by the following Story. — A Pestilence happening in the Kingdom of *Golconda* during the Reign of *Yamodin* the Magnificent, and continuing to rage, it was imagined, according to the Superstition of that Country, that the Wrath of the Gods was to be appeased by no other Means than by the Sacrifice of a Virgin of royal Blood. — There happened at this Time to be no one who answered that Character but the King's only Daughter *Tamira*, then espoused to one of the Princes of his Court. — The King, however, regarding the Happiness of his People more than his own, determined to sacrifice her, and she had resigned herself to his Determination, when her Lover found Means to evade the Sentence by a clandestine Marriage with her, whereby being no longer a Virgin, she continued no longer a proper Offering for the Deity. — The King, however, put him to Death, and the Princess submitted voluntarily to throw herself after him into the Funeral-Pile, their Ashes were scatter'd to the Winds, and their Names forbidden to be repeated.

The following Observations which succeed this Story are judicious and strongly to the Point.

‘ If by these Events it is evident, that *Yamodin* discerned no Law which would have justified the Preservation
 ‘ of his Daughter; and if it is absurd to suppose his Integrity to be vicious, because he had less Power and Opportunity to obtain Knowledge than *Plato*; it will follow, that,
 ‘ by whatever Rule the Oblation of human Sacrifice may be condemned, the Conduct of *Yamodin*, which would
 ‘ have produced such Sacrifice was morally right, and that
 ‘ of the Prince which prevented it was morally wrong; that
 ‘ the Consent of *Tamira* to the Marriage was vicious, and
 ‘ that her Suicide was heroic Virtue, though in her Marriage she concurred with a general Law of Nature, and
 ‘ by her Death opposed it: For moral Right and Wrong
 ‘ are Terms that are wholly relative to the Agent by whom
 ‘ the Action is performed, and not to the Action itself considered

‘ fidered abſtractedly, for abſtractedly it can be right or
 ‘ wrong only in a natural Senſe. It appears, therefore, that
 ‘ *Revelation* is neceſſary to the Eſtabliſhment even of natural
 ‘ Religion, and that it is more rational to ſuppoſe it has been
 ‘ vouchſafed in part than not at all.

‘ The End which Conſcience approves is always good,
 ‘ though ſhe ſometimes miſtakes the Means: The End
 ‘ which *Yamodin* propoſed, was Deliverance from a Peſti-
 ‘ lence; but he did not nor could know, that this End was
 ‘ not to be obtained by human Sacrifice: And the End
 ‘ which Conſcience condemns, is always ill; for the End
 ‘ propoſed by the Prince, was private Gain by public Loſs.
 ‘ By Conſcience, then, all Men are reſtrained from inten-
 ‘ tional Ill, and directed in their Choice of the End though
 ‘ not of the Means: It infallibly directs us to avoid Guilt,
 ‘ but is not intended to ſecure us from Error; it is not there-
 ‘ fore, either uſeleſs as a Law to ourſelves, nor yet ſufficient
 ‘ to regulate our Conduct with reſpect to others; it may
 ‘ ſting with Remorſe, but it cannot cheer us with Hope.
 ‘ It is by *Revelation* alone, that Virtue and Happineſs are
 ‘ connected; by *Revelation*, “ we are led into all Truth.”
 ‘ Conſcience is directed to effect its Purpoſe, and Repentance
 ‘ is enſlaved by the Hope of Pardon.’

N^o. XCH. *Saturday, September 22.* — Contains a
 Criticiſm on the Paſtorals of *Virgil*.

N^o. XCH. *Tuesday, September 25.* — Points out ſome
 beautiful Paſſages in the *Tempeſt* of *Shakeſpeare*.

W O R L D.

N^o. XXXV. *Thursday, Aug. 30.*

IS a Letter from *Nic. Limbertongue*, making an Offer of
 his Correſpondence, and giving an Hiſtory of his own
 Life, together with the Miſfortunes attending him, meerly
 from want of Ability to conceal any Thing he might hap-
 pen to know. — At twelve Years old he diſcovered the
 Frailty of a Maiden Aunt, and brought the Curate of the
 Pariſh into Diſgrace, by which Means he obtained the Fa-

your

vour of a young Lady who boarded in the Family, till he let it be known, that he found her in an improper Familiarity with the Harlequin of a Strolling Company. — At School he acquired the Name of a *Tell-tale*, and was hated and ill used by every Body, and on his return home, finding out an Intimacy between his Mother-in-Law and an Exciseman, she found means to turn the Mischief of the Discovery upon himself, and got him driven out of Doors by his Father. — On this he resolved to come up to *London*, with little more than a Guinea in his Pocket, which being unable to conceal from a Fellow-Traveller, he fairly robs him of it. — The rest of his Adventures cannot be abridged, and therefore we shall give it in the Words of the Writer.

‘ To particularise my Distresses on my first Arrival in
 ‘ Town, would be to write a Volume instead of a *World*.
 ‘ In a short Time my inquisitive Talents were taken Notice
 ‘ of, and I commenced Business in the Post of Retainer to
 ‘ a Bailiff’s Follower: But forgetting that Secrecy was necessary to my Commission, I communicated my Errand
 ‘ wherever I was sent upon the Look-out, and gave many
 ‘ a fine Gentleman Time to escape. This Employment,
 ‘ though of short Duration, got me a natural Interest among
 ‘ the Lawyers; and by the Merit of Scholarship, as well as
 ‘ writing a tolerable Hand, I succeeded in time to the smart
 ‘ Post of Clerk to a Solicitor. But here too it was my
 ‘ Misfortune to be a little too unguarded in my Discoveries:
 ‘ For happening sometimes to be sent abroad with Bills of
 ‘ Cost for Business never done, and Fees never paid, I found
 ‘ it impossible to conceal any Thing from the Clients, and
 ‘ was discarded as a Betrayer of my Master’s Secrets. In
 ‘ the course of a few Years I was obliged to combat Necessity in the various Characters of a Poet, a Ballad-singer,
 ‘ a Soldier, a Tooth-drawer, a Mountebank, an Actor, and
 ‘ a travelling Tutor to a *Buck*. In this last Post I might
 ‘ have lived with Ease and Profit, if I could have concealed
 ‘ from my Pupil that he was the Plague of every Country
 ‘ he came to, and the Disgrace of his own. By gradual
 ‘ Progression, and having acquired some Knowledge of
 ‘ *French*, I rose in Time to be assistant Secretary to an En-

' voy abroad. Here it was that my enquiring Mind began
 ' to be of Service to me; but happening in a few Months
 ' to make Discovery of certain Transactions, not much to
 ' the Honour of my Master, and being detected in trans-
 ' mitting them to my Friends in *England*, I was discarded
 ' from my Office with Contempt and Beggary. Upon this
 ' Occasion my Necessities hurried me to an Act of Guilt, that
 ' my Conscience will for ever upbraid me with: for being
 ' thus deserted in a Country where Charity was unfashio-
 ' nable, and reduced to the very Point of Starving, I re-
 ' nounced my Religion for Bread, and became a Brother
 ' of the Mendicants of *St. Francis*. Under the Sanctity of
 ' this Habit, and from the Example of the Brotherhood, I
 ' led a Life of Profligacy and Wantonness. But though my
 ' Conscience was subdued, my Tongue retained its Freedom:
 ' For it was my Misfortune one Day, through Ignorance of
 ' my Company, to betray the Secrets of a Lady's Confession
 ' to her own Husband. The Story began to spread; and
 ' it was by a sort of Miracle that I found the means of es-
 ' caping with Life.

' At my Return to *England*, I made a solemn Renun-
 ' ciation of my Apostacy; and by the Favour of a certain
 ' great Man, became of Consequence enough for the Ser-
 ' vice of a Ministerial Writer. My Performances for some
 ' Time were highly applauded: But being a little too fond
 ' of communicating Objections for the sake of answering
 ' them, I was accused of weakening the Cause, and order-
 ' ed to look out for other Employment. Enraged at the
 ' Injustice of this Treatment, I devoted my Pen to the Ser-
 ' vice of Patriotism; but being somewhat indiscreet in my
 ' Zeal, and occasionally hinting to the World that my Em-
 ' ployers were only contending for Power, I had the Sen-
 ' tence of Dismissal upon me for Inadvertency.

' Being thus driven from all Employment, and neither
 ' inclined, nor able to conquer the Bent of my Mind, I
 ' began seriously to consider how I might turn this very
 ' Disposition to Advantage. In the midst of these Reflec-
 ' tions it occurred to me that the Ladies were naturally open-
 ' hearted like myself, and that if I tendered them my Ser-
 ' vices, and supplied them with Scandal upon all their Ac-
 ' quaintance,

quaintance, I might find my Account in it. But as wicked as this Town is thought to be, and as knowing as I was in what was doing in it, I soon found that the real Occurrences of Life were too insipid for the Attention of these fair Ones, and that I must add Invention to Facts, or be looked upon as a Trifler. I accordingly laid about me with all my Might, and by a judicious Mixture of Truth and Lies, succeeded so well, that in less than two Months I carried off a Dowager of Quality, and am at present a very resigned Widower with a handsome Fortune.

N^o. XXXVI. *Thursday, Sept. 6.* Contains a Letter from a Gentleman in the Country, complaining of the Continuance there of the Practices of Drinking and Card Playing, and concluding with the following Observations :

Be so good, Mr. *Fitz-Adam*, as to espouse the Cause of injured Nature, and remonstrate loudly against this enormous Barbarity of killing the Summer. Let Cards prevail in the Winter, and in Cities only: Too much of them do we see in this great Town to desire them elsewhere. Let Drinking be confined to Election Dinners, and Corporation Feasts, and not continue (as it too much does) imperceptibly to make Havock of our private Families. Assure the Ladies, the young ones I mean, that however their Mothers may instruct them by Example, or whatever they themselves may think, Anxiety and Disappointment, Hope and Fear, are no Improvers of their Beauty: That *Venus* never kept her Court at a Rout; and that the Arrows of *Cupid* are not winged with Cards. Let them take but one Walk, and the Milkmaid that gives them a Sillabub at the end of it, will convince them, that Air and Exercise are the true Prefervatives of Health and Beauty, and will add more lively Bloom, and fresher Roses to their Cheeks, than all the *Rouge* of French Art, or all the Flush of English Avarice. Inform the Men, if they know it not already, that though they may esteem themselves sober when they are not dead Drunk, and possibly may never be in a State of Intoxication, yet drinking to any Degree of Excess, will certainly hurt, if not totally ruin their Constitutions, and be the sure, though, perhaps, slow Occasion of Rheu-

‘ matisms, Gouts, Dropfies and Death itself. Many Instances of this will occur in the Sphere of every one’s Acquaintance; and if some of the Deceased have lived fifty or sixty Years, it is hardly to be doubted, that had this barbarous Custom never prevailed, their Lives might have been extended to at least seventy or eighty.

‘ But if these polite Persons will continue to reside in the Summer at their Country Seats, merely because it is the Fashion, it would be no unfriendly Office to spare them the Mortification of continually gazing upon unwelcome Objects. In order therefore to fix their Attention to the most important Concerns, I would humbly propose (and I doubt not but the Proposal will meet with their Approbation) that immediately after Dinner the Windows be closed, and the Light of the Sun exchanged for that of Wax Candles; by which means the Gentlemen over their Bottle in one Room, may uninterruptedly harangue on Hounds and Horses, while the Ladies in another, may be shut up till Midnight with Cards and Counters. And that the latter may be spared the Disquiet of having Recourse on a *Sunday* to Fields and Gardens (I mean, if their Mamma’s or Husbands should happen to be so enthusiastically rigid, as to forbid Gaming upon that Day) let it be lawful for them to lie abed and study Mr. *Hoyle*.’

N^o. XXXVII. *Thursday, Sept. 13.* Is a Letter signed *Mary Truman*, giving an Account of her Manner of being treated by a Lady of Quality, with whom she had for some Time lived as a Companion, from the Time she became Dependent on her, by the Loss of a small Annuity she had formerly possessed.

‘ Whenever Lady *Mary* spoke to me, she had hitherto called me Mrs. *Truman*; but the very next Morning at Breakfast she left out Mrs. and upon no greater Provocation than breaking a Tea Cup, she made me thoroughly sensible of her Superiority and my Dependance. “ Lord, *Truman*, you are so awkward! Pray be more careful for the future, or we shall not live long together. Do you think I can afford to have my China broke at his rate, and maintain you into the Bargain?”

‘ From

‘ From this Moment I was obliged to drop the Name
 ‘ and Character of Friend, which I had hitherto maintain-
 ‘ ed with a little Dignity, and to take up that which the
 ‘ *French* call *Complaisante*, and the *English*, *humble Compa-*
 ‘ *nion*. But it did not stop here; for in a Week I was
 ‘ reduced to be as miserable a *Toad-eater* as any in *Great-*
 ‘ *Britain*, which in the strictest Sense of the Word, is
 ‘ a *Servant*; except that a *Toad-eater* has the Honour of
 ‘ Dining with my Lady, and the Misfortune of receiving
 ‘ no Wages.

‘ The Beginning of my Servitude was being employed
 ‘ in small Business in her Ladyship’s own Presence. *Tru-*
 ‘ *man*, fetch this; *Truman*, carry that; *Truman*, ring the
 ‘ Bell; *Truman*, fill up the Pot; *Truman*, pour out the
 ‘ Coffee; *Truman*, stir the Fire; *Truman*, call a Servant;
 ‘ *Truman*, get me a Glass of Water, and put me in mind
 ‘ to take my Drops.

‘ The second Part of my Service was harder: I was a
 ‘ good Housewife; I understood Preserving, Pickling and
 ‘ Pastry, perfectly well; I was no bad Milliner, and I
 ‘ was very well skilled in the Management of a Dairy.
 ‘ All these little Talents I had frequently produced, some-
 ‘ times for my own Amusement, and sometimes to make
 ‘ my Court to my Lady. But now what had been my
 ‘ Diversion became my Employment: My Lady could
 ‘ touch no Sweetmeat, Pickle, Tart or Cheesecake, but
 ‘ what was the Work of my Hands; I made up all her
 ‘ Linen; I mended and sometimes washed her Lace; the
 ‘ Butter she eats every Morning is all of my churning,
 ‘ and I make every slip-coat Cheese that is brought to her
 ‘ Table: And if any of these my various Works miscarry,
 ‘ I am scolded or pouted at, as much as if I was hired and
 ‘ paid for every Branch of the different Employments to
 ‘ which I am put.

‘ This Degradation of mine has not escaped the Eyes
 ‘ of the quick-sighted Servants. The Change of my Si-
 ‘ tuation has produced a total one in their Behaviour.
 ‘ There is hardly a Chambermaid that will bring me up
 ‘ a Bottle of Water into my Room, or a Footman that will
 ‘ fetch me a Glass of small Beer at Dinner.

‘ I must now give you an Account of certain Regula-
 ‘ tions which I am enjoined to observe at Table. I am
 ‘ absolutely forbid to touch any Dish that is eatable cold
 ‘ as well as hot, or that may be hashed for Supper. By
 ‘ this I am prevented from eating of most Dishes that
 ‘ come before us, I must never taste boiled or roast Beef;
 ‘ and Ham and Venison Pastty are equally contraband.
 ‘ Fowls, Chickens, and all sorts of Game come under the
 ‘ Article of prohibited Goods; and though I see Brawn and
 ‘ Sturgeon served up every Day during the whole Winter,
 ‘ I am no more the better for them than *Tantalus* was
 ‘ for his Apples; and really sometimes I eat as little as
 ‘ those who dine with Duke *Humphry*, or as *Sancho* did
 ‘ when he was made Governor of *Barataria*. To this I
 ‘ may add, that I have not tasted a Glass of Wine in our
 ‘ House for some Years, and that Punch, Bishop, cool
 ‘ Tankard and Negus are equally denied me, and I must
 ‘ never touch any Fruit unless when I am to preserve it.

‘ The Rewards I receive for the Service I do, and the
 ‘ Restraint which I submit to, consist in having the Enjoy-
 ‘ ment of the meer Necessaries of Life, provided you ex-
 ‘ clude Money out of the Number. I am clothed out
 ‘ of Lady *Mary*’s Wardrobe, and I have offended Mrs.
 ‘ *Pinup*, her Ladyship’s Woman, past all Forgiveness, be-
 ‘ cause my Lady chuses that I should not go naked about
 ‘ the House.

‘ Not being much used to a Coach, I am generally
 ‘ sick with sitting backwards in one. This my Lady knows
 ‘ perfectly well; but since I entered into my State of De-
 ‘ pendence, I am constantly obliged to let her sit forwards
 ‘ alone in the daily Airings that we take on the adjacent
 ‘ Common.

‘ You have already seen, Sir, that I do the Work of
 ‘ most of the Servants in the House: but I must now descend
 ‘ a little lower, and acquaint you with some more abject
 ‘ Employments, which I am forced to submit to.

‘ I have already hinted to you that my Lady has no
 ‘ real Friendship either for Man or Woman. Her Affections
 ‘ are settled upon the Brute Creation, for whom she expres-
 ‘ ses incredible Tenderness. You would take her Mon-
 ‘ key

key to be her eldest Son by the care she shews for him;
and she could not be more Indulgent to her favourite
Daughter, than she is to her Lap-Dog; she has a real
Friendship to her Parrot; and the other Day she expres-
sed much more Joy at the safe Delivery of a beloved Cat,
than she had done, some Months before, at the Birth of
her Grandson.

It is my Province to tend, wait upon, and serve this
favourite Part of the Family. I am made answerable for
all their Faults, and if any of them are sick, it is I that am
to blame. It was through my Negligence that Pug broke
my Lady's finest Set of China, and my forgetting to give
Veny her Dinner, was the Occasion of the dear Creature's
Illness. Poll's Silence is often attributed to my ill Usage;
and the Murder of two or three Kittens has been most un-
justly laid to my Charge.

I now come to some Grievances of another kind, which
I am almost ashamed to own, but which are necessary
to be told.

My Lady has, for the Humour in her Eyes (by the by
I make all her Eye Water) three Issues; one in each Arm
and one in her Back. Now it happened that her own
Woman being one Day confined to her Bed, I was de-
sired to perform the Operation of dressing them in her stead,
and unfortunately I acquitted myself of the Task so much
to my Lady's Satisfaction, that Mrs. Pinup has been turn-
ed out of that Office, which is given to me, and I am
afraid it is a Place for Life.

There was another thing happened to me last Year,
which deserves to be inserted in this Letter, and which,
though it make me cry, will, I am afraid, make other
People laugh.

Lady Mary, out of the few Teeth she has left, had
one, that had the Impudence to ake and keep her Lady-
ship awake for two Nights together; upon this, Mr.
Mercy the Surgeon was sent for, who upon viewing the
affected Part, declared immediately for Extraction. This
put my Lady into a terrible Agony; she declared, she
never had a Tooth drawn in her Life, and that she never
could be brought to undergo it, unless she saw the same

Operation performed upon somebody else in her Presence.
 Upon this all the Servants were summoned, and she endeavoured to persuade them one after another to have a Tooth drawn for her Service; but they all refused, and chose rather to lose their Places than their Teeth. Lady Mary then addressed herself to me, and conjured me by the long Friendship that had subsisted between us, and by all the Obligations I had already to her, and those she was determined to confer upon me, to grant her this Request. I blush to tell you that I yielded, and parted with a fine white sound Tooth: But what will you say when I also tell you, that after I had lost mine, Mr. Mercy was at last sent away without drawing her Ladyship's?

Lady Mary takes great Quantities of Physic, and part of my Business is to prepare and make up the Doses; but what is still worse, her Ladyship will swallow nothing till I have tasted it in her Presence. I also made and administer all the Water Gruel that she drinks with her Physic, and am forced to attend with her Camomile Tea, when she takes a Vomit. This last is hard Duty, as it not only makes me constantly sick, but as often stains my only Gown and Apron.

I have now, Sir, done with all my bodily Hardships, and shall proceed to a Grievance, which lies heavier on me than all I have already mentioned; I mean that perpetual Sacrifice of Truth, which I am forced to make for her Ladyship's Service.

Lady Mary is about sixty-five, and labours under a Vice, which sometimes Persons of the same Sex and Age are subject to; I mean that of telling long and improbable Stories. She has a fine Invention, which often carries her beyond the Bounds even of Possibility. She deals largely in the marvellous, and whenever she perceives that she has made the Company stare a little too much, she constantly appeals to me for the Truth of a Fact which I never heard of before; but of which I am declared to have been an Eye-witness.

Another Grievance is, that my Lady being much the richest Person in the Neighbourhood, is thoroughly
 con-

' convinced that nobody of an inferior Fortune can ever
 ' be in the right in any Dispute which may happen be-
 ' tween them; and as her Ladyship's Arguments are gene-
 ' rally very weak, so her Passions are very strong; and
 ' what she wants in Reason, she makes up in Anger, which
 ' sometimes rises to Abuse; and in all these Disputes, she
 ' never fails to apply to me as an equitable Judge, for my
 ' Decision of the Contest; which Appeal being accompa-
 ' nied with one of Colonel *Hernando's* Looks, Sentence is
 ' immediately pronounced in her Favour; for what can
 ' Reason and Argument do against Fear and Poverty? These
 ' unjust Judgments have made all the Neighbours my Ene-
 ' mies, who imagine also that by this Behaviour of mine
 ' I must be highly in my Lady's good Graces: so that they
 ' hate what they ought to compassionate, and envy what
 ' they should rather pity. It is the same Case in every
 ' Quarrel that happens between her Ladyship and her own
 ' Relations. I am made the Witness and Judge in every
 ' Cause, and I own very freely that my Testimony is ge-
 ' nerally false, and my Judgment partial; so that upon
 ' the whole, my Neighbours hate me, the Family detest
 ' me, and my Lady herself does not love and cannot
 ' esteem me.

N^o. XXXIII. Is upon the present Taste in Furniture,
 being a Complaint of a mercantile Man married to a Lady
 of Quality, who has transformed the whole Appearance of
 his House; his Description of its present Situation is very
 humorous, and is as follows.

' In about four Months my House was entirely new-
 ' furnished; but so disguised and altered, that I hardly knew
 ' it again. There is not a Bed, a Table, a Chair, or even
 ' a Grate that is not twisted into so many ridiculous and
 ' grotesque Figures, and so decorated with the Heads,
 ' Beaks, Wings, and Claws of Birds and Beasts, that *Mil-*
 ' *ton's*

Gorgons, and Hydra's, and Chimæra's dire,

' are not to be compared with them. Every Room is com-
 ' pletely covered with a *Wilton* Carpet; I suppose to save
 ' the

' the Floors, which are all new-laid, and in the most ex-
 ' pensive Manner. In each of these Rooms is a Pair or two
 ' of Stands, supported by different Figures of Men or Beasts,
 ' on which are placed Branches of *Chelsea* China, repre-
 ' senting Lions, Bears and other Animals, holding in their
 ' Mouths or Paws Sprigs of Bay, Orange or Myrtle;
 ' among the Leaves of which are fixed Sockets for the Re-
 ' ception of Wax-candles, which by dispersing the Light
 ' among the Foliage, I own, make a very agreeable Ap-
 ' pearance. But I can see no Use for the Lions and Bears:
 ' To say the Truth, I cannot help thinking it a little un-
 ' natural; for it is well known that all Kinds of Savages
 ' are afraid of Fire. But this I submit to you; having ob-
 ' served of late several wild Beasts exhibited on the Stage,
 ' without their shewing the least Surprise at the Lamps, or
 ' even at the loud Shouts of Applause which have been be-
 ' stowed upon them from the Galleries. The upper Apart-
 ' ments of my House, which were before handsomely
 ' wainscotted, are now hung with the richest *Chinese* and
 ' *India* Paper, where all the Powers of Fancy are exhausted
 ' in a thousand fantastic Figures of Birds, Beasts and Fishes,
 ' which never had Existence. And what adds to the Curi-
 ' osity is, that the Fishes are seen flying in the Air, or
 ' perching upon the Trees, which puts me in Mind of a
 ' Passage I learnt at School (for I have not absolutely forgot
 ' my Latin)

Delphinum appingit Sylvio. —

' the Oddness of which, I suppose, was the Reason of my
 ' remembering it.

' The best, or, as my Wife calls it, the State-Bedchamber,
 ' is furnished in a Manner that has half undone me. The
 ' Hangings are white Satten, with *French* Flowers and arti-
 ' ficial Moss stuck upon it with Gum, and interspersed with
 ' ten thousand Spangles, Beads and Shells. The Bed stands
 ' in an Alcove, at the Top of which are painted *Cupids*
 ' strewing Flowers and sprinkling Perfumes. This is divided
 ' from the Room by two twisted Pillars, adorned with
 ' Wreaths

‘ Wreaths of Flowers, and intermixed with Shell-work.
 ‘ In this Apartment there is a Cabinet of most curious
 ‘ Workmanship, highly finished with Stones, Gems and
 ‘ Shells, disposed in such a Manner as to represent several
 ‘ Sorts of Flowers. The Top of this Cabinet is adorned
 ‘ with a prodigious Pyramid of China of all Colours, Shapes
 ‘ and Sizes. At every Corner of the Room are great Jars
 ‘ filled with dead Leaves of Roses and Jessamine. The
 ‘ Chimney-piece also (and indeed every one in the House)
 ‘ is covered with immense Quantities of China of various
 ‘ Figures; among which are *Talapoins* and *Bonzes*, and all
 ‘ the religious Orders of the East.’

‘ The next Room that presents itself is my Wife’s Dref-
 ‘ sing-Room; but I will not Attempt to describe it to you
 ‘ minutely, it is so full of Trinkets. The Walls are cover-
 ‘ ed round with Looking-glass, interspersed with Pictures
 ‘ made of Moss, Butterflies and Sea Weeds. Under a very
 ‘ magnificent Chinese Canopy stands the Toilette, furnished
 ‘ with a Set of Boxes of gilt Plate, for Combs, Brushes,
 ‘ Paints, Pastes, Patches, Pomatums, Powders white, grey
 ‘ and blue, Bottles of Hungary, Lavender and Orange-
 ‘ flower Water, and in short, all the Apparatus for Disgui-
 ‘ sing Beauty. Here she constantly pays her Devotions
 ‘ two Hours every Morning; but what kind of Divinity
 ‘ she adores, may be safer for you to guess than for me to
 ‘ tell. By this time I imagine you will conceive my
 ‘ House to be much fuller of Furniture than my Head.
 ‘ Alas! Sir, I am but a Husband, and my Wife is a Wo-
 ‘ man of Quality. But I could submit with some degree
 ‘ of Patience to all this Folly and Expence, if my Children
 ‘ (and I have two fine Boys and a Girl) were not either
 ‘ kept close Prisoners in the Nursery, or driven into the
 ‘ Kitchen among the Servants, to prevent their playing
 ‘ about the Rooms, and making Havock of the Crockery.

‘ I have a thousand other Curiosities in my House, of
 ‘ which I neither know the Uses nor the Names. But I
 ‘ cannot help mentioning the Gravel-walks, Rivers, Groves,
 ‘ and Temples, which on a grand Day make their Ap-
 ‘ pearance at the Dessert. For you are not to suppose that
 ‘ all

' all this Profusion of Ornament is only to gratify her own
 ' Curiosity: It is meant as a Preparative to the greatest Hap-
 ' piness of Life, that of seeing Company. And I assure
 ' you she gives above twenty Entertainments in a Year to
 ' People for whom she has no Manner of Regard, for no
 ' other Reason in the World than to shew them her House.
 ' In short, Sir, it is become so great a Sight, that I am no
 ' longer Master of it; being continually driven from Room
 ' to Room, to give Opportunity for Strangers to admire it.
 ' But as we have lately missed a favourite *Chinese* Tumbler,
 ' and some other valuable Moveables, we have entertained
 ' Thoughts of confining the Shew to one Day in the Week,
 ' and of admitting no Persons whatsoever without Tickets;
 ' unless they happen to be acquainted with the Names, at
 ' least, of any of my Wife's Relations.'

M O N I T O R.

July 25. — This Paper is a Satire on the growing Prac-
 tice of Painting amongst the Ladies, and concludes with the
 following Observations.

' In the Nation where, so far as History informs us, this
 ' Kind of Painting had its Origin, the Practice has not been
 ' altogether confined to the fair Sex. We have an Account
 ' upon their Records of two Generals, who used to paint
 ' the Faces of whole Troops to make them terrible; and
 ' though the one of these did it by half choaking them with
 ' their Neckcloths, and the other by the honest Use of *Nod-*
 ' *dle*, both must have been allowed Proficients in the Art,
 ' since the World judges by Effects, without enquiring into
 ' their Causes. The famous *Postell*, a Genius of the
 ' greatest Rank among them, has also added his Sanction
 ' to the Custom. When he had played himself the common
 ' Author's Trick, of pursuing the Applause he received,
 ' till he had written himself out of Reputation, he retired
 ' for a Twelve-month. At the End of that Time he ap-
 ' peared among the World again: Not the lank hoary Crea-
 ' ture he had left it, but with his Cheeks well painted, and
 ' his grey Beard blacked with a leaden Comb. He insisted
 ' he had been dead, and was now risen again without Im-

' perfection

‘ perfection either in Mind or Body; and his Name stands
‘ to all his succeeding Writings *Postellus restitutus*.

‘ *Mira* left her Protector grey, pale, and toothless. She
‘ had not a Right to complain of his decreasing Passion :
‘ But she is returned as bright as *Hebe*. *Lordamie* has fur-
‘ nished her Mouth, and *Winkle* her Cheeks; the *Wonderful*
‘ *Hair Tincture* has better answered the Purpose of the
‘ *Leaden Comb*; and the Man who shunned her dead, now
‘ struts in publick by the restored Beauty.

‘ Fair Readers, let the Monitor be heard. When you
‘ are in *Mira*’s Condition, use *Mira*’s Arts; but have no-
‘ thing to do with them sooner. *Postell* restored to Life, was
‘ a tolerable Person; but that *Postell*, who had not yet died,
‘ possessed all the Spirit.’

July 27. Is another Address to the *Protector* in regard to
his Misrepresentation of the Story of *Mordecai*.

July 31. This Essay contains a Comparison drawn between
human Life and a Journey in a Stage-coach; the following
Observations conveyed in it are well worth Notice.

‘ The World has been called a Theatre; and Life the
‘ Business of a Player. He who has so elegantly and re-
‘ peatedly made this Allusion, *Shakespeare*, had Opportunities
‘ of seeing continually the Object of it before him: If I
‘ may have Permission to resemble the human Existence to
‘ a Thing yet lower, I shall call it the Passage in a Stage.
‘ Life has been nam’d a Journey often; but there are no
‘ Circumstances of Travelling, under which it may so per-
‘ fectly be shadowed, as those we meet with in this Kind
‘ of Travelling. In the Beginning we are uneasy, and we
‘ are fatigu’d at the End. On the middle Part, the Sun at
‘ this Season shines too intensely: And in every Period a
‘ Mass of Things pass by us, all which attract our Eyes,
‘ but none of them employ our reasoning Faculties. We
‘ see them in a Hurry, and they drive out the Thought of one
‘ another.

‘ Thus also it is in the general Course of the World:
‘ Men become fond of Things before they know what they
‘ are; and regret the Loss of them, when they have not
‘ yet known their Value or their Faults. If we should lose
‘ some slight Transports by Consideration, the Advantages
‘ that

that would accrue from the same Source, would compensate many Times that Loss: and as we should not lament that which was lost, because we discovered it not to be worth Regard while it was possessed; we should find much more Pleasure in the Enjoyment of what we esteemed and had, because we should know the Reason of that Estimation.

A Man, who in the Pursuit of that which is worthy his Attention, whether it be in Life, or in the Stage, suffers himself to be carried away by every inconsiderable Interest, is like that Traveller of old, who, when mounted upon a Creature he could not manage, and riding full Speed out of his Road, when one called to ask him whither he was going, answered, pointing to his Horse, wherever he pleases. And whoever, while in the Stage-coach of Life, fixes his Attention upon the transitory Attachments which happen in the Journey, and neglects the Consideration of that succeeding State which is at the End of it; is unworthy of the Advantage which it offers him, and much unlikely to receive it. Our Friendships in the World, are no more than the Acquaintances of this common Passage. Death, if Caprice fail of doing it, takes the Objects of them away, as regularly as their Affairs the others. There is a new Set indeed rising upon us, in the Place of those we have lost; but they are in the same Manner to be taken from us, or we from them, while we are as little acquainted with their real Character.

August 2. Contains some Account of, and Observations on the black Fly, and concludes with the following Remark, which if true, is well worth recording.

We made the Experiment of burning Brimstone in the Garden of our Inn, and half a Dozen Matches destroyed almost a Million of the Creatures: Will it not be worth trying, whenever such an Army of them shall appear again, whether whole Fields might not be cleared with great Ease by this Method; and without Injury to the Plants.

August

August 6. Is a Letter to the Monitor from a young Man just raised from Poverty to an immense Fortune, complaining of the Uneasiness of his Situation and the Burthen of Riches.

August 7. This Paper contains some Observations on Translations in general, intended to evince how little we ought to depend on them in forming our Judgments of the original Writers.

August 8. Is a Letter to the Monitor from a Madman. — The Spirit of the Character is well kept up in it, and his Manner of proving the rest of Mankind as mad as himself, is worth repeating.

‘ The *Statesman*, he who gives up his own Peace to establish that of *Europe*, who sacrifices all that’s valuable to himself, to oblige a Parcel of People whom he never saw, and is abused into the Bargain; is not this Man as mad as I am? The *Infidel* that makes his Boast he knows of no such Things as Right and Wrong; that he believes not a Syllable about God, and does not care a Farthing for the Devil; the Prodigal who eats himself sick at thirty, that he may starve at fifty-five, if he has ill Luck enough to live so long; the Mathematician that would give a Limb to square the Circle; or the Poet, who fancies himself the Admiration of the World, because he says with a great deal of Pains in Verse, what other People speak with no Trouble at all in Prose: Are all these People in their Senses? Or, to close the List with an Argument *ad hominem*, which of these two is maddest, you, who set up to advise the World; or that whole World who will never while they live mind one Word you say to them?

‘ Come, come, we are all mad, some more, some less; some one Way, and some another. Vanity and Folly are the Sources of all Happiness, and we can have no Right to reproach one another. All that we acknowledge Pleasure, arises from the Effect of certain *Nothings* which we doat upon: One Man’s *Nothing* is more reputable, and t’other’s out of Fashion; that is all the Difference.’

August 9. Is on the Frequency of Perjury in criminal Cases, and the fatal Effects of it in some very late and well known Instances.

August

August 10. Is a Copy of a Letter from a Lady to the Archbishop of *Canterbury*, requesting his Opinion, Whether it is Adultery for a Man to marry a second Wife during the Life of a first, when that First is the Cause of making his whole Life miserable, has committed Adultery, nay has been convicted of it in a public Court of Justice, and wants only the Form of a Divorce; and proposing some Regulation to be made in our Laws in regard to such a Case.

August 11. A Letter from an Author complaining of the small Patronage given by the Great to a Man of Genius.

August 14. An Account of the Discovery of some nebulous Stars in the Southern Hemisphere.

(To be continued in our next)



LONDON Monthly MERCURY;

For OCTOBER 1753.

Foreign Literary MEMOIRS.

Essay on the Origin and Progress of Human Knowledge.
By Mr. R***.

(Continued from P. 355.)

SUCH was the Project which at this Time sprung up: Nothing could be fairer and more pleasing in Theory. — But was it possible that the Execution could answer it, or compleat it's Justification? — Was it not apparent that insurmountable Difficulties must every where present themselves? — Was there a Possibility of incessantly varying the Objects of public Attention, whilst there was wanting even Power to employ the Views of a common Understanding? — What Resource to fly to, to clear so great a Difficulty? — Is it when every thing is exhausted, that we should flatter ourselves with finding new Materials proper to awaken a drooping Curiosity? — Wherefore impose upon ourselves a Necessity of attaching Minds by brilliant Novelties, when we cannot interest them by presenting them with simple and natural Objects? — It was perceivable that Ideas had lost their whole Value by being become too common, and that this Air of Simplicity had made them lose a very considerable Share of that Reputation they had formerly. — The Light they cast no longer made any Impression, because Men's Eyes were used to it.

The Source, then, of the Evil was well known, and 'twas in order to apply a suitable Remedy to it, that it was

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prudently

prudently concluded it was necessary to restore to the Ideas their former Vivacity, in order to give them the same Effect upon the Mind. — But nothing could appear more difficult than to restore to Novelty worn-out Ideas, and make them seem new to such Eyes as they already had exhausted all their Powers upon. — The following was the Method thought of.

— These Ideas appeared common on Account of their simple Cloathing; there needs only, therefore, cried some, to present them under a more ornamented Exterior, and give them a profound and reflective Air. — Hitherto Ideas have been set forth with Simplicity; now they shall take a mysterious Outside, and it shall appear necessary to engage in deep Reflections to penetrate through its Obscurity. — Every separate Idea shall become a Riddle, whose Meaning must be guessed at. Whilst the obscure Veil which covers it shall tempt the Curiosity of the Mind, so much the more sharpened to pierce through this enigmatical Appearance, as it has been accustomed to meet with only such Objects as were easy to understand: — Mankind shall look on such Productions as are really very indifferent, as Master-pieces of Meditation, and it shall thereby come to pass that Ideas wherewith they have been familiarized, transformed under this Kind of Disguise, shall seem a second Time newly produced, and, acquiring once more under this new Form all the Pleasures of Novelty, shall be able to appear again without any Fear of being known.

The Ambition of universal Renovation, which animated these new Reformers, stopt not here. — The having given the Appearance of the Profound to extremely simple Ideas was not all; they went still further, and were desirous of bestowing a Simplicity on the most abstracted ones. — Heretofore they had been only shewn by Degrees, in order to bring them within the Reach of every Mind, and not to wound them by too brilliant an external Appearance. — But now this Kind of Conduct was looked upon as puerile and ridiculous, Mankind was desirous of seeing at one Glance the whole of an Idea, would not have it robbed of any Part of its Intricacy, and through a superior Opinion of their own Powers looked on themselves as placed in the Rank
of

of the first Genius's, when they had attained to an Understanding of them. — Far therefore from going by the round-about Ways to Truths a little distant, as had formerly been the Practice, they led to it by the shortest Path, and as it were at a single Leap; from whence arose some extraordinary Effects, procuring the Art of blinding the Mind, by shewing all at once those Truths which they had formerly been used to see only by Degrees. Their Light being more sudden, it consequently struck the Eye more forcibly, and may be compared to a Diamond, whose Lustre would be weak, if it's Water was not heightened by Art in the cutting it.

As soon as ever the Discovery was made of the Design which was formed for the reanimating of Taste anew, it was easy to find out the proper Methods of putting it in Execution. — One of the principal was to set in Opposition those Ideas, whose simple Exteriors had weakened their Merit, against such as were contradictory to them, and seemed to knock them on the Head. — They were employed against each other, as in a Kind of Combat; — Embellish'd by this Contrast, they but received fresh Lustre from the Opposition. — Those Truths, which had been hitherto held in small Esteem, on Account of their great Simplicity, becoming now in Danger, acquired an Interest. — Mankind appeared surprized that Truths, which till that Time had passed as incontestable, and out of the Reach of an Attack, should now meet with Difficulties, and be exposed to Contest and Contradiction. — This rendered them of greater Estimation in their Eyes, and increased their Consideration for them; created a Wish to see them overcome this Danger, and rise more brilliant from the Clouds which overwhelmed them. — It was a Kind of Combat, wherein Truth and Falshood fairly entering the Lists together, the former comes out victorious. — The more her Triumph seems to be retarded by vain Difficulties, the more it is increased by them when once overcome. — It seems like bringing Truth out from the very Breast of Error, and forcing the latter to render her a public Homage, and acknowledges it's Defect. — 'Tis drawing from it a tacit Confession of it's Inferiority; for 'tis the same with these vain Obstacles

as with those which a weak Rival opposes to a Man superior to himself; the Opposition far from obscuring his Merit, but sets it off the more, and fixes for ever on immoveable Foundations his Reputation and his Glory. — And to this Care of raising the Value of Ideas, before but little prized, by setting them in Contrast with others which serve them as a Shade, it is, we stand indebted for *Antithesis*.

Such were the Means made use of to give an Air of Novelty to Objects already used: — Truth was shewed only thro' a Veil to Persons, who would have thought her too common, had they not thus been deprived of her. — The Impediment through which she was beheld, piqued their Curiosity, and rendered her interesting and new. — They were inflamed with knowing what seemed to be concealed from them by this Disguise, and charmed with finding out Truth under such a Transformation, they become self-applauded on the Discovery, and persuading themselves that the penetrating into hidden Truths had cost them great Pains, the Truths themselves appeared to them at once more glorious and more valuable. — And whilst the whole Merit ought really to be attributed only to the Carefulness of that Art, which had thus transformed them, they thought themselves united to the Honour of those to whom the Invention solely belonged. — These Arts are of the same Effect with that of wrapping up in many Coverings a Thing whose Merit would be wholly lost without some Care to set it off, by giving it the Advantages of Scarcity.

The Success wherewith the Principles of Reformation, which inspired these Men, had been attended, was too great for them to terminate their Progress here. — They formed a Design of carefully avoiding all that had the Appearance of Antiquity. — In those *Gothick* Times the most ingenious Ideas were simplified, now the most simple Thoughts are given in a spirited Manner. — How distant soever was the Spring from whence they came, it was formerly looked on as a Duty to bring them as near to it as possible; whereas at present it seems to be made a Law, to carry the most common Productions to an extraordinary Distance.

It

It is to this Resolution, which was taken to raise the Value of the most accustomed Idea, that the *Antithesis* owes its Origin. — A Figure wherein the Worth of certain Objects was raised, and they were made to advance forwards as it were, by opposing them against others which seemed to obscure their Merit by their Manner of contradicting them, and yet on the contrary only made them shine the brighter. — Hereby that Lustre and Reputation were restored to common and discredited Truths, which they had formerly enjoyed, and which there was no Appearance they ever would have recovered.

The Success this new Invention met with did not fail to alarm the Critics; they accused the Weakness of Man's Genius, with being more pleased by brilliant Appearances than by less pompous Realities, and were perpetually repeating that, subject as we were, to suffer ourselves to be led away by the Footsteps of Ingenuity, the Exteriors of Wit alone delighted us; that reduced in our unhappy Condition to dispense with the Reality which flies from us, the Image alone, the bare Shadow of Genius, is sufficient for us; and added, that *Pyrrhonius* and several other Philosophers had been in the right, in maintaining that the Business of instructing or amusing Mankind is a vast Field, wherein a Crowd of Quacks come to dispute with one another the trivial Advantage of diverting the Mind of Man, like a young Child, whose Weakness must be entertained with agreeable Amusements. — A Kind of Auction wherein he who bids highest to amuse the natural Idleness of the Mind, will be the most esteemed. — It is, continue they, in Conformity to this Opinion, that the most disagreeable Objects are embellished, their Value exaggerated, and Admiration lavish'd away on Ideas, which would have been scarcely sufferable, had they been left to their own natural Obscurity. — From hence it happens, pursue they in their petulant Humour, that Falshoods adorned are more esteemed than modest Truths, and that so far from imitating the Beauty of Nature, they have on the contrary only disfigured her by supercharging and smothering her with affected Ornaments.

By such a Train of this bilious Humour, which the bare Name of Merit ever excites in these Critics, do they find

Means to condemn even the Manner and brilliant Style wherewith the dryest Subjects are at present treated. ——— Authors, discouraged by the gross Manner wherein abstruse Points had formerly been handled, were desirous to extend their Reformation to them also; they believed that in order to prevent an Increase of their natural Dryness, it would be necessary to throw over them an agreeable and pleasing Varnish. ——— Then did those Writers, whom the deeper Sciences had mostly employed, take upon them a sprightly and agreeable Character, instead of that rude and austere Air which they had formerly thrown upon their Works, and seemed to spread over those Places, where hitherto nothing had appeared but Thorns, a Pleasantness and flowery Beauty, which took off their Asperity.

This Alteration could not fail to stir up the Gall of Critics; they treated this Style as affected and precise, all the Writings of this Age appeared to their Eyes infected therewith. ——— But it will be proper to define what is the Nature of Affectation, in order to determine the Justice of the Accusation. ——— This Affectation, which every body talks of, and no body defines, consists, if I mistake not, in an immoderate Desire of pleasing, which is the Basis of it, and in a strong Persuasion of having succeeded therein; from whence it is easy to explain what must be the natural Effects of this Enthusiasm. It follows, that whoever is possessed of this Desire will suffer the sweet Conviction he feels of his own Merit to transpire on every Occasion. ——— Like a Woman who is incessantly delighted with herself, and continually presents a Smile of Self-satisfaction to her Charms; so may these Authors be perceived striving in the perpetual Ardor for shining wherewith they labour, to enliven every Idea, to express, as it were, with a Sort of Coquetry, their every Expression, and to admire themselves at every Instant in every thing they say, as in a Mirror, which reflects back to them the agreeable and pleasing Image of their Wit. ——— They may be observed incessantly employed in throwing an Agreeableness, and as one may say, an Air of Gallantry on the dryest Subjects, taming their savage Roughness, and striving to smooth the Grossness and Rudeness of their Features. ——— From whence proceeds
that

that sweet and studied Language wherewith they express every thing. — In short, careful as they are to supply the Place of that Nature which they want, by a false Air of Simplicity (for it must be observed that one of the principal Characteristics of the Affected is the striving to imitate the Colour and Manner of Simplicity and Nature) it may be said, that this Manner of Writing is not in all Appearance so very blameable. — Nay, on the contrary, it appears at first, that nothing can be more commendable than to see Ideas naturally grave and philosophical, embellished with an agreeable Varnish, cleared from their Dryness, and assuming under the Pen of these Authors, a graceful and smiling Outside. — It should seem, that we ought to rejoice at seeing a sprightly Air bestowed upon Ideas, which heretofore, overgrown with Difficulties, appeared wholly incapable of being made agreeable. — However profound they might be, or formed for exciting the Curiosity of the Man of Learning, they could not avoid being tedious and disgusting. — Can we then help being delighted to perceive this new and graceful Form, which renders Ideas accessible and pleasing, substituted in the Room of that dry and discouraging Manner, wherein they had been heretofore described.

Under this Form it is that M. *Fontenelle* has presented the Ideas of Science; its Thorns seem to vanish before his Pen, and every Thing assumes an inexpressible Air of Pleasantness and Gallantry, which adorns the whole, and makes his Way of Writing inimitable.

But, say the Critics, you do not always stop here. — You affect not to know how far Objects ought to be embellished, or by what Principles that Matter should be regulated. — You ought, 'tis true, to give to your Ideas all the Agreeableness whereof they are susceptible; but there is a just Measure of Ornaments which should be made a sober Use of. — To embellish Objects properly, they should be always kept in that Cloathing, which suits their serious Character. — They should not be made to lose their natural Gravity; nor should Embellishment be lavished on them so much as to deform and render them contemptible. — It must in short be owned, that all these Ornaments are foreign to them, and that they were not made for them,

and it is easy to distinguish through that graceful and gallant Turn, which is attempted to be given them, an awkward Air of Stiffness, which renders them foppish and ridiculous.

Such is the Light which these testy Nibblers strive to cast on the Style and Manner which is in Vogue at present; and indeed could it be expected, that the Fault wherewith it seems tainted could avoid stirring up their Malevolence? They could not fail to reproach Authors with having created no new Ideas, but only transformed the old. — They dispute with them the having made a Discovery of a new Gold, and maintain that they have only given its Colour to a baser Metal. — The whole Business of the latter Writers, were we to believe these satyrical Detractors, is reduced solely to the concealing that Form, which Ideas formerly assumed, and substituting a new one in his Place. — A high Share of Merit, indeed, cry they, thus to transform and disfigure Objects, and make them lose their natural Appearance. — 'Tis by the Help of a Kind of Enchantment only, that Minds become thus prejudiced, whilst by disguising Ideas under a brilliant and deceitful Mask, the Homeliness and Indelicacy of their Features are made to pass with Impunity, and each Beholder is surprized out of his Suffrage.

Such is the unjust Satire which they would gain Belief to against the Manner of Writing which flourishes at present. — But these vain Endeavours of the Critics are the truest Homage, which can be paid to the Merit of the present Style. — For if a blind Prejudice did not fascinate their Eyes, must they not perceive the Merit there is in giving with the same Materials, which have been hitherto made use of, an Air of Novelty to Ideas already worn out and reproduced. — Is it not evident, that the more they were sullied, the greater Glory there must be in heightening up their Lustre. — That they would have been perhaps despised, if they had appeared under their antient and natural Form, is a Reason for its being the more commendable to substitute one more brilliant. — Formerly, when the Productions of the Mind had in themselves a Lustre and intrinsic Value, fit to captivate the public Admiration, there was no very great Merit in making the Public sensible thereof. —

It

It was even blameable to efface the Brilliancy of their Features to make them assume low and obscure Appearances.

— But now that they are of an inferior Order, and that their middling and common Kind should seem to make them looked upon with Eyes of Contempt, or at least of Indifference: tis now I say, there is the greatest Glory in receiving their whole Beauty, and establishing it with Pomp. —

In short, in the first Times of Literature, the Substance of Ideas was valuable, but now the Art, which manufactures it alone, is so. — And can that then become a Reproach to Authors, which ought to be their Praise?

Cease we then to declaim against the Manner wherein new Ideas are cloathed; embellish'd with the Ornaments wherewith they are now set out, they may undaunted stand the Examination of the most critical and jealous Eyes. —

Those Spirits, most upon their Guard against all Kinds of Sorcery, shall become the first Victims of the Seduction.

— They will perceive their Suffrages go from them, as it were, against their Wills. — By a Continuance of the

same Illusion, shall this Style discern the most malignant Criticism, and by a Phenomenon which cannot be accounted for, shall make itself be imitated even by those who seem its greatest Enemies, and gain a Triumph that Way. —

How many Authors are there already, who may stand as Examples of this Truth! In short, this Manner of Writing shall have the extraordinary Privilege of regaining in favour of old and worn-out Subjects that Esteem and Admiration which they seemed to have lost for ever. —

Historical Memoirs and Criticisms, upon diverse Parts of the History of France, and several other curious Subjects, by Francois Eudes de Mezeray. 2 Vols.

This Work, which is published from a Manuscript found amongst the Author's Papers after his Death, consists of a Number of separate Articles ranged in an alphabetical Order, and entitled in the original *Dictionnaire de France*, whereby it appears rather to have been some few Materials collected together towards the compiling of a large Work than

than to have been intended to appear in its present Form. In a Preface to it, amongst some Observations on the posthumous Works of this Author, the Editor endeavours to persuade the Public, that great as the Name of *Mezeray* deservedly is, one of these Works, viz. the *Histoire de la Mere et du Fils*, may claim the Patronage of a much greater, and can indeed proceed from no other Pen than that of Cardinal *Richlieu* himself. The present Work was found entirely in *Mezeray's* Hand-writing, and is published faithfully from it. — The Subjects are all either political Disquisitions or historical Anecdotes, (all the latter relating entirely to *France*) excepting the Discussion of two or three Points in Civil Law.

Under the Article of the Parliament of *Paris* is inserted the following Essay, which though not the Work of *Mezeray* himself, yet as it is written with a considerable Degree of Spirit, and may give a pretty just Idea of the Rights and Authority of that Body may not at this Time be unacceptable to our Readers.

A Memoire concerning the Origin and Authority of the Parliament of France, commonly called Judicium Francorum.

It is universally agreed by all the *French* Historians, that under the first Race of their Kings, all *France* assembled yearly. — No one's Appearance at this Assembly could be dispensed with but on some lawful Excuse. — The King himself was always seated at it on a Tribunal. — Laws were made, and Peace, War, Alliances, and all the grand Affairs of the Kingdom were treated of therein. — Every thing was determined in it by a Freedom of Votes, our Monarchy being founded on Liberty, the most natural of all Governments.

Under the second Race, *France* being increased by the Conquests of *Charlemaine*, and his Children, it was impossible to assemble as formerly the whole Monarchy; it was therefore reduced to a Meeting of the *Grandeess* of the Kingdom, which was held also every Year, sometimes at one Place, and sometimes at another, but without any Certainty.

This

This Form of Government lasted for three hundred Years also under the third Race of Kings. — There was no other Tribunal for the Affairs of the State or the general Police of the Kingdom; for which Reason our Historians have called these Meetings *Judicium Francorum*.

From the Time of *Philip-Augustus* these Kind of Assemblies, by whose Judgment every Thing was determined, changed their Name, but not their Authority, and began to be called *Parliaments*.

This Parliament was for a long Time ambulatory, but became fixt during the Reign of *Philip the fair*. *Louis Hutin* gave it his Palace; and at the same Time, as public Affairs did not always present themselves, it began to take Cognizance of such Causes as were of great Weight or Importance, which regarded only Particulars.

The Parliament did not however for that Reason lose the Cognizance of public Affairs. — It took care not to give up a Right of so great Advantage, and so necessary for the Good of the Nation. — It still continued to represent the general Assembly of the *Frances*, and by being sedentary always preserved its Dignity and Power.

And indeed we shall perceive that the Parliament has always been an Abstract of the three States. — Even to this Day the Church is there represented by a Number of the Clergy; the Nobility in the Persons of the Princes of the Blood, and of the Dukes and Peers of *France*, who are the first Degree from the Crown. And lastly, the whole Body, which is a mixt one, is there a Representative of all the several Orders of the Kingdom. — The King has there his Seat of Justice, in Imitation of that august Tribunal, whereon he was always elevated in the general Assembly of the *Frances* at the Beginning of the Monarchy, or in the Assembly of the *Grandeess* of the State under the second, and for more than three hundred Years under the third Race of their Kings.

The same Subjects are still treated on therein. Foreigners do not look on any Peace concluded with us, 'till the Treaty has there been ratified, and thither the King sends an Account of the Motives which he has for making War.

—— It is a fundamental Law, that nothing can be imposed

posed on the King's Subjects, no Officer be made in *France*, or any Rank or Title be conferred, but by Consent of the Parliament, which is a Representative of the general Acquiescence of the People. ——— And such is the essential Form of the *French* Government.

It is also known, that the Parliament takes Cognizance of the *Domaines* and Rights of the *Regalia*, of *Duchies*, and of *Peerages*, and all the eminent Privileges of the Crown.

——— It is the Parliament alone which can prosecute a Suit against any Prince of the Blood, Duke, or Peer, or any great Officer of State, and it has the same Authority over all Sorts of Ecclesiastics of what Rank or Dignity soever.

It was the Parliament, which under King *Philip de Valois*, condemned *Robert Count de Artois*; *Jean d'Alencon* under *Charles VII.* the Constable *de St. Paul* and *Jagues d'Armagnac* Duke of *Nemours*, who were beheaded under *Louis XI.* *Charles* of *Bourbon* under *Francis I.* was also there condemned. ——— Under *Francis II.* the Parliament annulled the Decree of Condemnation given against the Prince of *Conde*, because it had been made by a Committee. ———

Under *Charles IX.* it condemned Admiral *de Coligny*. ——— Under *Louis XIII.* at the very Time that Cardinal *Richlieu*

had infringed all the Laws of the State, he could not avoid applying to Parliament for a Condemnation of the Count *de Soissons's* Memorial; the Cardinal well knowing, that it was the sole Tribunal for the great Affairs of the Kingdom.

——— And during the Minority of *Louis XIV.* it condemned to Death by its Decree of the 24th of *March*, 1654, *Louis de Bourbon* Prince of *Conde*.

The Authority of the *French* Parliament has always been esteemed so sacred, that even foreign Princes have frequently made it the Arbiter of their Disputes.

The Emperor *Frederic III.* submitted himself to its Judgment in regard to his Pretensions to the Kingdom of *Sicily* against Pope *Innocent IV.* ——— The Duke of *Lorraine* and *Guy de Chatillon* referred themselves to the Parliament to regulate the Separation of their Lands and *Sig-nories*. The Dauphin *de Viennois*, and the Count of *Savoy*, did the same for the Homage of the Marquisate of *Saluces*.

And

And what is still more remarkable, in the Year 1403, the Kings of *Castille* and *Portugal* sent their Treaty of Peace to be ratified by the assembled Chambers of the Parliament.

Lastly, it is the Parliament which creates the Regents of the Kingdom. — *Louis XIII.* and *Louis XIV.* both convinced of this Truth, sent their Wills to the Parliament to be guaranteed therein, believing that their last Wills, which regarded the Establishment of a Regency and the Order of the Government, could not be executed without the Consent of the Nation represented by the Parliament.

— Nor was it even supposed that the Renunciations of *Philip V.* King of *Spain* to the Crown of *France*, and of the Duke of *Berry* his Brother, and the Duke of *Orleans* to the Crown of *Spain*, could be esteemed in right Form without their being registered in Parliament.

It was the Parliament which supported the *Salique Law* in the Person of *Philip de Valois* against *Edward* King of *England*; and it was also the Parliament which maintained the same Law under *Henry IV.* and which by its Authority restored Tranquillity to the whole Kingdom.

It may be added that *Charles V.* surnamed the *Wise*, never declared War nor did any Affair of Importance but by the Advice of his Parliament. — *Louis XI.* although he was more jealous of his Authority than any of his Predecessors, returned his Thanks to the Parliament for having rejected some Decrees which he had sent to it, to be confirmed, because they ran counter to the Good and Quiet of his People; adding, that he would never oblige it to do any Thing against its real Opinion. — He also, when dying, exhorted his Son to undertake nothing without the Advice of his Peers and Parliament, and would even have this very Remonstrance itself registered there.

Francis I. declared to the Emperor *Charles V.* that whatever he might himself promise him in regard to his Liberty would be entirely insignificant; that by the Laws of his Kingdom, it was necessary for him to have the Consent of his Parliament, which was the true Depositary of his Authority, and which represented all the People of his Kingdom. — *Henry III.* revoked all the Decrees which he had made contrary to the Advice of the Parliament, confessing, that

that what he had done was opposite to the Order of the Kingdom, and that if he had never violated this fundamental Law, his Reign would not have been unhappy.

Do not such Confessions as these, made by the Kings (as we may say) of our own Times, visibly condemn all Letters of *Jussion* and *Decrees of Evocation*, of those Causes whereof the Parliament should take Cognizance?

In the ancient Registers of Parliament, the Refusal of Decrees may be seen given out in these Terms, "*Le Cour a ordonné qu'elle n'obtempere point.*" And in the Troubles of the Minority of *Louis XIV.* even in the midst of public Disorders, and of the Violence of those who assumed the Name of *Ministers*, how many Times did the Parliament declare, that it neither could, nor ought to enter into the Ratification of the Decree presented to it.

Whenever any thing is to be transacted wherein the People are interested, it is not in the King's Council that it ought to be resolved. — The King cannot enter into any Contract with his People but in Parliament, nor annul any which he had made but in the same Place — Is it a Matter which requires Controversy and Discussion? That is the proper Place for it to be examined with a perfect Liberty of Suffrages, for which Reason the King has always his Seat of Justice therein, as he had his raised Tribunal in the general Assembly of the *Franks*. — The Parliament, be it repeated, should ever be a Representation of that Assembly, and maintain the same Authority therewith. — Hereby it appears to be as ancient as the Crown; and to have been, as it were, born with the Kingdom. — There are not to be met with any Letters of its Institution, because it is a Representation of the whole Monarchy, when it assembled annually in *Campo Martis*, under the first Line of Kings, and of the Assembly of the Chiefs of the Kingdom under the second, and for a long Time under the third.

'Tis doing no Injury surely to the King's Sovereignty to defend the fundamental Laws of his Kingdom. Every Nation has its peculiar *Police*. — But what is remarkable in the Government of the *French* Monarchy, is, that it is quite natural, that is to say, all Things are brought about therein

therein by the Concurrence of the Sovereign with his Subjects, and of the Subjects with their Prince, and there has ever been a reciprocal Correspondence maintained. The Sovereignty of our Kings is to do Justice, and all Sorts of Good. They are therein the true Images of the Deity, who never can do Evil. Their Power is absolute for the Execution, but not so for the Destruction of the Laws.

These Truths ought not to seem either strange or dangerous. — For though we are under a Monarchy, there is nevertheless a very great Difference between the Person of the King and the Royalty. — The Person of the King is ever consecrate and holy, for which Reason it is accompanied by a Number of Officers, Guards and Nobility; pompous Habits have been invented to cloath the King in at great Ceremonies, to inspire Veneration and Respect in the Minds of the People. — For the same Reason also it is, that the Officers attached to the King's Person always subsist, and are not destroyed at his Death.

But the Soul of Royalty is quite another thing; 'tis the Law, 'tis Justice, 'tis the different Orders which compose the State. — 'Tis the Form of Government, the ancient Custom of Succession, which we Moderns have improperly called the *Salique Law*, which admits none but Males to the Government, to the total Exclusion of all Women; from whence also it might even be maintained, that Women ought never to be Regents.

This Soul of Royalty, however, never can be found in the Hands of a Favourite, who causing himself to be called a Minister of State, besieges and corrupts the Mind of the King, and governs him at his own Pleasure; by suggesting to him such Desires as are contrary to Religion, to his own Interest, and his People's Good. 'Tis in the Parliament, and not in a private Council, that the King should give out his Decrees. — There it is that his Sovereignty is chiefly to be found, and where his Majesty may put every Right of his Imperial Rank in Force.

We cannot, however, for this Reason, pretend to say that our Government is not a Monarchy; but Monarchies are not all despotic; none but the *Turkish* is so; all the rest, which we see at this Time are moderated by a Kind of Aristocracy,

stocracy, which supports and preserves them. — All is performed in the Name of a single Person; but it is not really a single Person who does every thing. There is but one Seal, but one public Character, but one lawful Power; but that Power is formed by the Union of the Subjects with their Sovereign, and of the Sovereign with his Subjects; it being certain that the *Franks* made Choice of a monarchical Form of Government, not to destroy their Liberty, but on the contrary to strengthen and defend it. — It is proved, that they assembled annually in *Campo Martio*, as we have said above, in order to see whether that Liberty, whereof they were extremely jealous, had not been infringed; and that they did in all these Assemblies deliberate with a thorough Freedom of Suffrage on every thing which regarded the Government and the Public's Rights. — *Mox*, says *Tacitus*, (speaking of the Assemblies of the *Germans*, from whom we are descended, and who passing into *Gaul* brought their *Police* thither with them) *Mox Rex, vel Princeps, prout Ætas cuique, prout Nobilitas, prout Decus Bellerum, prout Facundia est, audiuntur, Auctoritate suavendi magis quam iubendi Potestate. Si displicuit Sententia, Fremitu aspernantur; si placuit, Frameas concutiunt, honoratissimum Assensus Genus est Armis laudare.* And again in the same Place, *Tacitus*, speaking of the Manners of our Ancestors, says, *Rex ex Nobilitate, Duces ex Virtute, nec Regibus infinita aut libera Potestas.*

The Idea of this Government has been handed down from Age to Age to the present Time; and even in the parliamentary Sitzings, wherein every Thing ought to be determined from a Knowledge of the Cause, the King does still to this Day permit Pleadings to be heard against him, and his *Procurator-General*, or his Council, come to the Bar as Parties on his Side.

From what has been said, a Judgment may be formed,

1st. Of the Idea which ought to be conceived of the Parliament, that of *Paris* never being to be considered in the same Light with the superior Courts established in the Provinces or Cities where they reside, and which ought not to have had the Name of Parliaments given to them, having been created only to judge by *Appeal*, and as a *dernier Resort* in Disputes adjudged in their subaltern Jurisdictions. —

For

For the Parliament is single, and its Name incommunicable to any other Court, and those which do now bear it, should be looked on only as mere Substitutes thereto, with regard to its most noble and essential Quality. And when they have been free, they have always considered it as their Glory to conform to the Determinations and Sentiments of the Parliament now resident in the Capital of the Kingdom, and to acquire, if possible, a Kind of Resemblance thereto.

2dly, Of the prodigious Degradation, whereto we see this so august Parliament at this Time reduced, not by the Authority of Kings, but by the ambitious Undertakings of Favourites, Enemies to the State, who have assumed to themselves the Name of Ministers, and by whom our Kings have suffered themselves to be misled, by setting up, Altar as it were against Altar, in the Establishment of a new and insupportable Kind of Jurisdiction, whereto they have given the Name of *Conseil d'Etat du Roi*, in direct Opposition to the fundamental Laws of the Kingdom, and whereto the Princes, Dukes and Peers, Members of the Parliament, have been brought to a too ready Acquiescence.

3dly, Of the Validity of those Decrees of the King under the Sanction of Religion, which call in Question, as Abuses, those Appeals from this new Tribunal, whereof the Parliament is the only competent Judge, and of those extraordinary Commissions established, in order to take from it the Cognizance of those Causes and Judgments, which belong, at their first Instance, to the subaltern Tribunals, and by Appeal, to the Parliament.

OBSERVATIONS.

These Edicts and Declarations took their first Rise under the Reign of *Philip the fair*, because that King, not being always at the Head of his Parliament, sent his Will in Letters Patents thereto, to be examined there with Liberty of Suffrage; and these Declarations never passed as the true Will of the King, till after the Parliament had ratified them. They were not only obliged to be signed by a Secretary of State; but also to be overlooked and sealed by the Chancellor and Keeper of the Seals in *France*, in the Form established

for each of these different Instruments, which set forth the Pleasure of the King. Without which no Regard was paid to them, nor did the Parliament even receive them, till they had passed through this Sort of Formalities; nay more, the Decrees must be presented immediately to it by his Majesty's *Avocats* and *Procureurs generaux*.

The Parliament has then a Right to examine whether the Prince has not been overseen, and if these Instruments of his Will contain nothing contrary to Religion, the public Good, his Majesty's Interests, or the Rights of his Crown; and in case they should do so, must make its Observations and Remonstrances, in order to persuade his Majesty as much as possible, to reform and amend, or even wholly to suppress these Edicts and Declarations.

The first Examination of them at present belongs to the Chancellor, and he ought not either to sign the Minute of them, or if he be Keeper of the Seals, to seal the Forwarding of them, if there is any thing contained in them contrary to the abovementioned Points. For as he is now the first Magistrate of the Kingdom, he must move in Concert with the Parliament.

But as our Kings have acknowledged, that the Chancellor himself may misguide them, or be misguided, they would moreover have these Acts of their Will, in order to acquire the Force of Laws, to be again examined, agreed to, and registered in Parliament, and afterwards in the superior Courts established in the Provinces under the same Title; and even require in some Cases, that if there is found any thing therein contrary to their Advantage and the public Good, there should be no Regard paid thereto.

Things being thus established, not in their original State, but by the Corruption of Manners and of Times, this Question may be asked; Has the King any Occasion for the Examination, Consent, and Enregistering of the Parliament, to obtain the Power of a Law to his own Will, or has he not?

If he has not occasion for it, but enjoys a full Power to make his Laws be executed, without the Consent of his Subjects as represented by the Parliament, which does in itself represent all the States of the Kingdom, why does his Majesty

jeſty ſend thither theſe Kind of Acts, which ſet forth his Pleaſure ?

If on the contrary he does ſtand in need thereof, his Ma- jeſty cannot poſſibly take it amiſs, that the Parliament ſhould reſuſe the Registering of ſuch Decrees as they find to be inconfiderate, and to contain Things which are prejudicial to the King's Interests, the Rights of the Crown, and the Good of his Subjects ; or that it ſhould make its moſt humble Remonſtrances to his Maſteſty, to acquaint him with the Reaſons of ſuch Refuſal. Nor can ſuch a Conduct be ever looked on as an Act of Diſobedience, as it would on the contrary be criminal in them not to make ſuch Remonſtrances, and that the Members of the Parliament muſt prevaricate in their Duty, were they to omit the doing ſo ; for they are obliged thereto in Honour and Conſcience. In vain is it to reply, that God having permitted Alterations in the Form of Government, the Judges and Magiſtrates, and in a Word, all thoſe who compoſe the Parliament, have found themſelves inſenſibly obliged to execute the Edicts and Declarations ſent to Parliament, although unjuſt in many Points, and that it is the King alone who muſt render an Account thereof to God ; for theſe Magiſtrates, theſe Members of Parliament, ought to be well acquainted with the Foundation of the Monarchy, and the mutual Engagements between the Sovereign and his People ; and it is to their Idleneſs and Cowardice, as well as to the Ambition of Favourites and Court Miniſters, that thoſe pernicious Changes, which have ſubjected the People to the Laſh of theſe ambitious Miniſters are to be attributed. They ought either to oppoſe them, or give up their Poſts*, and God, *their ſovereign Judge will call them to Account for this falſe Complaiſance and blind Obedience ; as on the other Side he will puniſh the Undertakings of the Sovereign againſt his Subjects, in Prejudice of his Oaths, to govern them according to the Laws of his Kingdom.*

D d 2

Dates

* The following Paſſage, which we have printed in Italic, in order to render it the more conſpicious, favours ſo ſtrongly of the Spirit of Rebellion, that it is ſcarcely to be equalled by any Thing but ſome of the *Engliſh* Writers, during the Troubles of *Charles I.*'s Reign ; but is a ſtrong Proof of the great Height whereto the Diſcontents have riſen, in a Country wherein the Liberty of the Preſs is under ſuch cloſe Reſtrictions.

Dates of the Institution of the Superior Courts, whereto the Name of Parliament has been given.

1.	Toulouse, by Philip the fair, in	1302
2.	Grenoble, by Charles VII.	1453
3.	Bordeaux, Louis XI.	1462
4.	Dijen, Ditto,	1476
5.	Rouen, an Exchequer, made a Parliament by Louis XII.	1499
6.	Aix, Ditto	1501
7.	Pais, by Henry I. King of Navarre, Uncle of Henry IV.	1519
8.	Rennes, Henry II.	1553

What the Conseil d'Etat is.

The King's Council has no public Character. It is composed only of People, who form no Body in the State, and who have raised themselves to their present Height, by the Corruption of the last Century. It is not an Hundred Years past, that the King has begun to give Patents to the *Conseillers d'Etat*, they had before that Time only a bare Brevet. All our Ordonnances declare them to have no Jurisdiction in Points of Contention. That of *Blois*, Article 91, is strongly against it; and the Declaration of *October*, 1648, also expressly declares the same. And it is a manifest and intolerable Boldness, when it endeavours to destroy or weaken the Decrees of the Parliament.

Let it not be said, that the King being present at the Deliberation, and it being done in the *Conseil d'en Haut*, there is no Authority superior to his: For this *Conseil d'en Haut* is a new Word invented by the Ministry to support their Tyranny; it is a Contrivance of the Regency under *Louis XIII*; for before that Time the *Conseil d'en Haut* was not known. But Foreigners have corrupted the Manner of speaking of our Ancestors, as well as their Manners and Discipline.

But whether the King be or be not present in his Council, it is certain that he is not there Assistant in destroying the Laws of his Kingdom; on the contrary, his Sovereignty consists

consists particularly in the maintaining them. It is his Oath, the Contract he has made with his People, nor can any Thing which he transacts in his secret Council, destroy the Order established in his Kingdom.

The Council may have its peculiar Affairs; the Parliament has also its own. In the Council may be treated of, Rewards, Honours, and Dignities; there also may be considered, when a War has been concluded, whether or not to give a Battle, or whether to besiege one Town or another. All this would be inconvenient to do in public; nor does it wound the Laws and Police of the State. But from the Moment that any thing is treated of wherein the People are interested, it is no longer in the Council this should be resolved. The King can make no Contract with his People but in Parliament; nor can he destroy any he has made but in the same Place. Is it a Matter of Dispute? 'tis there that every thing should be examined with a Liberty of Suffrages, &c. And at the same Time that these Upstarts have contested their Authority, they have acknowledged it, by sending several Decrees to Parliament to be ratified, which have remained unexecuted by having been rejected there.

We have an authentic Proof of this Truth in the Ordonnance of *Louis XI.* in 1467. This Prince, speaking of his Officers says, *that they are an essential Part of the Public, and Members of the Body, whereof he is Chief.* He does not here speak of the *Conseil d'Etat*, that being not yet form'd, at least not for the Resolution of any Thing which should regard the Police of the Kingdom, or the giving of Laws to Parliament. — In short, this Ordonnance was made only to prevent any Officer from being deprived of his Functions but by Death, or by a Forfeiture decreed on a proper Cognizance taken of the Cause. From whence may it not be concluded, that no Member of Parliament can be exiled by *Lettres de Cachet*; for that is to deprive him of his Functions, and with still stronger Reasons, the whole Body cannot be subject to such an Injury. — To undertake its Banishment, is to violate the fundamental Law of the State, since it is as ancient as that is. The same cannot be said of the other superior Courts, improperly called Parliaments;

which are erected Jurisdictions, for the most Part extremely modern in the Monarchy, and which may be destroyed in the same manner they took Birth. — And if any of their Members have been disgraced by any *Arret de Conseil*, or *Lettre de Cachet*, or even their whole Bodies translated from the Place of their Establishment into other Towns, these Examples cannot, nor ought not to have any Influence on the Parliament, which can suffer no Reprimand in its Members, but by a Judgment given, the King sitting, or at least supposed to be so, in Parliament, because all the Members of this august Body are born with the State, and that their Origin is as ancient as the Monarchy.

This Ordonnance then of 1467, cannot be applied to the *Conseillers d'Etat*, who may be deprived *ad nutum*, who have no Title, nor any public Character, and who consequently cannot boast of any absolute Power. — It is not amongst them that the Rights of the Empire, and of the People are put in Force. — It is in the Parliament that the public Cause is deliberated, and that the last Resolutions, which bind and engage the People, and which attach their Lives and Fortunes to their Sovereign, must be taken.

Whence comes it then, will some one say, that the *Council of State* becomes the Judge of Regulations, and that it very frequently determines in the Disputes, which happen between the newly created superior Courts. — The Reply is easy. — These superior Courts, improperly called *Parliaments*, having been multiplied by a Process of Time, stand strongly in need of some superior Power to decide the Differences which they may have with one another. — The Great Council had been heretofore established for that Purpose, but this Right, as well as many others, the King's Council has usurped. — But this is no Proof of a Superiority, since the Parties are frequently superior to their Arbiters. — It is moreover well known, that these Regulations never regard the public Affairs; they are Matters which only concern Particulars, and which are not the most noble Employment of the Parliament, which is then considered only as the first superior Court, which has its Power and Limits. — This is but an accessory one to it, since it has become

become sedentary, notwithstanding a Court Minister, who has made it his Business to corrupt every Thing which incommoded the Designs, has dared to say several Times, that it was the principal Business of the Parliament, and even, that it was created for no other Purpose, which is evidently false.

On the other side, in order to favour Cardinal *Mazarin*, they have been desirous to wave this accessary Jurisdiction of the Parliament, when in the *Arret de Conseil* of the 18th of January 1652, which undertook to destroy what the Parliament had ordered against the Cardinal, it was inserted, that its Decree was prejudicial to the College of Cardinals, and the Head of the Church; — insinuating thereby, that the Cardinals, whether *French* or Naturalized, or even having a publick Employment, are not subject to the Judgment of Parliament. But can such a Proposition as this proceed from the King's Council? Is there any *Frenchman*, or Foreigner resident in *France*, who can call himself exempt from the Jurisdiction of the Parliament? Even the Princes of the Blood are subject to this Authority. It is their natural Judge, and they acknowledged it.

Should it be because the Cardinals take an Oath to the Pope, and call themselves Princes of the Church? Its an Oath we take no Cognizance of in *France*, which obliges not our Kings, and which can do no Injury to their Jurisdiction over all their Subjects, and over all who reside in the Kingdom; and indeed we have an Infinity of Examples of Cardinals and Bishops, against whom Processes have been followed in *France*, and in the Parliament.

In 1217, *Philip Augustus* gave a Degree against *Manasses*, Bishop of *Orleans*. There was also a Decree of Parliament in 1373, against the Archbishop of *Rouen*. Cardinal *Balue*, Bishop of *Angers*, and the Bishop of *Verdun*, were imprisoned in the Time of *Louis XI.* and their Imprisonments was adjudged lawful at *Rome*, and by the Pope himself, to whom the King sent Advice thereof, after having been informed, that by the Laws of the Kingdom, no one was exempt from the Jurisdiction of the King and his Officers. Under the same King, *Louis XI.* *Jean Herbert*, Bishop of *Constance*, was assigned to answer before the

Parliament the Crimes whereof he was accused. — He appeared there, and after having been interrogated, was arrested, carried Prisoner to the *Conciergerie*, and all his Goods, and even the Temporalities of his Benefices confiscated. *Helic de Bourdeil*, Archbishop of *Tours*, and Cardinal, who also lived under *Louis XI.* was many Times assigned over to the Parliament, and his Temporalities confiscated, for having been refractory to the Decrees given against him.

In 1549, there were Decrees issued against the Bishops of *Agon* and *Beziers*. That against Cardinal *de Chatillon* is sufficiently known, as also that against *Guillaume Roze*, Bishop of *Senlis*. — They are both related in the *Compilation des Libertés de l'Eglise Gallicane*. And lastly, that of the 29th of *December* 1651, promising fifteen thousand *Livres* to him, or them, or their Heirs, who should produce Cardinal *Mazarin*, whether dead or alive.

And this, in a few Words, may shew in what manner the King's Council ought to be considered; instead of imagining, that any Thing that is done there, can in any Measure subject the Parliament thereto.

Reflections on the Utility of Literary Societies; occasioned by a Discourse read in the Royal Society of Nants. By Mr. Roupnel de Chenilly, Advocate.

THE several Professions so highly esteemed in political States, owe their Principles to some primitive Truths which seem independent of them; the Ignorance of which retards their Progress, but when once discovered carry them to Perfection. The more simple these elementary Principles are, the more difficult the Discovery; they ever require the utmost Stretch of the greatest Genius. The Societies appointed to form the first Years of Youth, are of the greatest Utility to the Public; but Childhood is too weak for abstracted Reasonings, and upon leaving the Shadow of the School, numberless Objects crowd upon the Mind and Heart. How then shall a Taste for Truth, and what is worthy Observation, be retained, so as to be usefully applied? Is it to be obtained by Libraries, which are filled with excellent Productions? No; these Spoils of the literary
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World can be of no Service, unless we previously know how to make a just use of our Riches.

It is then only from these Companies of learned Men, united in different Societies, having the same Views and Interests, though they do not pursue the very same Road, that such Advantages can be hoped for.

They employ themselves in deducing the most happy Discoveries from their primitive Source. Useful in their Endeavours, and not less so from the Emulation they excite, they attract the Mind of Youth toward what is solid, and are constantly filled by Successors formed by their own Care. Thus what is taught by Practice, may be improved by Theory, in order to communicate every Instruction necessary to an intelligent Mind.

It is impossible for me to give an Idea of what these Companies are with regard to Government, otherwise than by enumerating the Objects on which they employ their Attention, their manner of Proceeding, the Service they render to Youth at a Time, when it is under the greatest Necessity of Instruction: From whence I may establish the the Connection between their Success, and the Glory resulting from the most conspicuous Employments. And this indeed is the Plan of my Reflections.

The different Phenomena of Nature; the Mathematical Sciences; the Study of Languages, History, Poetry, Eloquence; in a word, every Branch of Literature, are comprized in the Disquisitions of these celebrated Persons. To represent truly and in Colours equally brilliant, the Dignity of the Materials in their Hands, the famous Questions to which they give rise, requires the Hand of the most consummate Master. And if this Attempt is formidable to the greatest Artist, I must, instead of a perfect Picture, content myself with a small Sketch: In which, if either Force or Delicacy be wanting, I shall, however, have the Satisfaction of thinking I have done all in my Power to discharge the Duty flowing from the Love I bear the Sciences and polite Arts.

I shall begin with a Detail of the different Branches of Philosophy; but shall avoid, as much as possible, those mysterious

rious Terms which guard the Entrance of its Sanctuary, as I write to be understood by every thinking Person.

The Earth ; the Plants which it produces ; the Treasures concealed in its Bowels ; the Elements which animate it ; the Sun, the Sky, the Planets, Animals, Man, the Deity himself : What a Field is here for an elevated Genius !

The Earth, which to us seems so mean, and which we tread under our Feet, never fails in its Fertility. A thousand Generations have returned to their primitive Dust, and yet its Fœcundity is not exhausted. All Plants have a limited Duration ; but their Dissolution is only the Beginning of a new Life ; or, in dying become the Support of other Plants, by which they are succeeded. Properly placed they form a symmetrical Order, which does not escape the Eyes of an attentive Spectator. Flowers recreate the Sight, and gratify the Smell : Fruits delight the Taste, or slake a painful Thirst : The salutary Plants prevent Languors, maintain, or restore Health ; while the noxious ones produce fatal Poisons, and deadly Juices : Nothing has been made in vain. But what a surprizing Agreement appears between these Vegetables ! What a Difference of intermixed Principles ! What a Dependance on the Soil ! How many Properties still unknown !

Upon descending into the Bowels of the Earth, we discover the mineral Kingdom, which, in our Age, has been applied to such a variety of excellent Uses. Those Metals, some of which seem to place so great a Difference between Men, and really place a sensible one between the Manners and Characters of Nations ; what Accuracy is requisite in the Analyses ! What Application, what Sagacity, what Moderation, are required in the Success !

The liquid Element, which surrounds the Earth, and waters it like a Garden, shews itself under a thousand Forms for the Service of Man. Sometimes, smooth as a Mirror, the Water conveys Plenty through different Countries. If considered in the pathless Ocean, it is the Boundary of both the old and new World. Subject to our Industry, it is confined in immense Reservoirs, into which it rapidly issues from the Labyrinth of a thousand Canals, the Work of Art. Suspended above us, it diffuses itself over one Coun-
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try in plentiful Showers, and over another in fructifying Dews. Sometimes languishing Plants droop with Drought on their Stalks, where lately Men, too hasty in their Fears, imagined a second Deluge was approaching. Whence proceed so many fertilizing Springs? What deprives them of their Water, and dries up their Streams? How can an Element without Consistence support immense Weights? How can it be subjected to a regular Servitude? When raised aloft in our Atmosphere, by what Miracle does it distil in balmy Drops? Why do the bellowing Waves dash themselves against the sandy Shore, and then return again to the mighty Ocean.

What is this Body which transmits Light; which strikes the Eye; which serves me for a Vehicle; which from its different Rarity and Density, seems to differ so greatly from itself; which renews itself for me in my Habitation, so that one would think it changed at pleasure the Aspect of the Sky. I cannot but know it to be the Air, but I endeavour to discover its Properties. How does it correct Light to adapt it to my Weakness? How can I live in the Midst of this Fluid, which, penetrated with heterogeneous Bodies, carries on its Wings the frequent Effluvia of Flowers, the piercing Principles of the Aconite or the Pestilence? What a Variety of Questions on its Gravity, its Differences, its Alterations!

But I perceive an inflamed Meteor threatening universal Destruction. Doubtless it is the Fire, which bursting from its Confinement, has formed this Prodigy. If it often produces the greatest Calamities by its Eruptions and sudden Explosions; it is, however, properly speaking, the only Father and Nourisher of whatever exists. It consumes all Impurities in the Seed; it animates the vital Principle when benumb'd; it has a Share in the greatest Enterprizes of Man; it destroys Cities; it gains Battles; and enlivens the Delights of a Festival appointed by Love or Gratitude. How does it remain unactive within the Bowels of the Earth? Or does it there exert so much Force and Elasticity? By what Art does Man suspend its Effects; or force it to answer a Destination he points out?

Aurora

Aurora gives me Notice of the Sun's Approach: The Presence of this brilliant Star excites my Reflections! He rouses the plastic Powers of Nature; regulates the Duration of Days and Nights, and the constant alternative Course of the Seasons. Does he, Conqueror like, travel over the Places he irradiates; or is he, like a peaceful Monarch, placed in the Centre of the Universe? If he revolves round the Globe, why does not his Beams set those Bodies on fire he meets with in his Passage? And by what Charm is he kept in the same Limits, without any Deviation? But if he be immovable, what supports those ponderous Bodies which constantly perform their Revolutions round him. But see, he no longer shines; the Sky however attracts my Sight with an enchanting Harmony of Colours. The Softness and Brilliancy of the increasing Gradation offer to my Sight the finest Accidents of Light. What a Fund of Instruction is here for carrying the Art of the Pencil to Perfection; but much more for the Speculations of great Men, from whom Arts must derive their Principles!

Now a new Luminary shines with a borrowed Lustre, and distributes its dim, but mild and kindly Light. How does it receive that Light it communicates to me? A Multitude of other brilliant Lamps, whose Lustre does not appear less diversified to the Eye than their Grandeur, forms a new Decoration. And what indeed is their Distance, their Relation, their End? Wherefore do they shine? Do they shine only for us? Or do they enlighten numberless Worlds?

Return to the Earth: What a Gradation of Beings from Man to nothing! In Birds, what a Diversity of Plumage and harmonious Notes! The Force, the Strength, and Agility among the feathered Inhabitants of the Woods; the amazing Fœcundity of the dumb Nations of the Deep; the Skill of Reptiles in Grasping and Climbing; the Brilliancy of the gilded Wings of Insects; the Metamorphoses of the Silk-worm: These afford a Scene well worthy the Employment of an ingenious Mind. What a surprising Mechanism in the Texture of the Parts of these different Beings! Nor is their Polity and Economy less admirable. Who instructed the Bee or Ant in the Arts of Government? Who forms the Troops of Birds of Passage? What Industry in dan-

dangerous Exigencies! Observe the Revolutions of the Rep-
tile. Is it Reason, is it Instinct, by which Animals are di-
rected? Are they not endued with a middle Faculty between
the Angels and Man? Or, what is more interesting to us,
what is their Use [with Regard to us? How far may they
turn to our Hurt or Benefit?

Man presents to my Sight a Stature corresponding with
his Wants and Utility of his Species. His Features are
bold, grand, and proportionable. All his Members are
adapted to assist each other, on the first Instant of Notice
given by the Spirits issuing from the Brain. Most of the
Organs contribute no less to the Beauty than the Preserva-
tion of the Work; but such Conflicts arise in them as drain
the Springs of Life. The Soul, which is his Form, is, be-
yond Comparison, more precious than the Body, and com-
mands it like a Sovereign. Free in its Modifications, they
are not the Work of Compulsion, or the Emanations of Ne-
cessity. Endued with eternal and immutable Knowledge, it
has in itself a sure and infallible Rule. Its Views penetrate
into Infinity. One in Essence, it knows neither Parts nor
Divisions. It is however, while incumbered with the Body,
subject to Error. Its Ideas are susceptible of a Kind of pe-
culiar Increase; and therefore it holds its Existence from a
Being independent of it. This Being, consequently, must
communicate its own Perfections to it. On the other Hand,
the Body perverts it by its Revolts. How can we defend the
Free-agency of Man without striking at the Sovereignty of
the supreme Being; or without mistaking the certain Effects
of animal Œconomy? How are the Operations of two
Substances essentially different, yet formally united to be di-
stinguished? Why are the Manners influenced by the Di-
versities of Religion, Climate, Education, Age and Con-
dition?

My Weakness obliges me to attempt a Discovery of my
Maker. I am certain I could not receive my Being from any
thing around me, nor from myself. It is also plain, that
every thing in the Universe has a Principle, without which
it is but a frightful Void. This Principle is the essential
Being. And if it be the essential Being, it is *one*; it is
simple; it is almighty; it is good; it is immutable; it is
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eternal: In a word, it includes the Plenitude and Totality of the Perfection of Being. But how shall we reconcile its Simplicity with its Immensity; its Immutability with its Liberty; its Eternity with the successive Creation of its Work; its Omnipotence and Goodness, with the Defects of the physical and moral World?

Here I drop the Thread of my Reflections on Philosophy, to take up the other different Branches of Literature.

I cannot reflect on the Study of Languages without recalling the Zeal, with which the most celebrated Academy of the Universe has employed itself for above a Century in perfecting that Language, which already approaches nearest to Perfection; and the Improvements for which it is indebted to it. Without entering into the Genius and Character of Languages, which alone would deserve a Work, I can say in general, that as every Thought of any Worth is *true*, there is also what may be called a *Truth of Expression*; regular Expression properly clothes the Thought for which it is designed. If the Thought be simple, it does not amplify it by a vain Pomp of Words. Is a whole Picture to be drawn with a single Stroke of a Pencil? So to delineate an important Truth at once, it does not betray the Thought by an Appearance, a Want of Fidelity or Accuracy. A noble Boldness, however, is entitled to Applause. All this is allowed, but what Energy, what Delicacy, what Precision, is required to please the Ear, and satisfy the Judgment? What Care must be observed in searching into dead or living Languages, in order to enrich, and yet not overload that which is the Object of our Application?

History allures by an ever-varying Prospect. The Origin, the Growth, the Declension, the Fall of Empires; the famous Events which have successively filled the Scene of this World, from its Creation to a certain Epocha; the Manners, the Customs, the Laws of each Nation, no less different from itself according to the Diversity of its Affairs, than from other Nations; those extraordinary Persons, those sublime Geniusses, whose Virtues or Vices have attracted the Observation of every Country of the Universe; these History contains in Monuments more durable than Brass or Marble.

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But what Qualities does it require? An Unity of Design, attentive on an exact Execution; a Knowledge in distinguishing the essential Facts; a Genius superior to Difficulties; a Zeal for Truth, observing an exact Neutrality between opposite Interests; a Style and Terms adapted to these different Parts. To this last Requisite the Knowledge of Languages greatly contributes, though the other Qualities are more indebted to Nature than Art. But how shall we discover them in Authors, or perceive them in one's-self.

Poetry is an Art worthy the sublimest Elogiums: It soars towards the Deity in majestic Numbers: It celebrates the Glory of the most high, and the Beauty of his Works; or represents under different Colours, a virtuous Hero, whom the Interest of his Country leads to Immortality, through the greatest Dangers of War; a cruel Tyrant, the Terror of his Subjects, the Scourge of the Earth, and his own Tormentor. The amiable Monitor artfully insinuates herself into Assemblies, in order to extract every Fable and ridiculous Circumstance, to weigh them, and correct us under the Mask of Pleasantry with more or less Freedom: The tender, generous Friend, allays our Grief, and stops our streaming Tears: Sometimes the Echo of the softest Sentiments, it delights itself under elegant Images, to paint a lawful Passion, or celebrate the Happiness of a Pair, newly united under the Auspices of Love: Always punctually observing the Rules, without the least Appearance of Constraint, it triumphs over their Fetters; but what a Knowledge of Mankind, what a Proficiency in Wisdom, does it not imply? and in the Colouring what Force and Delicacy?

Eloquence, with a more simple, though majestic Deportment, employs Figures less bold, in order to attain its End; but where is the Subject in which it does not interest itself? Instrument of the Almighty, whose Will it makes known, it excites salutary Fears, and inspires a holy Confidence; Protector of Innocence, it strikes Guilt with Terror, tho' encircled with Power and Splendor; admitted into the Council of Princes, it watches over, and maintains the public Welfare, or as a powerful Mediator, unites Nations, extinguishes the Thunders of War, or suspends the Stroke: But how to attain the Degree of Activity and Motion requisite

sits to produce such noble Effects? Alternately to inspire Terror and Pity, to restore a Calm, or raise a Tempest?

This is the Representation I have made to myself of the Plans prosecuted by the several Academies. The Questions I have proposed are interesting; others not less so I have omitted, in order not to exceed the Bounds of simple Reflection; the whole Compass of the Objects within their Limits, being beyond my Capacity to enumerate. Happy if I have explained myself so as to give my Readers an Idea of their Importance; and shall now proceed to these valuable Helps, which the eminent Persons, of whom they consist, have for extending and enlarging their Talents, in Proportion to the Difficulty and Intricacy of the Subjects under their Consideration.

The Academician, indeed, under the Laws of a regular Application, has continually the Means of acquiring new Knowledge; the Communication of the Discoveries of this Body, enables him to perform, as it were at one Step, that long Journey, which he would have been obliged to have taken, had he been alone. The Method and Manner which direct the Conferences, contract the Circle he must otherwise have described; and assisted by the Discoveries of his Predecessors or Contemporaries, he employs his whole Force on Difficulties which have never been solved, or to throw a greater Light on their Solutions.

Before he makes his Appearance at the Tribunal of the Public, he makes an Essay of his Strength at this private Tribunal. The Naturalist, informed that he must blend Facts with Reasoning, perfects himself in the Art of making Experiments, from whence he draws the clearest Consequences. The Chemist, knowing that there are Limits to his Art, beyond which nothing but shining Impostures are to be found, is constantly on his Guard against them in his Analyses. The Geometrician, informed that the whole of his Art does not consist in measuring Lines, Surfaces, and Bodies, considers much less the Difficulty of Problems than their Utility, and applies himself to the Phenomena of natural Philosophy. The Metaphysician, instructed that the Science which considers Spirits or Bodies, as represented by our Senses, is extremely dangerous, proceeds with that philosophic

phic Accuracy, which determines the Degrees of Affirmation, by the Degrees of Certainty. The Moralist, knowing that if in Maxims an absolute Truth should reign, the Reflections must flow from the Causes which veil their Certainty, carefully weighs the Force of any Objections, which imperceptibly decline the Mind from the true Precepts of Virtue. The Historian, having learned that he must be supported by the strictest Criticism, pauses, contrasts Opinions, whether his Subjects be new, or already attempted, arranges before him in their Order, not only the principal Actors which he is to introduce, but all the Circumstances attending the Facts, in order to fix their Value, and determine his Choice. The Poet being taught, that real Success in all Kind of Poetry depends on a Regularity of beautiful Imitations, is cautious of mistaking the Weakness of dazzling Reason for the Boldness of Genius, or Refinement for Delicacy. The Orator knowing, that Eloquence is always to be attended with Perspicuity and Argument, and that the contending Passions must all agree to form its Triumph, studies in all Companies and Theatres the surest Way of affecting the Heart, and penetrating the inmost Recesses of the Soul.

Every Society seconds the Zeal of its Members by the Equity of its Judgments; persuaded that the Panegyric in which Complaisance has had some little Share, is a Sacrifice of Reputation; and that the literary Hero should look upon his finest Atchivements as so many sterile Labours, whenever he can exceed them, discussing and weighing every thing by the Weight of the Sanctuary.

But if, notwithstanding all the Learning of his Society, any Doubts remain on the Academician (and to whom are all Things known?) he has Reason to hope for Information from every Country where the Rays of Learning have extended their Influence. That there is a close Connection and Harmony between the social Virtues and fine Arts, I readily admit; but is it not true that we open our Minds with a particular Candour, and more serious Reflection on ourselves to a Person of Genius, who has, as it were, made a solemn Vow, to cultivate it? Yes, for him there is a peculiar Language: It is not exactly the Language of the

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Mind;

Mind; nor the Language of the Heart, but the Idiom of the Sentiment.

Thus it is that the Academician excites, and supports in himself, the created Genius. Thus it is that Societies, where such Men are brought together, must be the Repositories of the Dictates of the soundest Philosophy, of the Treasures of Languages, of the Monuments of History, of the Master-pieces of Eloquence, of the Beauties of Poetry, and the finest Productions of Literature.

Glory and Esteem, that Coin with which every thing invaluable is paid, and which is the Reward of superior Merit, produces Emulation: A Youth of happy Dispositions, but as yet in the Bud, looks with Admiration on those shining Luminaries, resists the Torrent, by which he naturally seemed to be carried away, and in the Course of Learning triumphs over those Dangers, which appear inseparable from his Levity and Inconstancy. Dangers which I cannot give any adequate Idea of, till I have shewn the Taste and State of Literature at that tender Age.

What is the Taste and State of Literature in Youth? Allured by the Graces of the Stile, charmed by a certain Variety of Events; affected by extraordinary Situations, entertained by Incidents artfully introduced; it hastily seizes Romances; those Productions of a wild Imagination, a very few excepted, of an unexceptionable Character, which though they may exhibit at a Distance an Air of Sublimity and Greatness, have not the more solid Beauties to boast of: Fantastic Works which neither paint Men as they are, or ought to be, which praise extravagant Virtues, or the Triumph of an excessive Love over every Duty and Decency. Not to mention those wretched Romances, where Licentiousness appears in open Day, a monstrous Assemblage of the most criminal Incidents that an inventive Mind and corrupt Heart can produce.

Poetry equally claims Attention; but is read without Distinction: Comedy, in which *Thalia*, sometimes too little acquainted with the Rules, or breaking them with Design, often leaves a Doubt, whether the Reader should approve or detest the Faults and Follies represented. Sometimes with a Gravity equally extreme, under the Character of a *Scapin*, represents

represents the Morals of *Rocheffoucault* and *Pascal*; at others by Rants entirely out of Character, it endeavours to draw Tears. Tragedy, where *Melpomene* paints national Prejudices and Virtues, and in Defiance of the wholesome Severity of the Laws, inforces seducing Maxims, and proscribed Doctrines; or debasing its Character, prostitutes the Dignity of the Buskin to the low puny Accents of Elegy or Pastoral; those Elegies, where Love abuses the Language of the Graces, to express criminal Raptures; those Anecdotes, the innumerable Records of its scandalous Trophies. Taken with the Surface, the Pomp, and lively Colours of the Ode, or if pastoral Ideas affect Youth more, the Force, and moving Accents are the Speech of Nature.

Carried away by the Torrent of Example, seduced by great Names, it plunges itself into a Deluge of Writers, who mad in the Cause of Libertinism, destroy the Foundations of all Religion, under the Pretence of Virtue, or a disinterested Zeal; who labour to combat the most certain Conceptions of the Existence of the Deity, the Epocha of the Creation, and that inward Sentiment which reminds us of the Dignity of the Soul; or who, in the Objects of Revelation, indiscriminately recommend a Doubting, which must be eternal, as they seem to admit of no Kind of Proof; of those Authors, who under fictitious Names or Allegory, publish Reflections equally dangerous; in which they are rarely Originals, often awkward Imitators, and always licentious.

But does not the Desire of shining in Company prompt the Youth early to cultivate his Memory, and to enrich it with a Number of celebrated Facts? I grant it, provided it be also allowed that it is very easy for him to be misled in his Course of History. There are indeed minute Authors of dry and barren Journals, or who are so slavishly fond of Wit, that their Picture is charged with Colours that have no Agreement with the Subject; insipid Philosophers who bury the Facts in a Chaos of useless Reflections; superficial Politicians, who intimate, contrary to all Probability, that they have Access to the Secrets of all Parties; Cheats, Impostors, who prostitute their Pens to the highest Bidder: and

others, partial by Disposition, excluding all Merit from the Party they oppose.

Thus the Kinds of Literature to which Youth abandons itself, are pernicious to a just Taste, to Morals, and Religion; they enervate the Mind, they corrupt the Heart, seduce the Inclination, often destroy the Principles of a pure Doctrine, which had been instilled during Infancy, and cultivated during the Time of Education; and the softest Thing that can be said is, that the Labours of Youth are lost, and do not contribute to Instruction. Where shall we find an edequate Remedy for this Contagion? In the Societies I am speaking of.

Are you known to those who distinguish themselves in those Societies, and are you endued with promising Talents? They cannot escape their Penetration; and whenever you indicate a Desire of Instruction, and are able to maintain and increase the Honour of Letters, they will look upon it as their Glory to form you; they will oppose their Learning to the Illusions, which would usurp the Sacrifice of your blooming Years, study your Taste, and offer you the richest Gratifications of it. This Commerce, superior to all Lessons, will soon inform you of your Abilities, and give you all proper Encouragements; but at the same Time, the Objects are shewn to you only in Proportion to your Ability; from the Surface you gradually proceed to the Bottom. I cannot make a better Comparison of these Pupils than the following of a famous Academician: ‘ They are, says he, ‘ like those precious Metals, those exquisite Stones, which ‘ have not yet come under the Hand of Art; every thing ‘ in them is valuable, but dark and buried; these happy ‘ Geniusses having received the Polish of great Masters, ‘ soon display the Lustre and Fire they conceal; and when ‘ Masters, form Pupils worthy to represent them.’

Thus a perpetual Supply of Citizens is obtained equal to the most important Functions of civil Life. The different Classes of Philosophy furnish the fundamental Principles to all Kinds of Architecture, the Art of War, Navigation, Physic, Divinity, Jurisprudence, History more particularly relating to political and civil Government. In the Pulpit, at the Bar, and in public Affairs, the Knowledge of Languages
and

and Eloquence are of the greatest Utility: Poetry beautifully conveys into the Heart the great and social Qualities.

Thus the principal Intention of Academies is not only to form a Society of Grammarians, Orators, Historians, Poets, but there also are formed the Mechanic, Astronomer, Divine, Physician, the Minister of State, Mariner, Judge, Preacher, Counsellor; in short every Condition, every State, derive from hence new Light and Improvement.

Shall I after this be asked how it happens that the several Sciences are now carried to so great a Perfection in *Europe*? The Question has nothing in it perplexing. I would answer, that they owe their great Progress to the Increase of literary Societies in the last and present Century.

An Historical Dissertation on the Roman Law and Bar.

Few States have undergone so many Revolutions as that of the *Romans*: And accordingly, the Laws they have left us, has also been subject to continual Vicissitudes.

Nothing, however, is so fine as the Harmony of their Laws; the frequent Tumults with which *Rome* was distracted, seem in some Measure to have contributed to the Tranquility of its Inhabitants.

But how great the Difference between the Civil and the Canon Law? The latter, founded on the Fervour and Zeal of the primitive Christians, was, in its Origin, noble and divine; but it has been enervated in its Progress, by Coldness, Supinity, and Schisms, which have also polluted its ancient Purity to such a Degree, that at present it is hardly known. The former, the Product of Genius and the Result of Policy, was, in its Infancy, without Form; Time gradually reduced it into Order, and has at length brought it very near Perfection. The Infancy of the one ought to be the Summit of its Grandeur; Purity being always a loser by Time; whereas the other was necessarily weak in its Infancy; Reason being the Product of Age.

SECT. I.

The People of *Rome*, at first, were composed of three thousand Foot, and three thousand Horsemen. These hav-

ing acknowledged *Romulus* for their King, he divided them into three *Tribes*, each containing ten *Decuriæ*.

The Lands he laid out into three Portions, one he appropriated to the Gods, another to the Exigencies of the State, and the third to his Subjects.

These he distinguished into two Classes, the *Patricians* and *Plebian*s. The latter being, in general, extremely poor, he allowed them to chuse Patrons among the former, to whom they offered themselves, and promised all kinds of Service. The *Patricians*, on the other hand, were obliged to assist with their Interest and Riches, those who had made Choice of them for Patrons.

Though these original or primitive Clients were under such Dependence, they were not *Villains* *, being considered only as Vassals.

From among the *Patricians*, *Romulus* chose an hundred, of which he composed his Council, or Senate. This Tribunal, which afterwards became so formidable, was not at first the legislative Power, exercised no litigious Jurisdiction, nor made any Laws in private Cases: All they did was to appoint Judges; for, to try a Process in a Body, they looked upon it as beneath them: they had the Management of the Finances, imposed Taxes, settled the Form of receiving Ambassadors, and nominated those which were sent by the State, disposed of the Troops, and regulated all other military Affairs.

With regard to Matters which related to the State in general, or the public Law, they were determined by the Suffrages of the People. The *Curia* were summoned, which Assembly was stiled *Comitia Curiata*. In these *Comitia*, the People made Laws, approved or rejected those which were offered, appointed the Magistrates, and decided on War or Peace.

Romulus

* A *Villain* was one who held Lands in *Villainage*, or on Condition of rendering base Services to his Lord. They were stiled *Villains* from *Villa*, because they dwelt in Villages: The same were also called *Pagenes*, and *Rustici*; and were of such servile Condition, that they were usually sold with the Farm to which they respectively belonged. — There are not properly any such *Villains* at present, tho' the Law concerning them stands unrepealed.

Romulus recommended to the People several Laws, particularly that, by which the Fathers had the Power of Life and Death over their Children. He also was the Author of others relating to Religion, the Magistrates, and Marriages. These were called *Curia*, as being acknowledge and confirmed by the Assembly of the three Tribes.

His Successor *Numa Pompilius* made a large Addition to these Laws, especially with regard to religious Worship. He founded the Vestals, created a *Pontifex Maximus*, and erected a College of Priests. The Lands of every Person he caused to be separated by Boundaries; restrained the Power of Life and Death, which was vested in Fathers over their Children, to those lawfully begotten.

It was under *Tullus Hostilius*, the third King, that the *Curia* met for the first Time to take Cognizance of a private Cause. This extraordinary Meeting was held on Account of *Horatio* killing his Sister. The King had appointed two *Duumviri* to try him; and they having condemned him to Death, he appealed to the People, who in Consideration of the important Service this Conqueror of *Alba* had just performed, acquitted him. This Transaction happened in the eighty-fifth Year of *Rome*.

Ancus Martius caused a Prison for Malefactors to be built facing the *Forum*; he also laid a Duty on Salt.

Tarquinius Priscus (the Author of those famous Sewers, which gave Occasion to say, that under *Rome* itself, he had built another *Rome*) chose an hundred Senators from among the *Plebeians*; the Number of those chosen by *Romulus* having been since increased to three hundred; so that in *Tarquin's* Time they amounted to four hundred. He likewise caused Galleries and Portico's to be built round the *Forum*, the Place where the *Curia* assembled.

Under *Servius Tullius* *Rome*, which was already greatly enlarged, was divided into four *Wards* or *Tribes*; the *Colina*, the *Subarina*, the *Palatina*, and the *Esquilina*. The People were divided into six Classes, and these into *Centuries*, disposed in such a manner, that at the calling of Assemblies by Centuries, the Authority unavoidably fell into the Hands of the *Patricians*; for the Richest were in the first Centuries, and gave their Votes first, the Suffrages of

the others never being taken, except some Difference arose among the former, and this seldom happened, Now it was that the *Comitia Curiata* were entirely abolished.

At length, the Crime of *Tarquin the Proud*, prompted *Rome* to shake off the Regal Government; and such was the Horror the People had conceived of it, that the Sovereigns of all Nations felt the Shock.

The Reign of the seven Kings of *Rome* had lasted 244 Years: After their Expulsion, *Sextus Papirius* collected the several Laws they had enacted, which Collection was called the *Papirian Law*; but its Authority was soon after abolished by the *Tribunitian Law*, so that at present no Vestiges of it remain.

The expelled Kings were succeeded by the Consuls, who had an equal Power; like them they administered Justice to private Persons, and in the public Law acted in concert with the Senate or the People, according as the Matter belonged to the Cognizance of either.

There had been no public Treasure, till in the Year of *Rome* 246, it was founded by *Valerius Publicola*, who placed over it *Quæstors*, or Treasurers. Their Office, however, was not confined to the Inspection of the Treasure, they took care of the Ensigns or Standards, and provided for Ambassadors; and were accountable to the Senate for their Administration.

This Treasure was deposited in the Temple of *Saturn*, where also were kept the Laws, the *Senatus Consulta*, the *Album*, or List of the *Decuriæ* (which were marked by the Censors) the Bills of Indictment; in a word, all public Instruments.

The Commonality, however, oppressed by the Severity of the *Patricians*, who were now possessed of all the Authority, by means of the *Comitia Centuriata*, had frequent Contests with them, on account of the Regulation of the Government. In this they were supported by *Cassius*, who in his third Consulship, in order to secure to himself the Favour and Protection of the *Plebeians*, moved that the conquered Lands should be divided between them and the Allies of *Rome*. The Senate, inconsiderately consented to this Division, in favour of the *Plebeians*, and passed the famous *Agrarian Law*. *Cassius* paid for his Presumption; for at the
Expi-

Expiration of his Consulship, he was arraigned as a Disturber of the public Tranquillity, and sentenced to be thrown from the *Tarpeian* Rock.

The *Agrarian* Law, however, still subsisted, but the Senate delayed putting it in Execution; and the People being continually urgent for it, they were always insisted to carry on the Wars against the neighbouring States. This being all the Satisfaction the People could procure from the Senate and Consuls, every thing was in Confusion, the Laws were no longer observed, directing their Proceedings by Customs, which varied daily.

During this tumultuous Conjuncture, it was determined to send ten Men to *Athens*, and the other Cities of *Greece*, to collect a System of such Laws, as they should judge the most proper to terminate the Disturbances of the Republic, and put the State in a flourishing Condition.

These Deputies returned with a Collection of the best Laws of *Solon* and *Lycurgus*. These Laws were ordered to be written on ten Tables of Ivory, and exposed in public to be read by the People. The Labour of the *Decemviri* was so well approved of, that a Year was allowed them for explaining these Laws, and adding new ones. Accordingly they supplied what was wanting by two new Tables. Afterwards other *Decemviri* were appointed for the Administration of Justice.

This is the famous Law of the *Twelve Tables*, and consisted of three Parts, divine Worship, the public Law, and the private Law. The Pontiffs ratified it with religious Ceremonies; the Senate by a Decree; and the Comitia in Centuries by an Act of the People.

This System so admirable in all its Parts, but especially with regard to its just Polity, perished in the Flames when *Rome* was sacked by the *Gauls*. Some time after the most valuable Fragments of it were collected, engraved on Brasses, and Children carefully taught the Contents from their Cradle.

But before this Conflagration, a very dangerous Attempt had been made against the Law of the Twelve Tables, by the Interpretation which certain *Patricians* had put on it, with certain Forms, which were to be literally and minutely

minutely observed, on Pain of being Non-suited. For Instance, the Form of a Claim was *H. E. R. J. Q. M. E. A.* which signified, *Hanc ego rem jure Quiritum meam esse aio, i. e.* I affirm that this Thing to be mine by the Roman Law. And that of the Denial was, *A. E. C. E. V. At ego contra eam vindico; i. e.* But I claim it as mine.

These different Formulæ were contrived by *Appius Claudius*, the most learned, but withal the most wicked, of the *Decemvirs*. The Patricians had been made acquainted with the Meaning of them; but with regard to the People, they must have been as mysterious a Secret, and the Science of the *Augurs*. *Cneus Flavius* found Means to get *Appius's* Book, and honestly published it to lay open the whole Secret: Hence proceeded the *Flavian Law*.

The Nobility had recourse to other Formulæ, still more abstruse and intricate; but these also were divulged by *Sextus Ælius*, and his Work called the *Ælian Law*. But these two Works are now entirely lost.

There were besides other Disputes with regard to the true Meaning of the Laws of the twelve Tables. The most learned Lawyers were consulted with regard to their Explanation; but their Answers were, in almost every Particular, contrary to each other; and this learned Uncertainty is now honoured with the Appellation of the *Civil Law*.

The *Decemvirs*, in which the Power of the supreme Magistracy was lodged, became Tyrants in a short Time after their Creation, and as such were banished *Rome*. The Death of *Virginia* exposed the Lewdness and Cruelty of *Appius*, and occasioned a Sedition, which produced a Change both in the Law and State.

Moved by *Virginia's* Complaints, irritated at the villainous Attempts of the *Decemvirs*, and loaded with Debts, the Plebeians separated themselves from the *Patricians*, and withdrew to the *Aventine Mount*. Here it was that *Menenius Agrippa* being deputed with nine Senators to bring about a Reconciliation, made use of that famous Fable of *the Belly and the Members*. The People were satisfied, and agreed to return

return into *Rome*, on their being allowed to nominate their own Judges.

At first they were chosen only from among the Plebeians, and called *Tribunes*, because they were elected by the Tribes.

These Protectors of the People were originally five in Number, to whom five others were afterwards added. They had the Power of invalidating any Decision of the Senate, by the single Word *Veto*, or *Vetamus*; and confirmed it by a *T.* signifying *Tribuni*.

Nearly about the same Time the *Ædiles* were created; these inspected the Weights and Measures, and took care that all the Fronts of the Buildings were in a direct Line, that the City might not be deprived of its Beauty.

These Magistrates were chosen in Assemblies of the People, Meetings of a new Kind; but greatly resembled the *Comitia Curiata*, formerly abolished. Every Person gave his Vote, without being obliged to observe any Distinction of Rank, Age, or Fortune. These Assemblies were held both in the City and the *Campus Martius*; and the Election was absolutely to be finished in one Day. The Calling of these new *Comitia* belonging to the Office of *Tribune*, they were termed *Comitia Tributa*.

The Resolutions taken in them were like those of the *Centuriæ*, known by the Name of *Plebescita*, or Acts of the People. But at first, being the Decrees of the People, the People only were bound by them, till the *Horatensian Law* extended their Authority to every Member of the Republic.

What is amazing is, that the Commonality, jealous of making its own Laws, should have transmitted to the Senate a Power for the Preservation of which it had so long contended with so much Vigor and Firmness.

These new *Senatus Consulta* were passed upon the Motion of a Consul, and generally bore the Name of him who had solicited them. For Instance, the *Trebellian*, the *Pegasian*, the *Velleian*, the *Orfician*, were so called from *Trebellius*, *Pegasus*, *Vellerius*, and *Orficius*, their first Proposers.

The Consuls, in the mean Time, finding themselves alternately taken up with the Senate, the Army, and private Processes, could not attend such a Variety of Business; so
that

that a Part of their Power was transferred to other Magistrates, called *Prætors*, whose Office wholly consisted in presiding at the Bar, their Power not extending beyond the Province of private Law.

According to *Eusebius*, the *Prætors* were first created eighty-two Years after the Promulgation of the Law of the Twelve Tables; and the first who was possessed of this Dignity was *Sp. Furius Camillus*. They had, however, the same Ensigns of Honour as the Consuls, and according to their first Institution, were only of the Patrician Order; but the Tribunes by their great Power transferred this Office to the Plebeians. The first *Prætor* of this Order was *Quintus Publius Phelo*; on the other hand, the Nobles did not disdain to sit on the Judgment-seat.

The whole Office of the *Prætor* was included in these three Words, *Do, Dico, Adico*. He gave Actions, an improper Manner of speaking, which signifies only, that he received them, and ordered executorial Commissions for summoning the Parties; he put into Possession, he relieved Minors, and such as were acquitted, and this regarded the *Imperium merum*, which of right belonged to the *Prætor*, and was indicated by the Term *Do*. On the contrary, *dico* and *adico*; that is *dico* when the *Prætor* determined an Affair; *adico*, when to his Sentence he added the Execution, one concerned the Jurisdiction, the other the *Imperium mixtum*, which equally and supremely were deposited in his Person.

Many prætorian Proceedings are found in the Law; regularly they are annual, differing in this Respect from the *Senatus Consulta*, the *Plebescita*, the Law of the Twelve Tables, and the Answers of the Lawyers, a new *Prætor* being annually chosen. Every one of them declared by an Edict wrote on a white Substance, (which from its Colour was called *album Prætoris*) the Manner in which he exercised his Jurisdiction.

This Multitude of Edicts could not fail of abounding in Contradictions. *Julian*, the Lawyer, digested in a concise and clear Collection, the best prætorian Proceedings, and thence composed the famous *perpetual Edict*. His Collection was a very different Work from that which had before been made under *Augustus*, by *Aulus Offilius*, a Man of no Ability,
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The Work of *Julian* was entered on the Records of the Empire by Order of the Senate and the Emperor *Adrian*, and had the Sanction of a Law.

The same Motive which had deprived the Consuls of Part of their Power, in order to erect a new Magistrate, also caused the Number of the *Prætors* to be increased; so that instead of one, in *Cicero's* Time there no less than twelve.

As the *Roman* Empire increased, it was found that one *Prætor* was not sufficient to determine all the Causes, and accordingly the *Prætorship* soon after its Commencement was divided between two Magistrates, one of whom was to determine the Differences between the Citizens of *Rome*, thence called *Prætor Urbanus*; the other took Cognizance of the Disputes of such Foreigners as were subject to the *Roman* Power, and termed *Prætor peregrinus*.

The additional Conquests too remote for one Man to hear all the Complaints and Disputes, occasioned *Prætors* to be appointed for every Province.

These *Prætors* were sometimes called *Proconsuls*, sometimes *Provinciales*, and sometimes *Rectores* or *Presidents*, from the following Reasons.

The *Sempronian* Law having caused the antient *Agrarian* Law to be put in Execution, ordered that Lots should be drawn for the conquered Provinces, which were to be divided between the Senate and the People. In Consequence of this Division, the Senate sent into those Provinces which fell to its Share, *Prætors*, with the Title of *Proconsuls*.

Those which were allotted to the People, the *Tribunes* sent *Provincials*, having the same Authority as the *Proconsuls*.

Tiberius deprived the *Tribunes* of the Power of bestowing Provinces, placing in those which belonged to the People, Governors of his own appointing; these Officers were called *Rectores Prosfides*. The Emperors who succeeded *Tiberius* followed his Example.

Under the Emperors, the Exercise of the public Law and the legislative Power, were no longer in the Hands of the Senate and People, both giving it up in the Year of *Rome* 731, in Favour of *Augustus*. This Emperor had however, the Discretion to communicate the Laws he made to a general

neral Assembly of the People, in order to keep up, by this Formality, some Appearance of a Republic; but these Assemblies were suppressed by his Successors, under Pretence that the prodigious Number of Citizens caused them to be attended with Tumult and Confusion.

With regard to the Senate, it now began to determine, in a Body, Processes of Importance, especially in criminal Cases; and thus by insensible Degrees lost Sight of political Affairs, the Emperors arrogating the Cognizance of these to themselves.

The sacred Law also, which formerly belonged to the *Pontifex Maximus*, was transferred to them; the Emperors assuming the Pontificate, and by Right of Succession became Kings of the Sacrifices.

As to the common private Law, the Exercise of it was left to the Prætor; but the Senate made Institutes in very intricate Affairs, and from these Institutes the Code was formed.

Before the Emperors the Lawyers did not give their Answers publicly on the Questions proposed to them; they only gave private Advice, not unlike the Counsellors of our Age, and from which Advice there was consequently a Liberty of departing.

Augustus permitted some to read public Lectures on the Laws; the first of which was *Massutius Sabinus*, who was succeeded by many others, under the same Favour.

The memorable Decisions of these Persons who were in general of the best Families in *Rome*, Favourites of the Emperor, or eminent for the Service they had done the State, were called *Responfa Prudentum*. These were ordered to be conformed to and followed. From these Answers the fifty Books of *Pandects* are chiefly composed. They also made Forms, taken from the Principles of Law, in which *Gallus Æquilius* is allowed to have excelled.

No sooner were the eminent Lawyers permitted to deliver their Opinions publicly, on the Import of the Law, than they divided themselves into two Sects, which has occasioned a Multitude of Contradictions in the *Digests*. One of these Sects was headed by *Alteius Gapito*, and the other by *Antistius Labeo*. The former kept strictly to the Principles he had learned;

learned; the latter, of more Penetration and Sagacity, made several Innovations. However, as the original Heads of a Party are less animated against each other than their Successors, the Disputes grew much sharper between *Sabinus*, the Successor of *Capito*, and *Proculus*, who supplied *Labeo's* Place, than they had been between *Capito* and *Labeo* themselves. And therefore these Sects are only known by the Names of *Sabinians* and *Proculsians*, though *Sabinus* and *Proculus* were not the Authors of them.

A third Sect entered the Lists with a View of reconciling them, and endeavoured to keep a Mean between their Extremes: With this Sect *Justinian* sided.

At that Time the Law consisted of twelve Tables, the *Plebescita*, and *Senatus Consulta*, the Edicts of the Prætors, the Answers of the Lawyers, and the Constitutions of the Emperors.

These last were considerably augmented. *Gregory* and *Hermogenes* under *Diocletian*, collected them into two Codes, containing the Decrees and Rescripts of the Emperors from *Adrian* to *Constantine*.

Theodosius the younger employed the ablest Civilians of his Time to collect all the Constitutions made since the Time of *Constantine*.

But these three Works became superfluous, the Laws they contained being either obscure or contradictory; so that the Emperor *Macrinus*, who was no Stranger to Jurisprudence, said, that in order to reduce the Law to fixed and certain Principles, it was requisite to suppress every thing which had till then been written on it.

At last *Justinian* appeared; and he it was who placed the Science of Law in a new Light, digesting it into that Body which we at this Time follow; and which consists of four Parts. He caused to be digested into one Code all the Constitutions made since *Adrian*, that is, during five hundred Years. This Work was published in the third Year of his Reign; but this Code appearing to him to have been executed too hastily, he caused it to be carefully revised and corrected, adding to it fifty new Decisions; which Work thus corrected and increased, was published three Years after, under the Title of *Codex repetitæ prælectionis*.

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The Law of the twelve Tables, the *Plebescita*, the *Senatus Consulta*, the Edicts of the Prætors, and especially the Answers of the Lawyers, afforded too many excellent Things to be omitted; but a very nice Judgment was requisite, especially with regard to the Decisions of the Lawyers, whose Books amounted to near two thousand Volumes. The Abridgment of all these Laws formed the *Digests*, which appeared in the seventh Year of *Justinian's* Reign. This Collection was also known by the Name of *Pandectæ*; because it contained the whole Law, and is a Work of great Correctness and just Distribution of its several Parts.

Justinian afterwards caused the *Institutes* to be examined. These contained the Elements of Jurisprudence, of which they are an exact Summary. This Work, though begun after the *Digests*, was published before them. In the Execution of these three arduous Undertakings, *Justinian* employed sixteen Civilians, whose Names are preserved in the *Code de Jur. vet. envel.* It is however generally allowed, that *Trebonius*, who was his Chancellor, was the principal Person concerned in it. He was a second *Appius*, having much more Ability than Probity: Some even accuse him of selling the Laws. It is certain, at least, that he accommodated several to the Circumstances of his Friends, and those he intended to favour. These Interpolations are known by the Name of *Trebonianisms*.

During the Remainder of his Reign, *Justinian* made one hundred and sixty-eight very extensive Constitutions, which were inserted in the Body of the Law, and formed a Supplement to the Code. They are called *Novellæ*, not only as they are the latest Laws of this Emperor's composing, but also because they almost every where derogate from the Jurisprudence practised before they appeared.

Thus we see, that the *Roman Law* admits of three Distinctions; the ancient *Jus Vetus*, or the *Digests*; the new *Jus Novum*, that of the *Code*, and the *Jus Novissimum*, which is the *Novellæ*. The last were originally written in *Greek*, but were translated into *Latin*, which Translation from its Correctness, is called *Authenticæ*.

The Proficients in the Study of the Civil Law, and who are acquainted with its Worth, cannot but very greatly, and indeed

indeed justly wonder, that this Work, after the Death of *Justinian*, did not continue in force above three hundred Years; and in the West remained almost unknown for near six hundred Years. This Misfortune is by some attributed to the burning of *Constantinople* under the Emperor *Zeno*; and to the Invasion of the *Goths* in *Italy*, who committed to the Flames all the Books they met with. Others charge the long Oblivion of this invaluable Compilation, to the Jealousy of *Justinian's* Successors; particularly *Basil* and *Leo* the Philosopher. This last Conjecture, however, seems injurious to the Character of *Basil*, who was an excellent Prince, and to whom the World is indebted for an Abridgment of the Code.

But be this as it will, *Charlemain* is looked upon as the first who shewed a Disposition of restoring the *Roman Law* to its former Force; but the impenetrable Darkeness, which, in those Times, veiled the Sciences, obstructed the Success of so worthy a Design.

The Confusions of War at length produced what *Charlemain* endeavoured in vain to perform. *Lotharius II.* at the taking of *Melfi* in *Apulia*, found a Copy of the *Roman Laws*, which he presented to the *Pisanes*, his Allies.

The Consequence of this Discovery was, that in 1128. *Irenius* taught the *Roman Law* publicly at *Bologna*. This he did at first of himself, not being authorised, according to *Berthold Nibufius* till 1137, when *Lotharius II.* ordered by an Edict, that *Justinian's* Collection should be publicly taught in the Schools, and followed at the Bar.

The *Florentines* having in the 14th Century made themselves Masters of *Pisa*, carried the *Pandectæ* to *Florence*. *France*, disdaining to be excelled by any Thing performed in *Germany* and *Italy*, had also its Professors, who are well known.

(To be continued.)

History of the Royal Academy of Inscriptions and Belles Lettres, with the Memoirs of Literature taken from the Registers of that Academy, from the Year 1744 to 1746, inclusive. Vol. 18.

THE just Applause with which the Works of these learned Academicians have been received by all Europe, render it superfluous for us to expatiate on a Subject so generally known. It will therefore be sufficient for us to acquaint the Reader with the various Subjects discussed in this literary Performance.

The History of the Works of the Academy from the Year 1744 to 1746, inclusive, consists of the following Heads.

Reflections on the Utility which the Belles Lettres may draw from the Scriptures and the first Ages of the World.

An Enquiry concerning the Foundation of the City of Tyre.

Disquisitions on the Religious and Philosophical Traditions of the Indians, as Preliminaries to their Chronology.

General Reflections on the Origin and Mixtures of the ancient Nations, and the Manner of studying their History.

An Inquiry into the Origin and ancient History of the different Nations of Italy.

1. Of the Illyrian Colonies.

2. Of the Iberian, or Spanish Colonies.

3. Of the Celtic Colonies.

4. Of the Greek, or Pelasgian Colonies.

5. Of the Utruscans, or ancient Inhabitants of Tuscany.

Sequel of the Observations and Corrections on the Text and Version of the first Book of *Herodotus*.

On the Date of the Battle of *Marathon*.

On the Date of the Battle of *Platea*.

On the technical Chronology of the *Greeks*.

On the Form of the Year used by the *Bithynians*, under the Roman Dominions.

A free Translation of *Plato's* tenth Book of *Laws*.

An Essay towards restoring a Passage in *Cicero's* third Book on the Nature of the Gods.

On the Custom of human Sacrifices amongst different Nations, particularly the Gauls.

On the Nature and most known Doctrines of the Religion of the Gauls.

On the Etymology of the Name of the Druids.

Remarks on the Distance of the Isle of *Pharos* to the Continent of *Egypt*, as given in a Passage of *Homer*.

On the Situation of the Country of the *Hyperboreans*.

On the Disagreement between the Observations hitherto made to determine the Latitude of *Athens*.

Illustration of a Passage in the fourth Book of *Cæsar's* Wars of the Gauls.

On a pretended Law of *Marcus Aurelius* in Favour of the Christians.

Reflections on some ancient Medals, not yet made public.

On a Medallion of the Emperor *Heliogabalus*.

On the Inscription of *Brunt*, communicated to the Academy by M. *Schapflin*.

Remarks on some Inscriptions, or Epitaphs, of the Roman Times, lately discovered at *Lyons*.

A Supplement to the Account of the Table of *Peutinger*, printed in the fourteenth Volume of these Memoirs.

On the Junction of the *Danube* and *Rhine*, projected by *Charlemagne*.

On the Place of the Death of *Sigismund*, King of *Burgundy*.

Remarks on some Names of Places, in M. de *Valois's* Account of the Gauls.

Dissertation on a Manuscript of the Annals of *St. Bertin*, which *Du Chesne* was not acquainted with.

Remarks on a Place called *Tricines*, mentioned in a Work of *Raoulde Presles*.

On the Origin of the Name of *Vincennes*.

An Answer to Don *Calmet's* Opinion, with regard to the Limits of a Part of the Kingdom towards the Empire, before the Year 1301.

On the Epocha of the Battle of *Fontenoi*.

General Account of Tournements, and the Round-Table.

Explication of a singular Diptick.

Explanation of some Ivory Basso-Relievos.

Conjectures on a Seal of the middle Age.

On the Time the Church began to form a Body of Canons and Civil Laws, ranged in methodical Order.

An Account of an ancient Manuscript in *French Verse*.

On an Edition of a Book, entitled, *The Tree of Battles*.

On two Latin Inscriptions relating to the Chancellor de l'Hospital.

On the Preliminaries to the Execution of *Cabrieres*, and *Merindol*.

The Devices and Inscriptions made by the Academy.

After the above Essays, are inserted seven Elogies on the deceased Members of this Academy; and then the following literary Memoirs.

Memoirs for an History of the Religion of *Greece*. Article 3.

Text of *Hesiod's Theogonia*.

General Observation on the *Theogonia*, in which the Plan of it is discovered.

A Memoir on several general Questions concerning the Priests of the Gods at *Athens*.

General Observations on the Study of the ancient Philosophy.

Historical Observations on the Medals and Inscriptions of the City of *Sardis*, the ancient Capital of *Lydia*.

A Memoir on the Revolutions of the Commerce of the *British Islands*; the second Part, wherein is examined whether the *Greeks* traded to those Islands before the Expedition of *Julius Caesar*.

Sequel of the Treatise concerning the Certainty and Antiquity of the *Chinese* Chronology; being an Illustration of the Memoir read on the same Subject in *Nov. 1733*.

Of the Technical Chronology of the *Chinese*.

Of the Foundation of the *Chinese* Chronology, before the Dynasty of the *Hane*; taken from the Canonical, or *King Books*.

Of the Foundation of the *Chinese* Chronology; taken from ancient, tho' not canonical Books.

An Examination of the Characters, both Cyclical and Astronomical; which accompany the Epochas of the *Chinese* Chronology, in the *Tsou-chou*, the *King*, and the *Ancient-Tradition*.

An Examination of some Passages, in which are preserved Observations of diverse Appearances of the fixed Stars.

An Examination of some Dates, the ascertaining of which was not of Importance enough to be admitted into the two preceding Articles.

Having given our Readers an Account of the several Pieces contained in this literary Performance, we shall add the following Essays, on the Etymology of the Name of the Druids, and on a pretended Law of *Marcus Aurelius* in Favour of the *Christians*.

On the Etymology of the Name of the Druids.

The Name of the *Druids* has, by the Ancients, been derived from the *Greek* Δρῦς, an Oak, and doubtless it was this Etymology which led *Diodorus* to give them the Name of *Saronides*, from Σαρων, a synonymous Term with Δρῦς. In the different Dialects of the *Celtic* Language, the Words *Dar*, *Derou*, *Derouen*, *Dair*, *Darakk*, *Darogh*, &c. signify an Oak, doubtless on Account of the Hardness of its Wood, from *Deour*, *Fortis*, *Robustus*. *Robur*, from a similar Reason, became synonymous with *Quercus*, in *Latin*; thus it is by Accident that the *Celtic* Word *Deour*, resembles the *Greek* Δρῦς. The *Druids* attributed transcendent Virtues to Mistletoe, and offered Sacrifices only in Forests of Oak: So that at first, we might seem to conclude, that the Name of the Tree is the Radix of that of the *Druids*; *Pliny*, and several other Writers, have been of this Opinion.

M. Feret, however, is of different Sentiments, and gives another Etymology, which he founds on the following Reasons. *Britain* was, as it were, the Centre of the Religion of the *Druids*; so that, according to *Cesar*, those desirous of acquiring a profound Knowledge of it, travelled thither

to compleat their Studies. Whence it follows, that the true Etymology and Pronunciation of the Name of the *Druids* is to be sought for in the *British* and *Irish*. The *British* Poetry of the fifth and sixth Centuries, that is at a Time when that Religion was not totally obliterated, mention these Priests, who are there called *Derouyddn*, in the plural Number, and *Dorouydd* in the singular; and from this Manner of writing the Name, M. *Feret* is of Opinion, is to be founded the Etymology, which will discover its true Signification. He apprehends the Word *Dorouydd*, to be compounded of the two *Celtic* Words, *De*, or *Di*, God, and *Rhouydd*, or *Rhaidd*, the Participle of the *Irish* Verb *Rhaiddhim*, or *Rhouidhim*, to speak, say, converse. According to this Etymology, the Name of *Druid* is of the same Signification with the *Greek* Θεολόγος.

Monsieur *Feret*, after observing that *Diodorus* of *Sicily* gives the Name of Θεολόγος, to the *Druids*, adds, that the Word *De*, or *Di*, is of great Antiquity in the *Celtic* Language. The *Celti*, as *Cæsar* observes, being extremely devout, had very early a Word to denote the supreme Being. *De*, or *Di*, is a primitive Word, and synonymous with *Da*, which implies Bounty, Beneficence, Good, Well; the latter of which Acceptation still remains in the *French* Word *Oui-da*; for which, some Writers use *Oui-bien*, which signifies, yes, truly. It is not at all surprizing that the Idea of Beneficence should have been consulted in the Formation of the Name of the Deity. *Godt*, God, in the *German* Language, is derived from the same Root with *Gut*, God.

The *Druids* had alone the Privilege of speaking of the Gods. Sole Ministers of the Sacrifices; sole Interpreters of Heaven: They were the only Persons supposed to understand the divine Nature; and these august Prerogatives, it must be owned, justify M. *Feret's* Conjecture on the Origin of their Name.

Christianity has rendered the Name *Druid* as odious as before it had been venerable; it being now, both in the *British* and *Irish* Language, applied only to Sorcerers and Magicians. So early as the Time of the *Anglo-Saxons*, it was used in this opprobrious Sense,

M.

M. Feret distinguishes the Druids into three Classes, adding, that the second were the Bards or Poets, who composed the Hymns and Songs in Honour of the Gods and Heroes. The Word Bards, of *Celtic* Origin, he observes, is still in Use in the *British* and *Irish* Languages, as the Function expressed by it also is in those Countries. The Name of Bard is there given to those, whom our Ancestors called *Trouveres* or *Troubadours*, a kind of poetical Musicians, who visit the Villa's of the Nobility and Gentry, singing the Praises of great Men, dead or living, their Voices being accompanied with an Harp.

On a pretended Law of Marcus Aurelius, in Favour of the Christians.

Marcus Aurelius was a Sage adorned with the Royalties of Empire. Heir of the Virtues and Power of *Antoninus*, he considered himself as the Administrator of the Laws, and an Instrument in the Hand of Providence for the Welfare of Mankind. His Reign was that of Moderation, Humanity and Justice. The *Roman* Empire never had a better Prince, nor *Zeno* a Pupil more capable of doing Honour to the *Portico*. The Christians however were no better treated under his Government, than under that of his Predecessor. And if he did not order a general Persecution against them, he did not prevent all those which in his Time fell upon particular Churches. It is not to be doubted but that the Principles of the Stoic Philosophy, the Austerity whereof had not soured the Sweetness of his Disposition, had a great Influence on him in his Behaviour towards the Christians. The Sect of *Zeno* being both superstitious and impatient, proscribed every foreign and new Religion, at the same Time it admitted the most absurd Consequences of Polytheism. Besides *Marcus Aurelius*, who pretended to trace his Descent from *Numa*, proposed the Example of that Prince as his Model; and the greatest Stress of his Efforts tended to restore the primitive Religion of the *Romans*, which was instituted by *Numa*. Thus being doubly an Enemy to the Christians, both as a Philosopher and High Priest, it cannot be supposed he should

endeavour to exempt them from the Rigour of the Law.

Most modern Authors, however, who have wrote on ecclesiastical History, attribute to *Marcus Aurelius*, a Law, by which, without repealing the former Statutes, which condemned the Christians to Death, the Informers against them were to suffer the same Punishment. The Oddness of this Law, which was of too little Consequence to be the Work of so wise a Prince, induced M. *de Mandajors*, Member of this Academy to examine the Reasons for this Opinion in the following Memoir.

It is known that in the War against the *Quadi*, and the *Marcomanni*, the Roman Army was unfortunately inclosed in a narrow Valley, surrounded with high Mountains, where they were near perishing with Hunger and Thirst. A plentiful Rain, accompanied with Thunder and Lightning saved the Legions, and the Emperor owed his Victory to that unexpected Storm, which the whole Army looked upon as an immediate Favour of Providence. The Christians, of whom there were not a few in this Army, were confident that this Miracle was the Effect of their Prayers. Among the *Pagans*, some attributed it to those of the Emperor himself, whose Virtues so well deserved the particular Protection of the Gods: Others to the Incantations of the Magician *Ar-nuphis*, who attended *Marcus Aurelius* in this Expedition. With regard to the Emperor himself, he referred the Glory of it to *Mercury*, whom he peculiarly worshipped. On one of the Medals in the King's Cabinet, there is a *Mercury* with a Cup in his right Hand, and a *Caduceus* in his Left; the Date being in the 28th Year of the Tribunition Power of *Marcus Aurelius*, which answers to the fourteenth Year of his Reign; at which Time he made War upon the *Marcomanni*. *Themistius* a Pagan Orator, in a Speech delivered before the Emperor *Theodosius*, affirms to have seen in his Youth a Picture representing *Marcus Aurelius*, stretching out his Arms towards Heaven, in the Midst of his Soldiers, who held out their Helmets to receive the Rain.

The Column of *Antoninus* still subsisting, is a Monument of this Miracle. The Roman Soldiers are there represented with their Swords in their Hands, engaging the *Barbarians*, whom

whom a violent Storm of Lightning and Rain, seems to unhorse. Over the Field of Battle appears a Man in the Clouds, having his Arms extended and his Beard dissolving in Rain; and who, to most of the Learned, appears to be the *Jupiter Pulvis* of the Ancients.

This Particular is sufficient to shew that *Marcus Aurelius* was far from imputing the Safety of his Army to the Prayers of the Christians; but what places this Matter beyond dispute is the violent Persecution, which three Years after overwhelmed the Churches of the *Gauls*; and in which *St. Pothin*, Bishop of *Lyons*, received the Crown of Martyrdom.

However, a few Years after the Death of this Prince, and under his immediate Successors, the Christians looked upon him more as a Protector than an Enemy, who thought himself obliged in Gratitude to favour them.

St. Apollinarius, Bishop of *Hierapolis*, quoted by *Eusebius*, affirmed that the Emperor, after his Victory, incorporated all his Christian Soldiers into one single Legion, which he honoured with the glorious Title of *Fulminatrix*. Others have advanced, that he wrote a Letter to the Senate, in which he attributed to the God of the Christians, the Miracles by which his Troops were preserved. Copies of this Letter, doubtless had spread among them, *Tertullian* citing it in his Apology; and adds, that if *Marcus Aurelius* did not formerly exempt the Professors of Christianity from Death, he did so indirectly, by passing a Sentence of Death on their Accusers.

This supposed Letter, of *Marcus Aurelius*, is found in Greek, at the End of *Justin Martyr's* Apology, and of this Greek Text a Latin Translation has been made, which is printed in *Onuphrius Panvini*.

But Father *Pagi*, and *M. de Tillemont*, after a mature Discussion, peremptorily decided, that *Marcus Aurelius* did not perform what is attributed to him by Tradition, which to Monuments and certain Facts, opposes only vague Reports. They have proved that under *Trajan*, there was a *Legio Fulminatrix*; and that the Letters ascribed to *Marcus Aurelius*, was the Work of some ignorant Greek in the Reign of *Justinian*. Of this Opinion also are *Scaliger* and *M. de Valois*; both saying, 'We readily believe with *St. Apollinarius*,
Eu-

‘ *Eusebius*, and *Tertullian*, that the Roman Army was delivered by the Prayers of the Christian Soldiers ; but we make no Question, that many Fables have been incorporated with the Truth.’

From whence then could an Opinion have had its Rise, which so generally prevailed in the Time of *Tertullian*, who has only added some Credit to it, having adopted it with more Zeal than Criticism ? To this Question *M. de Mandajors’s* Conjectures, seems a satisfactory Answer.

Eusebius relates, that under *Commodus*, Son and Successor to *Marcus Aurelius*, *Apollonius* was beheaded at Rome ; and that his Accuser was sentenced by *Perennis*, the prætorian Prefect, to the Death of Slaves ; which two Executions were performed at the same Time, and very probably are what *Tertullian* alludes to in his Apologetic, there being no Instance of this double Punishment executed on a Christian and his Informer known, except the Martyrdom of *Apollonius*, which happened about twenty Years before *Tertullian* presented his Apology.

M. de Mandajors suspects that this Writer and *Eusebius* drew their Informations from the same Source, that is, from the Acts composed by some Christian, who from the double Execution of *Apollonius* and his Informer, thought the latter was punished merely for his Information against a Christian.

But the Occasion of the Punishment of the latter was quite different. This Informer, we learn from *St. Jerom*, to have been the Slave of *Apollonius* ; and by an ancient Law revived by *Trajan*, all Slaves informing against their Masters were to suffer Death. This Man might perhaps be ignorant of *Trajan’s* Law, or from the general Hatred against Christians, hoped his Information might be very acceptable instead of being punished for it ; but had there been a new Law which inflicted Death on every Informer against a Christian, what could he expect from his Declaration against *Apollonius*, who was not only a Christian, but also his Master. It is highly probable that the Hopes of obtaining a Reward prompted him to inform against his Master. This mercenary Motive, which is not at all surprizing in a Slave, proves there could be no such Law in Favour of

of the Christians; because had it been so, the Informer doubly incurred the Pain of Death; an Extravagance too great to be even supposed without Proof.

Eusebius in his Account of the Martyrdom of *Apollonius*, does not tell us that he was a Senator, or that the Accuser was his Slave. And *St. Jerom*, from whom we have these two Circumstances, is silent with Regard to the Punishment of the Informer. This is owing to *Eusebius* and *St. Jerom's* Writing from different Accounts, the Authors of which related only those Circumstances of *Apollonius's* Martyrdom which most affected them.

Nothing is easier, concludes *M. de Mandajors*, than to distinguish the two Qualities of the Slave; who accused *Apollonius*: As Informer against a Christian, he would not have been punished; as Informer against his Master, he was to die by *Trajan's* Law.

Besides *Marcus Aurelius* might have strictly attended to the Execution of a Law revived by one of the best Princes, who, till then, had governed the Empire. And this is what in all Appearance occasioned the Mistake of making him the Author of a Law in Favour of the Christians. Indeed a Law whereby every Slave who accused his Master was condemned to Death, diminished the Christians Danger, and freed them from domestic Enemies, who had Opportunities of watching their Behaviour, and discovering their Sentiments, and most of them capable of making a bad Use of these Discoveries. Besides, this Law has nothing of the Absurdity with that imputed to a Prince so distinguished for his Wisdom, in whom, to say all in Word, nothing was wanting but a Knowledge of the true Religion.

Literary Memoirs, taken from the Registers of the Royal Academy of Inscriptions and Belles Lettres, from the Year 1742, to the Year 1744 inclusive. Volume nineteen.

In this Volume are contained the following Pieces, many of which justly merit the careful Perusal of every Lover of Literature.

Obser-

Observations on different Successions of the *Egyptian* Kings.

Of the moveable *Cappadocian* Year; with the Origin and Antiquity of the Kingdoms of *Cappadocia* and *Pontus*.

Of the *Armenian* Year, or Sequel of the Observations on the moveable Year of the *Persians*.

Defence of *Herodotus* against *Plutarch*.

Illustrations of the Life and Voyages of *Pytheas* of *Marseilles*.

A Memoir on the State of the Sciences among the *Lacedæmonians*.

Eleventh Dissertation on the Origin and Progress of Rhetoric in *Greece*.

Sequel of the Enquiry into the Origin of Tragedy.

A Dissertation on the punctuated *Hebrew* Manuscripts, and the ancient Editions of the Bible.

A Memoir on engraven Stones.

Illustrations of some Passages of *Pliny*, on the Arts relating to Design.

An historical Enquiry into the Sortilages of the Pagans; commonly called *Sortes Homerici*, *Sortes Virgiliani*, and the *Sortes Sanctorum* of the Christians.

A Memoir on the Opinions of the Ancients, with Regard to the Resurrection.

Of the Life and Actions of *Balbus* the elder.

A Discourse on the Fable of the *Æncid*.

Three Dissertations, in which is examined, whether the imperial Power among the *Romans*, was patrimonial, hereditary, or elective.

A Dissertation on the Import of the Name of *Augustus*, given to *Cæsar Octavianus*, and whether this Prince, by leaving the Name of *Augustus* to *Tiberius*, intended also to leave him the Empire.

A Dissertation on the Inscription of the sacred Year.

On the Reverse of several Medals of the *Roman* Emperors.

Reflections on a Medal of the Emperor *Lucius Verus*, struck at *Corinth*.

A Memoir on the Druids.

On

— On the political Order of the *Gauls*, which occasioned the Names of several Places to be altered.

Four Essays on the geographical Measures of the Ancients.

A Memoir on the *Cimmerians*; with a short Description of the Course of the *Danube*.

A Dissertation on *Juliabona*, Capital of the *Caleti*.

A Memoir on a *Roman* Way, leading from the Mouth of the *Seine* to *Paris*.

An Historical and Geographical Dissertation on *Augusta*, Capitol of the *Veromandui*.

A Dissertation of *Limonum*, Capital of the *Pictones*.

A Dissertation on *Augustoritum Ratiatum*, and ancient Cities of *Gaul*.

As the Dispute relating to the Antiquity of Vowel Points, in the *Hebrew* Language, have, for many Years, engaged the Attention of the Literati of all Nations, we presume the following curious Dissertation on that Subject will not be disagreeable to the Reader.

A Dissertation on the punctuated Hebrew Manuscripts, and the ancient Editions of the Bible. By M. Fourmont, the Elder.

I formerly applied myself, for several Years, in carefully reading and consulting the Manuscripts of the Bible, which are deposited in the King's Library, with a View of examining whether the *Greek* Manuscripts in particular, exhibited as many Variations as St. *Jerom* has found. I made a Collection of them; they are more; and I believe, that if published with Remarks, they might be of use to those who apply themselves to the Study of the Scriptures. St. *Jerom*, *Erasmus*, *Robert Stevens*, and, in our Days, Dr. *Mill*, have enquired into the Origin of these Differences, but with little Success. I made the same Attempt, and dare flatter myself to have succeeded: But the Proofs of my Success, I must reserve for another Memoir.

From the *Greek*, I proceeded to examine the Variations in the different *Hebrew* Manuscripts. The Divisions and Prejudices of Commentators on this Head, are well known.

I omit mentioning *Vossius*, and Father *Pezrom*, as having only a superficial Knowledge of the *Hebrew*: and with regard to *Capel*, he extended his Enquiries no farther than the different Editions, which have been made of the *Hebrew* Text within these two hundred and fifty Years; whereas he ought to have consulted a much greater Number of *Hebrew* Books, and particularly Manuscripts, in order to draw the necessary Consequences. Father *Morin*, wholly prepossessed with the *Septuagint* and *Samaritan* Text, has too much neglected those fine *Hebrew* Manuscripts, which he had the Opportunity of consulting in the King's Library, and in that of the Oratory.

Convinced, by the Knowledge I had of the *Jewish* Nation, and by this Work, which has the better enabled me to know the various Manuscripts of the Bible: Convinced, I say, that these learned Critics have not reasoned on them with sufficient Accuracy, that their Ideas of them were erroneous, and that all their Reflections were vague and defective, I thought myself obliged in Duty to shew, in this Memoir, the Motives which have induced me to oppose them, and, in a few Words, to give my Sentiments on this Subject. In order to this, I shall first mention the principal Manuscripts deposited in the different Libraries of *Europe*. Secondly, I give the Sentiments of the Critics who have seen or mentioned them; and conclude with some Reflections, in order to remove the Prejudices of the Learned.

I. The Catalogue of the King's Library, lately printed, the Work of Father *le Long*, and Father *Montfaucon*, present us with a great Number of very valuable *Hebrew* Manuscripts. In the Royal Library we find fifty-four Manuscripts of the Bible, all punctuated, and illustrated with the Notes of the *Massora*. In particular one; so much the more valuable, as having been compared with the famous *Spanish* Copy, attributed to *Hillel*. In the Library of the Oratory are thirteen or fourteen; some of which contain the whole Bible, but others only Parts of it. The same may be said of the Libraries of the *Sorbonne* and *St. Germain*, which contain infinite Treasures of this kind. By these sacred Monuments deposited in our Libraries, we may, I will
not

not say *know*, but at least make very probable Conjectures on the Writings of different Ages, and consequently nearly fix the Dates of the Manuscripts. I say, Conjectures; for where the Dates are not mentioned it is very easy to mistake: The Uniformity of Writing, which the Copiests have affected, will for ever prevent a decisive Judgment.

The Works of *Hottinger*, *Plantavinius*, *Bartolucci*, of *Wolfius*, and several other Writers, who have had a Correspondence with the most famous Librarians, or who have themselves travelled to consult Manuscripts, inform us of what is most curious among Foreigners. These large Compilations save us the Trouble of turning over a vast Number of manuscript Bibles, and we are certain, that *France*, a very few Particulars excepted, is in Possession of the greatest Treasures of this kind.

Wolfius enumerates at large the Manuscripts he has seen or heard of. He fixes the Dates of thirty four, the most Ancient of which is in the Year 1106, that is, almost seven hundred Years old. I do not doubt but that among the other Manuscripts of the Bible, which amount to above three hundred, some more ancient might be found, had the Transcribers inserted the Dates.

It must be here observed, that among this great Number of Manuscripts, if there are ten or twelve without Vowel Points, they are in all the rest, together with the Accents, the marginal Notes, the *Massora* of the Text, and some times the final *Massora*. We must not omit here, that those who oppose the Antiquity of Points, have in vain endeavoured to draw an Advantage from the Punctuation in certain Manuscripts; which seemed to be of a latter Date than the Text itself. Every one knows it is a Maxim among the *Jews*, to use only Manuscripts without Points in their Synagogues. But, when these Manuscripts fall into other Hands, these Points and Accents are added; and consequently this Objection is of no Weight against the Antiquity of Points, as if they were an Invention posterior to these Manuscripts. Besides, there are others in which they are manifestly of the same Date with the Text itself.

2. Whoever maintains a new System, has generally little Inclination to give a favourable hearing to Arguments against it;

it; and this is a Fault the more dangerous, as it is but too common among the Learned. But they are still more to be blamed, who adopt it without Examination. This, however, is the Case of *M. le Clerc, Walton, Scaliger, Calvin, Zwingli, Luther, Mercerus, Genebrard*, and several others both Catholics and Protestants, nor shall I endeavour to refute their Sentiments. *M. Simon* himself is not entirely free from this Reproach. His Opinion on the punctuated and accented Manuscript Bibles, cannot appear to us disinterested, after he himself has, without Examination, adopted the Hypothesis of *Capel*, and Father *Morin*, especially as he owns Father *Morin* had hardly consulted any Manuscripts. *M. Simon* was not aware how hard this Confession bears upon the Opinion he embraced.

The Bibles of which we are now speaking being posterior to the *Massora*, the Question relating to the Antiquity of these *Hebrew* Manuscripts, is necessarily connected with the Enquiries made for discovering the Time of the primitive Punctuation. The Critics therefore ought, in the first Place, to have determined the Time.

Father *Morin* and *Capel* find them neither in the Talmud; nor in any of the *Midraschim*. Indeed, they find them in the *Zohar*, and in the *Bahir*; but these Works, according to them; are of no great Antiquity, and even suppositious. Father *Morin* will not admit that we are in Possession of a single antient Bible punctuated. 'It is hard,' adds this learned Critic, 'to fix the Time and Place of the Invention of these Vowel Points. Neither Historians, nor Grammarians say a Word of them. However, it may be supposed, this Invention was first practised about nine hundred Years after Christ; that is, a few Years before *Saadias*.' In these few Words are contained the whole Substance of his Treatise, and his Opinion on the *Hebrew* Punctuation. From whence it must follow that no punctuated Manuscripts are to be found, but those written since the Time of *Saadias*.

Let me be allowed to oppose this negative Argument with others of the same kind, but of much greater force. Can it reasonably be supposed, that *Saadias* would not have mentioned Points in his Commentaries on the Scriptures, had he lived but fifty, or at most an hundred Years after that

that Invention? Add to this, the Silence of all the Gram-
 marians and Commentators of that and the subsequent Cen-
 turies. Surely some of these Writers would have men-
 tioned this Invention, had it been so near their Time. In
 short, the Unanimity of the *Caraites* and *Rabbanists* in ad-
 mitting the Punctuation, they who in the Time of *Saadias*
 were irreconcilable Enemies, is not the least Proof of the
 Antiquity of Points.

I am neither the only one, nor the first, who has declared
 against an Opinion so ill founded. *Wolffius*, who was no
 Stranger to its Weakness, has opposed it with great Strength
 of Reasoning. The Mention of Points in the *Bahir*, and
 the *Zohar*, very ancient Manuscripts of the *Cabala*, authori-
 zes us to conclude, that at the Time they were written,
 punctuated Bibles were common. And, with me, the Opi-
 nion of a few modern Critics does not outweigh that of the
 most authentic *Jewish* Writers, especially the *Jerusalem*
Talmud, which informs us, that on the *Jews* Return from
 the Captivity, all the antient Manuscripts of the *Hebrew*
 Text, having been collected and examined, a Choice was
 made of the most correct, and the others rejected.

The Revival of the Manuscripts of the Bible by *Esdras*,
 is unquestionable. *Origen*, *St. Jerom*, and several other of
 the Fathers, mention it: It is also attested by the *Jerusalem*
Talmud. That of *Babylon* informs us, that *Hillel*, leaving
 that City, came to *Jerusalem*, where he, and others under
 him, applied themselves forty Years, in making a new
 Edition of the Scriptures: Upon which Account the *Jews*
 of that Age called him the *Disciple of Esdras*, though there
 was an Interval of three hundred Years betwixt them.

I have already proved in a Dissertation printed in these
 Memoirs, that two hundred and forty Years after Christ
 there was a second Revival; and shewn, that both Points
 and the *Massora* were prior to *St. Jerom*, and taken Notice
 of a third Edition of the sacred Books, by *R. Menagai*, *R.*
Ade, and *R. Hammenouna*, in the City of *Nebardea*. Since
 which there has been but the two Revivals of *Ben Nephtali*,
 and of *Ben Ascher*: The first received by the *Caraites*, and
 the second by the *Rabbanists*, especially those of *Palestine* and
 the *West*. The Copies of these three first Revivals, cannot

certainly be so totally destroyed, but a single one may remain. We are not destitute of *Greek* Manuscripts of fourteen hundred Years, and why may not those of the *Hebrew* have been preserved as long? We have some of six, seven, eight, and nine hundred Years; and therefore the ninth Century could not be without Copies of the Editions, either of *Esdra*, *Hillel*, or *R. Ada*.

In the Year 1500, Cardinal *Ximenes* was possessed of punctuated Bibles of nine hundred and a thousand Years, and these were copied from others of greater Antiquity; that is, of those first Editions. Several *Jewish* Authors mention Copies which they made use of. *R. Abraham Zacut* relates, that in the Kingdom of *Leon*, there was one of *Hillel's* Bibles; and assures us he had seen a Part of it, which had been sold in *Africa*, at the Time of the *Jewish* Calamity. It had then been written nine hundred Years. This Rabbi had been expelled *Spain*, with the other *Jews*, in the Year 1492; so that this Manuscript must have been written about the Middle of the sixth Century, and consequently near four hundred Years prior to the Date of the Invention of the *Massora*; which Father *Morin* fixes about the Time of *Saadia Gaon*, who flourished in the Year 927.

This Manuscript was a public, punctuated Copy, whereby the Punctuations of others were regulated. The three *Kimchi*, *Joseph*, *Moses*, and *David*, together with *Abraham* the *Levite*, Author of the *Khosei*, *Aben Ezra*, and several others, had perused this Copy in the eleventh Century; and in the tenth, all the Rabbins of that Time called it *Hilleli*. Not that I believe it was a Manuscript of *Hillel's* own Writing, (which is not however impossible) but from its being, at least, an authentic Copy of his Edition.

Had there been none of these punctuated Manuscripts in *St. Jerom's* Time, how could that Father have distinguished the Reading of the *Hebrew* Text from that of the *Septuagint*, as it consists only in the different Position of the Vowels. It is in vain to urge that they are not in the *Hexapla* of *Origen*; because they would have been there superfluous, the Reading being inserted in the Margin, in *Greek* Characters.

I have Reason to think, from some Oversight of the later *Greek* Commentators, that the *Hebrew* Text of the Scripture had been inserted in the *Hexapla*, from some synagogue Copy, and consequently without Points. It is highly probable, that this was really the Case, as the Reading of the *Hebrew* was inserted in *Greek* Characters, because it was impossible to place the Points alone, and to punctuate the Text, which was looked upon as a Duplicate of a Synagogue Copy, was not thought proper. But be this as it will, the Punctuation was at that Time well known.

All the present *Arabians* use Vowel Points; but the greatest Part of their Manuscripts are without. Indeed they are not only useless but troublesome to those who are well versed in the Language. Should most of these Manuscripts be destroyed by Time, so that only a few without Vowels remained, would it not be erroneous to assert, that the *Arabians* never had any punctuated Manuscripts, nor any Punctuation? This Instance is applicable to the *Hebrew*, which differs very little from the *Arabic*.

3. At present a more equitable Judgment is given of the *Hebrew* Manuscripts. The *Rabbins* mention several Copies of these authentic Manuscripts, designedly deposited in several known Places; as that of *Hillel*, at *Toledo*, for *Spain*; that of the *Babylonish* Captivity, by *Ben Nephtali*, at *Babel*; that of the Captivity of *Egypt*, at Mount *Sinai*; that of *Ben Ascher*, at *Jerusalem*; and the Copy called *Drenvouki*, at *Carthage*, in the Country called *Zevegitana*.

Father *Morin*, M. *Simon*, *Wolffius*, *Bartolucci*, and others, are scarcely excusable for neglecting to attend sufficiently to the Government of the *Jews*; among whom, notwithstanding their Dispersion, there subsists a Kind of Republic. They have not considered that there was a certain Number of public Copies lodged, by Consent of the Nation, in several Places, to be the Test of others, whereby the different Editions of the Bible have been the longer maintained; that the Editions of *Ben Nephtali* are now in the greatest Esteem, and in all Appearance they have exploded the others, except among the *Caraites*; that the Edition of *Ben Ascher* was most generally copied, as is evident from *Aben Ezra*, *Maimonides*, and the *Kimichi*. They should also have observed, that the Labour of the two last Editors could

concern only the Accentuation; or at most, some possible, analogical, and in themselves indifferent Punctuations. For the Punctuation, which is of a far antienter Date, has ever been respected; notwithstanding all the Diffentions among the Professors in *Babel*, and those at *Palestine*.

These Remarks throw a Light on several Difficulties which have a long Time perplexed the Learned.

1st. We find the *Jews*, ever united among themselves, and indifferent to every thing which does not concern them, have undertaken Voyages to instruct and confirm their Brethren in their Religion; and that they have deposited several authentic Manuscripts in different Places.

2dly. We are convinced that we ought not to rely on the Opinion of those who have not attentively examined this Point: Indeed the Rabbins *Elias Levita Capel*, and Father *Morin*, are the only Supporters of this System; but all its Foundation consists of a few negative Arguments; and according to M. *Simon*, *Elias Levita* was far from being the most learned of the Rabbins. By constantly applying himself to Grammar, he was ignorant of the History of his Nation. During his Stay at *Rome* some Christian Doctors, who knew little of the Matter, brought him to side with them, in regard to the Novelty of the Points; and thus, without further Enquiry, he endeavoured to destroy the constant Tradition of our own Nation.

‘ We have received the Punctuation of the *Massorets* of *Tiberiad*,’ say the *Kimchi’s* and *Aben Ezra*. These Words have misled our Critics; and without reflecting on several other Passages of the same Import, they thought it related to the Inventions of the Points; but they only meant the last Revival of the Bible Copies, which had been punctuated in the Time of *Esdra*s, as those Rabbins constantly assert.

3dly. In fine, we are acquainted with five different Editions of the Bible, that of *Esdra*s, that of *Hillel*, that of Rabbi *Ada*, that of *Nephtali*, and that of *Ben Ascher*. These Revivals were made from punctuated Bibles. And the Difference of the two last (I repeat it) consist only of some grammatical Minutiae. All which give us very different Ideas of the Manuscripts of the Bible.

I do not, however, take upon me to affirm, that all these different Editions are now to be distinguished. Copies of that of *Esdra*s, and that of *Hillel*, and of later Revisals may be found; tho' it can hardly be expected we are able to distinguish them; the Jews for two hundred and fifty Years past, having neglected their Family Manuscripts, and retained the Remembrance of these Editors only by Reading.

Upon the whole, these Reflections should animate us to excel our Ancestors. Shall we sit down with admiring these respectable Monuments, without putting them to their proper Use, without drawing from them all the Lights they offer us for the Illustration of History, both sacred and prophane, and the most interesting of our Studies?

PROCEEDINGS of *Foreign Literary Societies*.

At a publick Meeting of the Academy of Belles Lettres, at Rochel.

MONSIEUR *Gastumeau*, a Director, opened the Meeting with a Speech worthy the greatest Orator, in which he examined, whether the same Revolution which the Roman Literature underwent is now to be apprehended.

' Great Treasures, says the Author, are not possessed without Disquietude. The Perfection to which *France* has attained in every Art and Science, is an Advantage of which she is no Stranger to the Value: And from Fear of losing it, it is no Wonder that at the least Appearance of Danger, Arms are every where taken up in its Defence.

' The famous Dispute on the Ancients and Moderns, was one of those bold Attempts which struck the Empire of Literature with Terror. The great Masters were on the Point of being forsaken; Anarchy was taking large Strides, and the World threatened with being again involved in Ignorance.

' The Length of the Dispute gradually habituated the Minds of Men to singular Systems on the Progress and Declensions of the Sciences. It was no longer doubted but Literature had its fatal Turn, and this Term was imagined to be arrived. The Ages of *Augustus* and *Louis le grand*, seemed

to have exhibited complete Models in all Kinds; and as all Arts were imagined to have declined from the Death of *Augustus*, so by a necessary Consequence of the System, they were to degenerate on the Death of *Louis XIV.*

This Prepossession grew into a Kind of Conviction: Authors were compared; we were shewn our *Seneca's* or *Lucan's*, and every other, who are said to have hastened the Declension of the *Roman* Literature.

But have they, who apprehended the like Misfortune falling on us, weighed the true Causes of the Corruption of Taste among the *Romans*, and the present State of the fine Arts in *Europe*?

Let us examine these two Points, and before we abandon ourselves to Fears, examine their Foundation.

In the first Part, after enumerating the Causes to which the Decline of the Sciences at *Rome* are usually attributed; such as the Revolutions of the Government, the Subjection of the Republic, the Severity of its Maxims, the frequent Commotions, caused by the Competitors for the Empire, &c. the Author seeks in *Rome* itself the true and particular Causes of this Loss; in the Character of the Roman Genius; in the small Extent of the literary Empire among them, even in the happiest Times; the Paucity of Objects on which they could exercise their Talents; and the Want of Assistance in the Cultivation of them.

Tho' all Nations, says he, have the same Disposition for the fine Arts, yet they are observed to cultivate them according to their peculiar Humour and Disposition. Some are entirely given up to serious Reflections; they sacrifice every thing to Reason, and reject every Composition which is not entirely the Result of her Dictates; and this was the Character of the *Roman* People. Accordingly in serious Works they have so far excelled as to become excellent Models. But when Love has been the Theme, or they attempted Pleasantry, they rarely succeeded. Even in *Terence* himself there is a Kind of Solemnity which lessens the Pleasure the many delicate Passages in his Works would otherwise afford. *Plautus* trespasses in the other Extreme, by Ribaldry and insipid Buffoonery.

The

‘ The Temper of their Women was of no less Austerity
 ‘ than that of the Men. *Calphurnia* made a public Speech ;
 ‘ *Portia*, on the Death of her Husband, swallowed burning
 ‘ Coals. They were hardly permitted the innocent Amuse-
 ‘ ments of Youth, and their Address in them, was almost
 ‘ construed a Crime. But how must they become proper
 ‘ Members of Society ? Their Pride like their Virtue was the
 ‘ Poison of it ; and accordingly *Juvenal* prefers a plain
 ‘ Country Girl, in this respect, to the Mother of the
 ‘ *Gracchi*.

‘ No sooner did Wealth begin to flow into *Rome*, than they
 ‘ were seen to pass from the most austere Virtue, to the most
 ‘ extravagant Debauchery. All their Writings were infected
 ‘ with it ; instead of a proper Sublimity of Sentiment, nothing
 ‘ but Excess and Bombast were to be found.

‘ It is certain, that the Kind of Wit, which fell to the
 ‘ Share of the *Romans*, could very little contribute to enlarge
 ‘ the Empire of Learning. This, together with their Propen-
 ‘ sity for Hyperbole, and Parade, produced those Declama-
 ‘ tions, which after the Death of *Augustus*, became almost
 ‘ the whole Study of the *Roman* Youth : Incoherent Works,
 ‘ where Art attempts to supply the Defects of Genius, where
 ‘ Words stand for things, and the richest Ornaments of Elo-
 ‘ quence employed on Trifles.

‘ If the *Romans* were not disgusted with the Ostentation
 ‘ of their Orators, it was owing to their flattering themselves
 ‘ that they still saw in them the Eloquence of the Republic.
 ‘ They had no longer any Kings to accuse or vindicate ; nor
 ‘ Citizens, greater than Kings, to proscribe or save. But
 ‘ they read Speeches in which these important Causes were
 ‘ discussed ; and, full of their ancient Grandeur, thinking
 ‘ Eloquence would be disgraced by speaking in another Man-
 ‘ ner, they rather chose to feign Subjects equal to it, than
 ‘ to apply it to Objects which their then Situation allowed
 ‘ them to treat of.

‘ This Mistake in the Choice of Subjects for the Exercise
 ‘ of Eloquence, had, perhaps the greatest Share in vitiating
 ‘ the *Roman* Taste. The introducing of the fine Arts at
 ‘ *Rome* can hardly be placed higher than the second *Punic*
 ‘ War ; so that they who place the Beginning of their De-



‘ clension immediately after the Death of *Augustus*, allow
 ‘ little more than two hundred Years Continuance.

‘ Eloquence and Poetry, it is true, during this short Inter-
 ‘ val, were carried to the highest Pitch of Perfection; but no-
 ‘ thing like this can be said of the Sciences.

‘ The *Romans* were a People of Soldiers and Slaves. Du-
 ‘ ring the five Centuries which they spent in conquering *Italy*,
 ‘ the rest of the World were as Antipodes to them. Let us
 ‘ judge of the small Improvement of other Sciences from that
 ‘ of *Geography*. When *Polybius* began his History, he was
 ‘ obliged to travel into *Asia*, *Africa*, *Gaul*, and *Spain*, in
 ‘ order to inform himself of the Situation of the several Places
 ‘ he intended to mention. And, above an hundred Years
 ‘ after, *Diodorus Siculus* was under the Necessity of perform-
 ‘ ing the same Thing for his Universal History,

‘ Even the fine Arts improved but slowly.’

Here the Author mentions the Stupidity of that Consul,
 who, amazed at the Price offered him for some Paintings
 saved at the Burning of *Corinth*, fancied they had some
 secret Virtue inherent in them: The wretched Taste of the
 People, who would run from the Theatre where *Terence’s*
 Comedies were acting, to see a Pantomime or a Buffoon:
Virgil’s own Confession of the Superiority of the *Greeks* over
 the *Romans* in his Time, with regard to every Art and
 Science, and the Custom for the Orators to go to *Athens*
 to perfect their Studies,

‘ Eloquence began with the Distractions of the Repub-
 ‘ lic, when the most powerful Citizens made use of their
 ‘ Interests in forming Parties to distress their Competitors.
 ‘ On one side, Animosities and Accusations; on the other,
 ‘ the Necessity of a Justification to be performed orally in
 ‘ Person, without any other Assistance: The almost infal-
 ‘ lible Success, not of the most innocent, but most eloquent
 ‘ Person: The reigning Prejudice that Orators alone were
 ‘ fit for Government: The eternal Clamour in the Courts
 ‘ of Justice, with regard to the Sacredness of the Laws
 ‘ and the Majesty of the *Roman* Name: The prodigious
 ‘ Crowds, which flocked to a Shew so properly adapted to
 ‘ the Vanity and Malignity of the People; all these Cir-
 ‘ cumstances could not fail of producing a Multitude of
 ‘ Orators;

Orators ; and give that Turn to the Education of the Roman Youth, which most contributed to excel in that venerated Profession.

But this superior Education, and of which the Successes depended on a great Variety of Knowledge, not to be obtained by a moderate Expence, was beyond the Abilities of the People. And *Augustus* having settled the Republic, put a Stop to the Ambition of the Citizens ; Orators were soon neglected, and the very Art itself almost buried in Oblivion.

This Declension of Eloquence, may be said to be that, to which the *Augustan* Age was indebted for its great Number of Poets and Historians ; who animated by the Encouragement now given to their Talents, being preferred to the ancient Orators, whose Names were hardly permitted to be mentioned, produced those Master-pieces, which have immortalized both the Prince and the Minister who protected them.

Rhetoricians were admitted into *Rome* some time before *Cicero* ; but what a School for Youth ! Almost at their first Establishment they drew on themselves the Contempt of all sensible Persons ; the Consuls were obliged to interpose to check their Licentiousness. These were, however, the only Masters in *Rome*.

Under such a Constitution, nothing less than a Declension of the Arts could be expected. The Steps to their Ruin, under the Successors of *Augustus*, are well known. These Monsters, who immediately after him filled the Throne, so far from countenancing Literature, made use of every Method to eradicate it.

Among others, *Caligula* was for destroying the Writings of *Homer*, and taking those of *Livy* and *Virgil* out of the public Libraries. *Nero's* infatuated Opinion, also, that he was the greatest of Poets, and his Cruelty in punishing any who presumed to Rival him, threw a damp on the Genuises, or obliged them to Veil the most beautiful Parts of their Compositions.

But these were only critical Moments, which the fine Arts would most certainly have survived, had they ever
been

‘ been more general in *Rome*, especially under the mild
 ‘ Government of *Vespasian*, *Trajan*, and *Marcus Aurelius*.

‘ In Confirmation of this Truth, we need only reflect on
 ‘ the State of Literature among the *Greeks*. How could the
 ‘ Arts and Sciences support themselves so long, even Ages
 ‘ after the Ruin of those in *Italy*. They were more gene-
 ‘ rally known, being cultivated by every Citizen; Acade-
 ‘ mies established in all the Cities, where every Science,
 ‘ every Branch of Literature was taught by excellent Ma-
 ‘ sters; and the *Greeks* being naturally curious, and fond of
 ‘ Learning, Eloquence and Poetry were the Amusements
 ‘ even of the Commonality: Shews were maintained at the
 ‘ public Expence, and the meanest Person admitted to
 ‘ them.

In the second Part of his Speech, M. *Gastumeau* gives a
 general Account of the literary Riches of *France*, and the
 Multiplicity of Helps Genius discovers every where.

‘ Not a Town, says he, subsists without a public School.
 ‘ The Libraries, the Closets of the Learned, which in Ca-
 ‘ pitals contain immense Treasures, are not without their
 ‘ Value in several Country Towns.

‘ An exquisite Sagacity, and strong Propensity to every
 ‘ thing proper to adorn the Mind, are the present Charac-
 ‘ teristics of all the Nations of *Europe*.

‘ On the one hand, the Majestic Doctrines and sublime
 ‘ Morality of a holy Religion, supply its Orators with an
 ‘ inexhaustible Fund, and assure them of a Success; and
 ‘ happily this Success is as remarkable as our Vices and
 ‘ Follies, which have little Appearance of being near their
 ‘ Period.

‘ On the other hand, the Courts of Justice ring as loud
 ‘ as ever, with the Clamours of Hatred and Interest.

‘ I say nothing of Poetry; Fertility is no Advantage to it;
 ‘ there must be Master-pieces or nothing, and such have al-
 ‘ ways been rare. *Europe* has, however, still excellent Poets,
 ‘ and even enough to free it from the Imputation of Indi-
 ‘ gence.

‘ But the particular Merit of our Age is, that in the vast
 ‘ Extent of the present Circle of human Knowledge, we
 ‘ admit

‘ admit only clear Ideas, true Principles, exact Reasonings,
‘ and certain Experiments.’

The Author does not omit the not wholly groundless Re-
proach to our Age, an Affectation of Wit on all Occasions.

‘ I am sensible, says he, that this Passion for Wit, is in
‘ some Measure the Disease of our Age, and that through
‘ a Desire of entertaining the Reader with Delicacy of Ex-
‘ pression, and Sublimity of Imagination, that noble Sim-
‘ plicity of Ideas, the constant Attendant on true Eloquence,
‘ is too often neglected. But shall we be surprized at so
‘ small an Irregularity? It is rather a Proof of Exuberance,
‘ than a Declension of Taste: Sumptuous Houses abound
‘ more with Superfluities than Necessaries. Our Taste is
‘ fixed by more certain Models: The preposterous Decora-
‘ tions in which Architecture at present appears, will never
‘ make us forget the majestic Symetry of the Front of the
‘ *Louvre*. And if any one could fear the Declension of the
‘ fine Arts, I shall not for his Encouragement, mention the
‘ *Rollins*, the *Montesquious*, and the *Voltaires*, let him only
‘ peruse the preliminary Discourse to the *Encyclopedie*.’

M. *Boutiron*, the Chancellor, afterwards read a Discourse,
with the following Title.

*Reflections on the Principles by which the Man of Letters
should be influenced.*

He began, by premising that a Man of Letters is no farther
estimable than as he joins a Rectitude of Heart to the Talents
of his Mind; and concludes, that if he intends any Benefit to
Society or Glory to himself, he must bestow no less Applica-
tion in filling his Heart with a Love of Truth and Virtue,
than in adorning his Mind with Science and Literature.

‘ I know, says he, that the Distinction between the Heart
‘ and Mind is supposed to consist only in a Precision of Ideas.
‘ These Words, however, implying two Faculties of the
‘ Soul, susceptible of different Attributes, there is sufficient
‘ Reason for this Distinction. The Heart of Man is (if I
‘ may be allowed the Expression) the Substance of the Edi-
‘ fice, of which the Mind is the architectural Order, and
forms

forms the Decorations. A just Heart, where the Love of Goodness presides, exalts the Mind, conducts it, and keeps it from wandering. The Mind gives a Polish and Amiability to the Heart. Thus they are reciprocally Friends to each other. Where either is deficient, the Work is imperfect: But there is a Difference: The Man whose Mind alone is defective, may be still worthy of Esteem: But he whose Heart is vitiated, can at most be only entertaining.

To apply diligently to the Study of the Sciences, merely to employ our Leisure Hours, is a decent Amusement, if only with a View of acquiring a Name, it is Vanity; but neither of these is truly esteemable. In order to give this Application its due Worth, it must be undertaken from Views, which may be productive of a Respect for Science. Science must be directed to Truth, and Truth to God. This is the Order of Things, and the only one worthy a rational Being.

It was thus understood by the first Literati, who made all their scientific Acquisitions subservient to Philosophy, and thence deservedly acquired the Name of Philosophers and Sages.

What is the Advantage of an extensive Knowledge unless it be made conducive to Virtue? The Scholar of this Kind may be classed with the Miser, who accumulates Riches, only for the Pleasure of looking on them.

It is an abuse of Science, when Virtue is not the Fruit of it. Who can form to himself nobler Ideas of the Power of the Creator, than he who best knows the Magnitudes and Orbits of those celestial Globes, which roll over our Heads with so much Majesty; or, than the attentive Naturalist, whose incessant Researches include all the Particulars of Creation? Can he doubt that Works of equal Power and Wisdom have been produced without some End? And consequently Man, their superior, must have been created for a certain Destination, which he ought to apply himself to fulfil.

Nor do less persuasive Objects offer themselves to the Reflection of the mere Man of Letters. Let him but turn his Thoughts on himself; his Mind, his Reason, his

his Heart, all declare his divine Original, and tell him he can have no other End than the Being which formed him. But what a Flood of Light will burst upon him at the Sight of that Society subsisting among Men, notwithstanding the Shock of jarring Passions with which they are agitated: All desirous of commanding, almost all obey. Stimulated by their particular Interests, struggling in eternal Opposition; how can Harmony be produced from Discord? Is it not amazing, that the Order of Society should flow from these very Passions which disturb it? Thus to the reflecting Mind, the Maintenance of the political World is no less a Proof of Providence, than a Preservation of the Physical.

But if the Welfare of Society requires that every Person should be virtuous, of how much greater Moment is it, that a Man of Letters should be so.

It has long been said, that the Mind is the Servant of the Heart, and there is sufficient Reason for it. When the Heart is deprived, it is rare if the Mind goes any farther than to excuse it. It generally declares itself the Apologist for its Corruption. The Man of Letters seldom delineates truly his own Heart and justifies it. Besides the invincible Propensity by which we are carried to speak of what pleases us, the Advantage of confirming our Choice and Ideas, pleads highly in their Favour; because every Convert to them, gives them the greater Appearance of Truth.

In a voluptuous Author of a lively, volatile, and agreeable Mind, the Heart will paint its Sentiments in a pleasing Imagery, decorated with all the Graces of Wit and Nature. The Reader's Eyes are enchanted with the Appearance of Voluptuousness itself; now languishing on a Bed of Roses; then in all the Agitation of the Ebriety of Pleasure.

If his Imagination be less ornamental, and his Mind of a more serious Turn, but with greater Strength and Elevation, he will then have recourse to Reasoning for following his Inclinations, and disengaging himself from every Constraint, invent Systems, the Principles whereof tend to subvert the most sacred Truths.

On

‘ On the contrary, what Benefit may not Society receive
 ‘ from a Man of Letters, who, by entering deep into him-
 ‘ self, has applied his whole Power in cultivating his Heart?
 ‘ May I presume to say, he adds a Dignity even to Virtue
 ‘ itself. His Example is irresistible. If he writes, he is so
 ‘ far from saying any thing that may agitate the Passions,
 ‘ or give Occasion to dangerous Suspicions, that he makes
 ‘ the most barren Subjects subservient to the Illustration of
 ‘ Truth, and Encouragement of Virtue.

‘ Had all the Literati applied themselves thus to culti-
 ‘ vate their Heart, and apply their Talents to such valua-
 ‘ ble Purposes, the amazing Problem, whether Learning has
 ‘ tended most to corrupt or refine Morality, had never been
 ‘ proposed.’

The Author afterwards advises against arduous Attempts,
 without a previous Assurance of being possessed with a Ge-
 nius equal to the Undertaking; or our State of Life render
 it absolutely necessary.

‘ By long Labour and Art, says he, a sandy Soil may
 ‘ be rendered fertile; but the Profit rarely atones for the
 ‘ Expence.’

He is also against attempting an universal Knowledge.
 We ought to fear we shall never be entire Masters of any
 one Science; Excellence in one, being preferable to Me-
 diocrity in many.

‘ However, continues he, without affecting to know every
 ‘ thing, we should endeavour to obtain a Taste, at least,
 ‘ of the chief Objects of human Learning. Vast as the
 ‘ Land of Science is, and divided into different Climates,
 ‘ it forms but one Empire, where all who cultivate Lit-
 ‘ terature are Fellow Citizens. It is therefore proper they
 ‘ should know one another; and in order to this, should
 ‘ reciprocally travel into the different Parts of their de-
 ‘ lightful Country. But Prudence requires they should af-
 ‘ terwards return and settle in their native Climate, as the
 ‘ Constitution generally improves best there. In ram-
 ‘ bling continually from Place to Place, the Dissipations usually
 ‘ exceed the Acquisitions.

‘ It was this Want of Attention to good Models, that
 ‘ such a Multiplicity of Errors and Extravagances were
 ‘ com-

‘ committed in the Age prior to that of *Lewis XIV.* Tho’
 ‘ the Authors did not want Fancy, nor Wit, and some of
 ‘ them had Genius.’

M. *de Boutiron*, concludes with the following Reflections.

‘ Talents and Taste alone are not sufficient Motives for
 ‘ the Ambition of being an Author. The Man of Letters
 ‘ should never forget, that he is a Member of Society. The
 ‘ best Application of his Abilities is, to acquit himself properly of the Duties of his Station, with regard to the
 ‘ Public.

‘ When there is no Necessity for Writing, the present
 ‘ Passion for it, in the Empire of Letters, seems to resemble
 ‘ Luxury in the political State. It carries with it
 ‘ an Appearance of Prosperity, and a flourishing State of
 ‘ Things, whilst inwardly it enervates, consumes and destroys.’

Several other Speeches were made at this Meeting, which was closed with some Observations on the Genius and Style of *Marino*, the Author of *Pastor Fido*.

On *Wednesday*, the 7th of *September*, the Academy of Painting and Sculpture held its general Meeting, M. *Watelet*, Receiver General of the Finances, and honorary Fellow of the Academy, read the two first Canto’s of his Poem on Painting. The Subject of one of those Canto’s is Design, and of the other Colouring. The Solidity of the Principles, the Justness of the Images, and the Beauty of the Style, promises a Work which will be an Honour to *France*.

Afterwards M. *Vandieres*, Director General of the Works, distributed the Gold and Silver Medals, as the great Prizes of Painting and Sculpture, for the preceding Year.

Foreign



commanded in the 4th regiment of Foot, 1773. The 4th regiment of Foot was sent to the West Indies in 1773. The 4th regiment of Foot was sent to the West Indies in 1773.

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On 10th October 1773, the 4th regiment of Foot was sent to the West Indies. The 4th regiment of Foot was sent to the West Indies in 1773. The 4th regiment of Foot was sent to the West Indies in 1773.

Admiral M. Boscawen, Director General of the Admiralty, 1773. The 4th regiment of Foot was sent to the West Indies in 1773.



LONDON Monthly MERCURY ;
For NOVEMBER 1753.

Literary MEMOIRS.

Idea of English Poetry ; or a Translation of the best English Poets, which have not yet appeared in our Language ; with an Examination of their Works, and a Comparison of theirs with those of ancient and modern Authors. Together with a great Number of Anecdotes and critical Remarks. By the Abbe Yart, of the Academy of Arts and Sciences and Belles Lettres at Rouen. In three Volumes Twelves: Pr. 9s.

These three Volumes contain Specimens of didactic, satyric and lyric Poetry. The didactic Pieces are taken from the Duke of *Buckingham*, Earl of *Rochester*, *Philips*, *Addison*, and Lady *Wortley Montague* : The satyric from the Duke of *Buckingham*, the Earl of *Rochester*, *Dryden*, and *Pope* : And the lyric from *Cowley*, *Waller*, *Walsh*, *Prior*, &c.

THOUGH the Study of the celebrated Writers of Antiquity has banished false Taste from France, and carried Poetry to a great Perfection under the Reign of *Lewis XIV.* yet now it seems no longer sufficient, all the several Methods of imitating the Ancients have been exhausted. Those excellent Originals have produced a Multitude of Copies, similar, and which scarcely add any Thing to each other ; most of the French Poets severely treading in the same Tract of their Predecessors ; and if any daring Genius attempt a new Path, they are found only to bewilder themselves. By what Method

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thod then can Poetry recover its original Charms? How can the true Taste be revived, and the Public properly entertained?

‘ I, says the Abbe Yart, know of none that bids
 ‘ fairer for that Purpose, than after conversing with
 ‘ the greater Writers of Antiquity, to cultivate an Acquaint-
 ‘ ance with those Authors, who have distinguished them-
 ‘ selves in civilized Nations; and in the Works of Fo-
 ‘ reigners discover new Methods of imitating the Ancients.
 ‘ Corneille found his famous *Cid* in a *Spanish* Author. *Qui-*
 ‘ *naut* owes several of his grand Subjects to *Aristo* and
 ‘ *Tasso*. *Shakespear’s Julius Caesar*, and *Maffei’s Merope*,
 ‘ are become Master Pieces in the Hands of *M. de Vol-*
 ‘ *taire*. Shall we be ashamed of pursuing the Steps of these
 ‘ great Men?

‘ The Genius of Invention is not fallen to our Lot;
 ‘ we are less capable of making Discoveries, than to de-
 ‘ corate them. We must therefore have recourse to our
 ‘ Neighbours, enrich ourselves with their Productions; and
 ‘ perform the same in Poetry as the Literati do in Science,
 ‘ correspond with all the Nations of *Europe*; and unite
 ‘ all for the Pleasure and Advantage of Mankind.

‘ It were indeed to be wished that all Nations had but
 ‘ one Language, and that all the Learned in the Universe
 ‘ formed, as it were, but one People.

‘ Let us not be fearful of carrying our Complaisance
 ‘ too far; it is long since their Authors have been imitat-
 ‘ ing, and making Translations of our best Writers. The
 ‘ *Spanish, Italian, and English* Poets, have transplanted into their
 ‘ Works the several Beauties, which distinguish our best Poems.

‘ Of all the Nations which cultivate the Sciences, none
 ‘ are so worthy of our intimate Acquaintance as the
 ‘ *English*. Their Multitude of eminent Persons, and great
 ‘ Number of excellent Writers of all kinds, should excite
 ‘ our Attention. Is it not then doing an important Service to
 ‘ *France* to continue, what has been successfully begun, the
 ‘ transplanting the choice Productions of the *English* Writers?’

Besides the several Pieces translated in these Volumes, the Abbe has added a great Number of literary, historical, and critical Remarks, containing several Passages of the Ancients, which the Poets had either translated or imitated;
 together

together with physical, geographical, and chronological Illustrations. And to several of the Pieces he has prefixed preliminary Discourses. We shall give the following, which the Abbe Yart has placed before Mr. Philips's *Pomona*, as a Specimen.

' The principal Intention of my translating the georgic Poem of Mr. Philips, was to supply our Authors with a Model in this kind of Poetry. The Difficulties which attend exhibiting the Labours of the Field in *French Verse*, and the generous Ambition of succeeding in so critical a Subject, should induce our Poets to peruse this Work, in order to imitate it with Success. What Glory would they not acquire by a Species of Writing, which has not yet been attempted in our Language: By expressing Things which have never yet been mentioned: By enlivening with entertaining Digressions a long Poem, whose Versification is commonly a tedious Monotony; and by adorning the most common Particulars with proper and animated Language?

' It is not the Difficulty of the georgic Poem, that constitutes its Glory; it is still more valuable, as it principally tends to promote the Happiness of Mankind. Precepts of Importance; curious Discoveries; in a word, Agriculture is the first of all Arts. By this Utility, no less than by the Beauty of the Style, it is that *Virgil's Georgics*, in the Opinion of several Critics, surpasses the *Æneid* itself.

' Is it not Time that the Sciences, after being concealed among Briars, should now be presented to us adorned with the Language of Poetry, and that our several Treatises of Agriculture, so long confined to the Hands of the Learned, should fall into those of the Poets?

' *Virgil* wrote his *Georgics* in an Age, in which this Art was cultivated by the greatest Persons in the *Roman Empire*. He expressed in the Language of the Muses, the Precepts which *Cicero*, *Varro*, and *Cato* the Censor, had delivered on cultivating Lands.

' Mr. Philips, the true Imitator of *Virgil* both in the Plan and Execution of his Poem, did not enter upon it till he had carefully read and digested several Memoirs

‘ inserted in the Transactions of the Royal Society of *London*. And by decorating Agriculture with the Graces of Poetry, he pleased the Taste of his Countrymen.

‘ What is really most useful, is not generally esteemed in *France*. How little is the Art of cultivating known, in proportion to its Value? Most of our Naturalists employ themselves rather on curious than useful Experiments. Almost all the rich Inhabitants of Cities impoverish the Earth with Flowers, and superfluous Plants; they render it barren by an Excess of Ornaments; and their Art is the Destruction of Nature.

‘ Let then Poetry represent Agriculture in Colours; it is her Province to shew them, that nothing is more delightful than after the Cares of Business, the Fatigue of the Bar, or the Operations of War, to unbend the Mind amidst rural Amusements; in the Gratifications of a free and independent Life, and in a Leisure full of Dignity. Nothing is more amusing than to study the Nature of the Soil, to observe the Qualities of the Air and Seasons, and to search into the Properties of Lands, their Defects and Advantages, the properest Culture, the kinds of Fruits and Grains, with which they may be enriched.

‘ Let us, however, be careful how we write in a Language unknown to the Publick. We have Georgic Poems in *Latin*; but who reads them?

‘ The Superiority of the *Latin* over the *French*, if it has any, is not a sufficient Reason for giving it the Preference. *Virgil* was not ignorant, that the *Greek* was more rich and copious than the *Latin*; but writing for *Romans*, he wrote in the Language spoke at *Rome*. Accordingly, as we write for *Frenchmen*, let us use the Language spoke at *Paris*.

‘ The Difficulty of our Poetry, and Sterility of our Language, are only more powerful Reasons for engaging us to render the one more easy, and the other more copious. To conquer these Difficulties, and introduce Facility and Exuberance, will be doing our Country the greatest Service.

‘ But neither our Language nor Poetry have any thing in them which ought to discourage Poets. Not only
‘ spiritual

‘ spiritual and grand Subjects can be expressed with Propriety, but even the most common Things; in our burlesque, satyric, and common Poems, Passages very far beneath any Part of Agriculture, are to be found.

‘ A Georgic Poem therefore is impracticable only where Genius and Talents are wanting. The Incapacity of our Poets for a Work of this Nature, is not owing to our Language or our Poetry; a sprightly frivolous Turn of Mind, a small Knowledge of the World, a superficial Reading, and a Knack at Versifying, are insufficient.

‘ The Poet, who would exhibit the Labours of the Field in Verse, must have studied Nature; the Elements by their Effects; the Seasons by their Vicissitudes; almost every Thing contributing to the Fertility of the Earth. As it abounds in Flowers, in Fruits, in Plants, in Trees, in Corn, in Stones, in Metals, in Minerals, in different Kinds of Animals; so many various Subjects does it offer to our Study. Nature is always before our Eyes; its Bosom ever open to our Researches; but Philosophy must direct our Enquiries, and discover to us its Treasures.

‘ To paint Nature, it is not enough to know it; there must be added a Knowledge of the Art of painting Nature. Those great Poets, who have given the most perfect Delineations of it must be read. Precepts on our Agriculture must be delivered in the same manner, as those of *Virgil* were on that of *Rome*. Our Episodes, without being the same, must, as near as possible, have the Form and Turn of those in the *Latin* Poet. *Virgil* has imitated Nature; therefore we must imitate *Virgil*. But in this Imitation, we must be no less Originals than *Virgil* was in his Imitation of Nature.

‘ If it be true, that Mr. *Philips* imitated *Virgil* so perfectly, as most of his Countrymen affirm, it must doubtless be in the essential Parts of the Didactic Poem; in the Variety of Episodes, and in the Elegance of the Style. This is what we will now examine.

‘ There is no Didactic Poem in which Episodes are not necessary. Without Episodes it was impossible that *Lucretius*’s Poem, or *Ovid*’s Art of Love, could have pleased.

' Variety is the Soul of a Poem, consisting of Precepts,
 ' Of themselves, they are very far from offering any thing
 ' agreeable to the Imagination ; they mortify Self-love, they
 ' fatigue Attention, and the incessant Repetition of the same
 ' Object disgusts the Reader. In order to please, there must
 ' be a constant Supply of fresh Impressions on our Senses,
 ' New Ideas must be offered to the Mind, and the Heart
 ' filled with new Sentiments.

' We need not therefore seek any farther for the Rea-
 ' son of that Multitude of Episodes with which the Poems
 ' of *Virgil* and *Philips* abound. *Philips* has not only like
 ' *Virgil*, inserted Episodes in his Works ; but he has also
 ' inserted them entirely in the manner of *Virgil*.

' Some of the Episodes of the *Georgics* are imitated in the
 ' *Pomona* by others of the same Kind ; the Description of
 ' the Murrain among the Cattle, and the Prodigies which
 ' preceded and followed *Cæsar's* Death, have furnished several
 ' Hints for the Calamities caused by the Heat in *Hereford-*
 ' *shire*, and the Earthquake by which the City *Ariconium* was
 ' swallowed up. The Elogium on *England* seems to have
 ' been taken from that on *Italy* in the *Latin* Poet. Both
 ' *Virgil* and *Philips* paint a very gay Picture of the Pleasures
 ' of the Country. Both Poets praise their Protectors, and
 ' address the different Parts of the Poem to them.

' Mr. *Philips*, however, has not always scrupulously fol-
 ' lowed *Virgil*. The Brilliance of the Fables of *Aristæus*,
 ' of *Proteus*, of *Orpheus* and *Eurydice*, could not prevail
 ' upon him to imitate them. The Solidity of his Genius dis-
 ' dained fabulous Ornaments, and without losing Sight of
 ' the Ancients, he has conformed himself to the Philosophy
 ' of his Age. His *Episodes* are not like those of *Rapin* on
 ' Gardening, old Women's Tales, and puerile Metamor-
 ' phoses ; but Strokes of Morality, Pieces of natural Philoso-
 ' phy, and remarkable Events in the History of *England*, de-
 ' scribed with no less Beauty than Strength. These, indeed,
 ' are the only Episodes which suit the Gravity of the di-
 ' dactic Poem. Fables may shine in light sportive Pieces ;
 ' but to introduce them into a Poem, which ought to be the
 ' Work of Reason and Truth, is giving a grave and serious
 ' Appearance.

‘ Appearance to Things ridiculous, and a ridiculous Appearance to solemn and important Precepts.

‘ Episodes are commonly looked upon as Digressions; it were to be wished they were not so, and never strayed from the Subject. They ought to be the Precepts themselves, exhibited in Narrative and Description. They should spring immediately from the Subject, and never lose Sight of it: It should be a regular Work in all its Parts, explaining one single Subject, considered on every Side.

‘ The finest Episodes of *Virgil* have a necessary Connection with the Precepts which usher them. Such is the moving Description of the Murrain, in the Book which treats of Cattle: Such is the Story of *Aristæus*, which makes a Part of *Virgil*’s Precepts, with regard to Bees, &c.’

‘ But there are some Poems, whose Subject is jejune and barren, that they furnish no entertaining or affecting Episodes. Then, indeed, the Poet must leave his Subject, and wander into florid Digressions. He must, however, introduce them with Art. He must previously prepare the Imagery for connecting both the Beginning and Conclusion of the Episodes with what precedes and follows them; so that they may seem a natural Part of the Poem. In this admirable Method it is, that the *French* excel all Nations both ancient and modern. Our Vivacity has nothing incompatible with the most correct and methodical Judgment.’

‘ There are in *Philips* several Episodes, which might easily be taken from the Body of the Work as superfluous; they are little detach’d Poems, which is a Fault that all their Beauty cannot hide. Necessity is not concerned in placing these Ornaments. Both from the Example of *Virgil*, and the Precept of *Horace*, these *ambitiosa ornamenta* ought to have been omitted or abridged.’

‘ The *English* Poet in his first Book enumerates all his Patrons and Friends; his hyperbolical Panegyrics and moral Reflections are endless. His second Book is entirely Episodes; take them away, and it shrinks almost to nothing. It puts one in Mind of the Women of the last Century, who when they laid aside their towering Head-

‘dresses, and high Pattens, lost one half of their Stature.’

‘*Virgil’s* Episodes are much more concise. Let us see whether the *English* Poet has been more happy in the Elegance of his Style. It must be owned that the Precepts of *Mr. Philips* are interspersed with delicate Strokes, which are a great Ornament to them. Even the most common Passages are not destitute of Figures, which give them a Beauty, they seemed unsusceptible of; but this Eloquence is not equal to that of *Virgil*.

‘Some Critics, from an Indifference for the Subject of the *English* Poet, will perhaps say that he should have suppressed some Particulars in which he has been too prolix, in order to have saved his Readers the Trouble of reading so many insignificant Minutiae, and like *Virgil*, not have attempted to exhaust his Subject.

Non ego cuncta meis amplecti versibus opto.

‘I am, in some Points, of the same Opinion; but have known some very good Judges approve of these Details, not only as they may serve as a Model to our Poets, when they attempt georgic Poems, but also because they contain some Precepts applicable to other Parts of Agriculture.

‘Delicacy, however, must not be carried so far. Every body knows that it is very difficult to enumerate the Name of Plants, Animals and Utensils of Husbandry, in flowing Numbers, or even in elegant Prose. But the surest Way of forming a true Judgment of the Style of the *English* Poet, is to compare it with the *Latin*. *Virgil’s* Description of Nature is often more agreeable than even Nature itself. He adorns the smallest Products of Nature, by contrasting them with greater; he personifies insensible things; Beings inanimate are made to act; there is every where a Profusion of Metaphors, Hyperboles, and the boldest Figures: Things both past and to come appear as present. His Precepts are short, vivid, variegated, always new in their Turn; often indirect, that the Reader imagines his Compliance with him proceeds from himself. The Narratives are animated, the Descriptions have a natural Lustre;

‘fire; every Part of the *Georgics* are so distributed, that
 ‘the latter please more than the first.
 ‘The *English* Poet often appears to me a Translator, and
 ‘almost always a close Imitator of *Virgil*. Sometimes, how-
 ‘ever, he dares to be an Original. Upon the whole, it
 ‘were to be wished, that the *French* Poets, who shall chuse
 ‘some Part of Agriculture for the Subject of a Poem, the
 ‘Vine for instance, which the *Latin* Poet has treated of,
 ‘may learn of *Virgil* to imitate Nature, and of *Philips* to
 ‘imitate *Virgil*.’

*Remarks on a Dissertation upon the two Epistles ascribed
 to St. Clement of Rome, lately published by Mr.
 Wetstein, with large Extracts out of them, and an
 Argument shewing them not to be genuine, by Nathanael
 Lardner, D. D. Translated from the French out
 of the last Volume of the Bibliotheque Raisonnée,
 printed at Amsterdam.*

IT is to be observed in the first Place, that according to
 Dr. Lardner's Conjecture, these Letters were wrote by a
 Bishop of the Eastern Church about the middle of the third Cen-
 tury, p. 37. 54. 57. This is already a great Allowance,
 which, by making the Author of these Letters twelve hun-
 dred Years older than the Manuscript from which they are
 published, brings them within one Century and an half to
 the Time of St. Clement.

The Arguments which are brought to prove that these
 Letters are not St. Clement's, are of two Sorts, the one ex-
 ternal, drawn from the Testimony, or rather from the Silence
 of Irenæus, Dionysius of Corinth, Hegesippus, Clement of
 Alexandria, Origen, Eusebius, Cyril of Jerusalem, St. Jerome,
 St. Epiphanius, Photinus and Nicephorus. — And the Con-
 clusion which Dr. Lardner draws from their Silence, is this:
 ‘The Epistles therefore, which have been published by Mr.
 ‘Wetstein, are not Clement's. They cannot be his. There
 ‘is no need to open the Packet. Thus much may be cer-
 ‘tainly known without looking into it. p. 31.’

It is agreed, that these Authors, (except St. Epiphanius
 and St. Jerome, of whom we shall speak by and by) do not
 make

make any Mention of these Epistles of *St. Clement*; but we deny the Consequence, that therefore these Epistles are not his. There are so few Authors of the first Century remaining, and they so seldom make Mention of one another, that if the Silence of the one should render doubtful the Authenticity of the other, we should be uncertain of almost every thing. Besides, there is a great Difference between these two Epistles and that to the *Corinthians*; this having been published and written in the Name of one great Church to another, upon Subjects equally interesting all Christians, viz. Peace and the Resurrection: Whereas, our Epistles were addressed to but a small Number of Priests of a Diocese, upon that Question, How People, who have taken the Resolution to live in a State of Celibacy, are to behave. It is plain, therefore, that there were not the same Reasons for mentioning these last Epistles, as there were for the first. Besides that we find Hints, that these Epistles were not unknown to some who do not quote them. For Instance: When *Justin*, the Martyr, saith in his second Apology, ‘We excuse ourselves from Marriage, that we may always live in ‘Celibacy*.’ When *Clement of Alexandria* quotes the ix. Chapter, ver. 8, 9. of *Ecclesiasticus*, to prove, that ‘it was ‘not proper often to sup with married Women ||.’ When he recommends the Example of *Miriam* and *Susanna*, and especially when *St. Jerome* in his Letter to *Eustochium* †, speaks to him of *Samson*, *David*, *Solomon* and *Amnon*; when, in the same Page he speaks of the *Agapetes*, that is, of young Women, who lived with unmarried Priests; and when he quotes *Prov.* vi. 27, 28, 29. the Manner of expressing himself, and of connecting his Thoughts together will appear to agree so much with that of our Epistles, that one can hardly suppose such a Uniformity to be the Effect of meer Chance.

The Argument drawn from *St. Irenæus* proves too much; since his making no Mention at all of any of *St. Clement’s* Writings, would be as good an Argument against the Epistle to the *Corinthians*, which is not *Dr. Lardner’s* Meaning. The Silence of *Photius* and *Nicephorus* does not subvert the Hypo-

* Προαιτόμενοι τὸν γάμον τέλει ἐγκρατεύμεθα.

|| *Paedagog.* II. 7. & *Strom.* IV. 19.

† *Ep.* 13. & 22. quoted likewise by *Dr. Lardner*, p. 38.

Hypothesis of the Editor of the Letters of *St. Clement*, because these two Authors lived at a Time when these Epistles had already disappeared. The Silence of the Court Bishops since the fourth Century is no Proof, neither against these Epistles, because they might either not have known them, or might have pretended not to know Letters, which agreed so little with their Grandeur, and Ambition, and with the Customs of those Times. There remains only the Testimony of two Monks, *St. Epiphanius* and *St. Jerome*, which are positive in favour of the two Letters according to the Editor's Opinion, but according to *Dr. Lardner's* must be understood of the two Epistles to the *Corinthians*: Let us examine his Reasons, to see who is in the right.

St. Epiphanius saith: That *St. Clement* in his Epistles teaches Celibacy, and commends *Sampson*. Both these Subjects are found in the Epistles lately published; and neither the one nor the other are found in the two Epistles to the *Corinthians*. *Dr. Lardner's* Exceptions are of a quite singular Nature; the first is: If *St. Jerome* could say of our two Epistles to the *Corinthians*, 'that *Clement* almost throughout 'discourseth of the Purity of Virginity, *Epiphanius* might 'say, he teacheth it, p. 26.' This is true, but if *St. Jerome* does not speak there of the Epistle to the *Corinthians*, as we shall see presently, *Epiphanius* does not speak of them neither. The Doctor's second Exception is, That 'though we 'do not now find *Sampson's* Name in what remains of that 'Epistle, he may have been there; and as we have it not 'entire, I think it would be Presumption to say, he was not 'there named, *ibid.*' Now, if *Dr. Lardner* had said, that *Sampson* had been named in that Part of the Epistle to the *Corinthians*, which is lost, and if the Editor of the new Epistles had said, that *Sampson* had not been named there, the Presumption on both Sides would be the same; but this is not the Case; the Editor produceth an Epistle, which bears the Name of *St. Clement*, wherein *Sampson* is named: This is Fact; but *Dr. Lardner* proposes only a *maybe*, Saying, That the Name of *Sampson* may have been there, is it not reasonable that the Fact should carry it against the Conjecture, rather than the Conjecture should carry it against the Fact?

The

The Words of *St. Jerome* are these; ‘ *St. Clement* writing Letters to Persons that are resolved to live in Celibacy, ‘ discourseth in those Epistles almost throughout of the Purity of Virginity.’ Which Words agree perfectly with the two new Epistles: but *Dr. Lardner* understands them as spoken of the two Epistles to the *Corinthians*, though the Reasons he alledges, after *Dr. Grabe*, prove directly the contrary. ‘ *Jovinian*, saith he, after *St. Jerome*, pretends ‘ that Virgins have no more Merit in the Christian Church ‘ than Widows and married Women, p. 15.’ Consequently *St. Jerome*, who goes to refute him, must prove, that Virgins have more Merit than married Women, and that Celibacy is preferable to Marriage. In order to prove it, he quotes the Epistles of *St. Clement*. Now I appeal to any body, who has seen his two Epistles to the *Corinthians*, whether there is one single Word to be found in either of them, which may serve to this Purpose. At least *Dr. Lardner* cannot offer to shew any such Passage there, without contradicting himself, since ‘ he does not believe that *St. Clement* had such high Notions of Celibacy, p. 54.’ ‘ *St. Clement*, ‘ saith *Dr. Grabe*, speaks of Continency in his Epistles to ‘ the *Corinthians*, which is undoubtedly a Virtue of Celibacy, ‘ p. 19.’ This admits of a double Meaning: If he means, that Continency is a Virtue so appropriated to Celibacy, as to exclude the State of Matrimony, it is false; none but the *Encraties* have ever said so. And if he means, agreeably to Scripture and the Fathers, that Continency and Chastity is a Virtue common both to married and unmarried People, then it proves nothing in Favour of Celibacy preferably to Marriage. But, saith our Author, *St. Jerome* speaks hyperbolically, p. 17. But hyperbolically, as much as one pleaseth, it is impossible with the boldest *Hyperbole* to make something out of nothing. As for Instance, *Dr. Lardner* asks, ‘ Who ‘ are the apostolical Men, of whom it can be said without ‘ an Hyperbole, that they had writ Books, discoursing ‘ almost throughout of the Purity of Virginity? and where ‘ are their Writings to be found? p. 21.’ If the Title of *Apostolical Men* is a *Hyperbole*, there is at least some Appearance of Reason for it; whereas the Preference given to Celibacy above Marriage hath no Foundation at all in the Epistles

Epistles of St. *Clement* to the *Corinthians*. But the Truth of the Matter is, that it is only playing with the Ambiguity of the Word *Apostolical*; which, in the common Use, signifies, not only the Disciples of the Apostles in the first Century, but is extended to several Centuries after. And in this last Sense it is, that St. *Jerome* takes it, meaning thereby *Justin*, *Methodius*, *Origen*, the Martyrs, *Didimus* the blind, *Tertullian*, *Clement* of *Alexandria*, and others. And p. 19. ' Though the Passages of St. *Clement* to the *Corinthians* relate to conjugal Chastity, or Chastity in general, however, in the Heat of the Dispute, St. *Jerome* may have taken them in another Sense.' One can't but be surprized to see that such Words should have dropp'd from Dr. *Grabe*, who entertained so superstitious a Respect for the Fathers of the Church. According to this Gentleman, St. *Jerome* must have reasoned thus: St. *Clement* commends the State of Matrimony, therefore he prefers Celibacy; he thinks and speaks in the same Manner as *Jovinian* does, therefore he opposeth him; and the same Words may serve to refute *Jovinian's* Opinion. If this Way of Reasoning is allowed, Yes may be made No, and No, Yes; and one may cavil on for ever in the Heat of Dispute.

Sure I am, that Dr. *Lardner* would have been incapable of offering such Sophisms, had he not been dazzled by the Authority of Dr. *Grabe* and Dr. *Cave*. But had it not been more natural, instead of putting such a forced Construction on the Words of St. *Epiphanius* and St. *Jerome*, to own, that these two Fathers had really in view these two Epistles newly published; but that they were mistaken in ascribing them to St. *Clement*; for after all, since these Letters did exist about the middle of the third Century, why should one go and look for the Quotation of St. *Jerome* in a Letter supposed to be lost, while we have in our Hands Letters, which perfectly exhibit the same? And if St. *Jerome* could quote the second Epistle to the *Corinthians*, as being St. *Clement's*, though it is not his, why could he not as well quote ours? I say apocryphical; for had it not been better to look for the Quotation, where it actually is found, rather than where it cannot be found? And the more, as the owning of it would not have hurt Dr. *Lardner's*

ner's System, supposing he could make out by *internal Evidence*, that the Doctrine contained in these Epistles, is contrary to that of St. *Clement* and to Truth. But this we are now going in the second Place to enquire into.

‘ I observe, saith Dr. *Lardner*, that this Writer exceeds
 ‘ in his Praises of Virginity, and in his Recommendations
 ‘ of it.—If I am not mistaken, I could easily shew, that a
 ‘ great deal said upon this Head by the Writer of these
 ‘ Epistles, is destitute of Support and Countenance from
 ‘ the Doctrine of the New Testament. But instead of do-
 ‘ ing that at present, I would observe that he differs from
 ‘ *Clement*. — He differs likewise from St. *Cyprian* and St.
 ‘ *Chrysostom*, who advise rather that these Virgins should
 ‘ marry, if they are not able to persevere in the Purpose of
 ‘ Celibacy. — This Author scorns to speak of Marriage;
 ‘ the Virtues of the Married-state are below his Regard.—
 ‘ It is strange that this Author, for preventing ill Conse-
 ‘ quences, did not reckon himself obliged to add something
 ‘ concerning the Lawfulness and Purity of Marriage. —
 ‘ The high Notions which the Writer of these Epistles hath
 ‘ of Virginity, without saying any thing in Favour of Mar-
 ‘ riage, make me think, that he did not write so soon, p. 49,
 ‘ &c.’

To this I answer, 1. That it is not true, that in these Epistles, ‘ there is not any thing said in Favour of Marriage.’ For in the first Epistle, §. 4. he saith expressly, ‘ That
 ‘ holy Virgins will occupy a more distinguished Place than
 ‘ those who have been married in Holiness, and whose Bed
 ‘ has been undefiled.’ Alluding to the Passage of the Epistle to the *Hebrews*, xiii. 4. ‘ Marriage is honourable in all, and
 ‘ the Bed undefiled.’ What could be said stronger in Favour of Marriage, than what St. *Paul*, and, after him, St. *Clement*, says here? True it is, that St. *Clement* prefers Celibacy to Marriage, as St. *Paul* prefers the *better* to the *well*, 1 *Cor.* vii. 38. And such is the constant Doctrine of the Fathers.*

2. There

* Hieronymus, l. c. non est detrahare nuptiis, cum illis Virginitas antefertur. Nemo malum bono comparat. After *Clement* of *Alexandria*.

2. There was no need of recommending Marriage to those, who had not the Gift of Continency; Nature herself directs to it sufficiently, that none can be ignorant of it.

Besides, *St. Clement* having wrote a Letter against those who reject Marriage, as *Asseman** tells us, what Obligation could there be for *St. Clement* to reduce his three Letters to two, or rather to one, especially as the Questions are quite different from, and independant of each other, viz. What Rules of Conduct those should follow, who having the Gift of Continency, were resolved to live in Celibacy? And what Rules should be followed by those who had taken the same Resolution without having the Gift of Continency? Was not *St. Clement* at Liberty to treat one of these Questions separately from the other? Besides, if those, whom these two Letters are directed to, were in Reality such as *Dr. Lardner* describes them, they were not in the Case of wanting to be married. They had no Inclination to marry; they looked upon Celibacy as a State more holy and honourable than Marriage. ‘They had given such Assurances of being unpolluted by carnal Commerce, as were satisfactory. p. 38. They were generally Men of Religion and Virtue, — determined to keep themselves pure, p. 47, 48.’ To advise such Persons to marry, would have been as unseasonable, as to advise them to do what *Origen* is said to have done. And whom should they have been married to? To Women, who having taking the same Resolution as they did, were disposed in the same manner as they? Or should they have been married to others? The Marriage would have proved but a nominal one. However, it is no Article of Faith to believe those Virgins as pure and holy, as *Dr. Lardner* supposeth them to be. *St. Jerome* †, in the same Letter, which *Dr. Lardner* quotes to prove the contrary, openly exposeth the pretended Virtue of these Vestals, ‘who lay with Men in the same Bed, and complained that the World was too suspicious on that Account.’ *St. Chrysostom* had no better Opinion of them ‡. But even upon this Supposition, these false Prudes

would

* In the Index of Tome II. of the *Bibliothèque Orientale*.

† Quæ notunt esse Virgines, sed videri. *ibid.*

‡ See *Suiceri Thesaurus Ecclesiast.* in voce *Ευρίσταν* [C].

would have taken any Proposal of Marriage rather as an Affront, than a salutary Advice of a charitable Director.

We should be desirous likewise to learn from *Dr. Lardner*, what Church there was in the East about the Middle of the third Century, where their Ministers did not understand the Language of many belonging to their Flock, where the Custom of having one's Feet wash'd by old Women, was still subsisting? He should have informed us likewise, at what Time these Epistles were ascribed to *St. Clement*, whose Name they now bear? And how they happened to be placed in the New Testament with the Catholick Epistles? Which Circumstances the Editor hath taken Notice of, to shew the Probability there is of these Letters having been wrote in the first Century at *Rome*, and by *St. Clement*.

3. To proceed to some other Remarks of *Dr. Lardner's*, "*Mr. Wetstein* says farther, that probably these two Epistles "were suppressed or laid aside, because of the Strictness "of the Rules of Piety contained therein." "Which to "me is a false and injurious Reflexion upon the Christians "of the early Ages.—Why should any Man think, that "the primitive Christians would designedly suppress any "Writing of *Clement of Rome*, who was highly esteemed "by all Catholics in general? —And how comes *Mr. Wetstein* now to speak of *his* Epistles as obscure, when "before he supposed them to be the same that had been "quoted by *Jerome* in his Books against *Jovinian*; and the "same, which *Epiphanius* said were read in the holy Churches? "Are these Things consistent? p. 29, 30."

These *Falsities, Injuries, and Contradictions*, which are here charged, have in reality no other Foundation but in the Inattention of *Dr. Lardner*. The Editor of these Epistles speaks here, neither of the first *Christians*, nor of the three first Centuries, nor of the Time that preceded that of *St. Jerome* and *St. Epiphanius*; he speaks of the Time subsequent to them, when there were People who "assumed "an over-ruling Power in the Church, who changed the "old Doctrine; when Violence was made use of; "when Books were burnt; when a familiar Commerce "with the Ladies procured Bishopricks, and other Ecclesiastical Dignities; which began not till the fourth Century, and then went on worse and worse.

Dr.

Dr. Lardner further says: ' That Expression of Men, who dwell with Virgins under a Pretence of Piety, appears remarkable, and leads me to the following Observation. The Ecclesiastics, now complained of, were generally, or for the most Part, Men of Religion and Virtue. Being desirous to have the Attendance and Assistance of a Woman in their domestic Affairs, they pitched upon such as were Virgins by Profession, whom they judged to be the most unexceptionable of any; determined to keep themselves pure, they supposed, that if, notwithstanding all their Care, an evil Thought, or Desire, should arise in them, such Persons would not encourage, but check and controul it. So they dwelled with Virgins under a Pretence of Piety, as this Writer says.' It has often seemed strange to me, that these *subintroduced Women* (Agapetes) mentioned by ancient Writers, were continually spoken of as *Virgins*, and *devoted to Christ*, &c. We here see the Reason why such were chosen and preferred to others. This Observation first came into my mind upon reading these Epistles, and it is referred to the Consideration of the Learned, p. 47.' Without taking Notice in particular of the Sense, in which Dr. Lardner takes the Word *Pretence*, which is generally taken for a *false Pretence*; some People will be apt to think, that the Decision of the Problem here before us should be referred to Persons who know the World, and who have studied the Springs by which Men are acted, rather than to the Consideration of the Learned, who only know their Books. If one had a mind to enter into a more refined Detail, it might be said, that Persons who made a Shew of a superior Virtue, and of a Continency Proof against Temptation, could never think to stand in need of being checked and controuled, which would have been a Confession of their Weakness; that on the contrary, as the Temptation is the stronger and more violent, in Proportion as the Objects of Desire are more difficult and unlawful, they chose on Purpose to live with Virgins, to shew that they found themselves strong enough to overcome the greatest Temptation. But it is more natural and obvious to say, that they chose to live with such as lived in their own Way, Persons

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that

that professed their having taken the same Resolution, and to be of the same Disposition. This is the Advice which St. *Jerome* gave to *Eustochium*: ‘Don’t converse with married Women, and also avoid the Widows*.’

In another Place Dr. *Lardner* says, ‘Mr. *Wetstein* is sensible, that what he says is not agreeable to the protestant Doctrine, p. 49.’ Here Dr. *Lardner* by Inadvertency makes a Mistake, in substituting the Name *Protestant* instead of that of *Luther*, which is in the Prolegomena of the Editor of these Epistles. *Luther* pretended, that the Obligation to marry was general, by Virtue of the Law of God. We are all, says he, born for to marry; that is to say, to get lawful Children, as the Members of our Body demonstrate it. He therefore who resolves to live single, ought to renounce the Name of Man, and shew that he is an Angel or Spirit; for God hath not allowed it in any Way. God will ask at the last Day of Judgment: I have created you a Man, who should not be single, but have a Wife. Where is your Wife? I speak of a natural Man. Is this the Doctrine of *Protestants*? Is it the Practice in *England*, where there are many Priests of the *Anglican Church*, and other Ministers unmarried?

P. 57. Dr. *Lardner* says: ‘Mr. *Wetstein*, supposing that these Epistles were writ by *Clement* of *Rome*, thinks, that from the Quotations here made of St. *John*’s Gospel, it may be proved, that St. *John* wrote it earlier than many have imagined, or about the thirty-second Year after our Lord’s Ascension. — This Argument of Mr. *Wetstein* would not be conclusive, though the Writer were *Clement*, because the exact Time of *Clement*’s Episcopate is not certainly known. At least there are different Opinions about it: Some placing it in the Year of Christ 61, others in 69 or 70; and others in 91, or 93. To me it seemed most probable that *Clement*’s Epistle to the *Corinthians* was writ about the Year 96. — These Epistles, therefore, might be *Clement*’s, and yet not writ much before the End of the first Century. Consequently, the Quotations therein made of St. *John*’s Gospel, will not prove it to have been writ before the Year of our Lord 70.’

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* *Nolo habere consortium matronarum; etiam fuge quas viduas necessitas fecit.*

The Editor of these Epistles makes use of two Arguments, which must be explained: If *St. Clement*, who died in the Year 100 of our Lord, has quoted the Gospel of *St. John*, this Gospel hath not been wrote in the Year 104, but was wrote sooner; that is plain. The other Argument is taken from *St. Paul's* speaking of *St. Clement*, as his *Fellow-Labourer in the Ministry* in the 4th Chapter of his Epistle to the *Philippians*; so that *St. Clement* must at that Time have been about thirty Years of Age; one cannot well give him less. And consequently, if he has wrote his Letters about the End of the first Century, he must have wrote them about the seventieth Year of his Age. According to this Computation, an old Man of seventy is supposed to have given an ample Account, with what Caution he avoided all familiar Commerce with young Girls, for fear of giving Offence, and to have proposed himself as a Pattern to be followed by young Ecclesiastics. What Incongruity! The longer you put off the Time of the Publication of these Epistles, the more insipid and ridiculous you make both the Account of *St. Clement's* Conduct, and the Exhortation given to young Priests founded thereon: And then you must carry back at the same time the Date of the Gospel of *St. John*, since it is quoted by *St. Clement*.

' I persuade myself, saith *Dr. Lardner*, that upon further Consideration, *Mr. Wetstein* will be convinced he has too hastily published these Epistles as *Clement's* Bishop of *Rome*.' To this it is answer'd, that the Editor was not at Liberty to put another Title before these Epistles, than what he found in his Manuscript. It is true, that at the Conclusion of a long and laborious Work, or, when one thinks to have something new and curious to propose to the Public, it is customary to do it without Delay, in hopes of finding an easy Excuse from the Indulgence of the Public: However, it may be affirmed, that the Editor hath bestowed more time in carefully examining these Epistles, consulting his Friends, and considering of the Arguments to make good what he advanceth, than *Dr. Lardner* has taken to write his Dissertation. He, who hath good Reasons to offer,

can never come too soon ; it is left to the Public to judge, whose Reasons ought to prevail.

There are Persons, who suppose that Dr. *Lardner* was a little prejudiced against these Letters, on account of a Passage in the Prolegomena, viz. ‘ That the Passages of Scripture ‘ quoted by St. *Clement* are of more weight than, or at ‘ least equal to all, which the celebrated Dr. *Lardner* has ‘ collected to prove the Credibility of the Gospel.’ It would be hard, that an Expression slipped from the Editor, should hurt the Letters themselves. And the more, as this Editor, having employed the greatest Part of his Time in reading the Fathers of the Church with much the same View, could certainly not have the least Thought of derogating from the personal Merit of Dr. *Lardner*, and the great Usefulness of his Works, and being very far from ridiculously reflecting upon him for not having seen these Epistles, before they had been published. But after all, may not the Expression be softened to the Satisfaction of Dr. *Lardner*, by confessing, that it is *Hyperbolic*?

Amusement de la Raison, i. e. Rational Amusement.
Two Volumes Twelves.

THIS Work consists of a great Variety of different Pieces on various Subjects, calculated to promote Virtue, and discourage Vice. The Pieces in general are wrote in an easy flowing Stile ; and many of them delicate Criticisms on the Vanities and Follies of the Age. The Maxims, Reflections, and Characters, interspersed thro’ the Work, are well chosen, and the whole executed in a very agreeable manner. We shall give the following Extract from the Piece, which concludes the first Volume, being a Fragment of *Seneca’s*, called, *The wise Man’s Leisure*.

We cannot unprofitably retire into, and contemplate ourselves ; for this one Step in the Paths of Virtue would be decisive, and, alone, produce the most happy Consequences.

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Can there be any thing more rational than to apply ourselves, as much as possible, to the Conversation of honest Men, and chuse among them a Pattern, whereby to regulate all the Actions of our Lives? What Situation is more proper for this than a profound Leisure? There alone we can enjoy Riches, the very Idea of which is so apt to seduce us. The World corrupts; but Solitude fortifies the most unsettled Reason. Thence, as from a crystal Spring, gently flow into our Breast that Equality of Life, we too often interrupt, by a thousand different and even opposite Designs.

We are by Nature subject to various Vices; but none of them have the Power of fixing us. Those that we are most eagerly fond of, become insipid by Habit and Custom: We are disgusted whenever the Passion ceases to flatter us; but this Disgust tends only to augment the Attraction of another, the Charms of which plunge us into fresh Troubles. A melancholy Proof, not only of the Levity, but also of the Corruption of our Judgment. Always fluctuating amidst the Objects that surround us, we are continually roving from one to another; what we most earnestly desire, we soon abandon; and what we had forsaken, we again covet to possess. Our Days are but a continual Succession of Enjoyments and Repentance. Why? Because our Weakness servilely subjects us to the Judgment of others. It is not that which we ought to extol and seek after, that attracts us; it is in effect what we desire, without reflecting whether the Way we take be good or bad; whether it be a beaten Path, or one which will lead us astray.

What are you doing then, *Seneca*, you will say to me? You abandon your Philosophy. Does not the Stoic say, that Man should be always in Action to his last Breath? That he should apply himself without intermission, for the Good of human Society; render himself a public Good even to his Enemies? You seem to forget, that they do not admit of any Invalides in Humanity, but according to the Expression of a very elegant Writer, that old Age should wear the Helmet over its grey Hairs; that they so far reject this Repose, that even Death, if possible, should be less the Extinction of a Man than his Action. Are you

one of the Partisans of *Zeno**, and endeavour to recommend the Precepts of *Epicurus* † ?

To

* *Zeno* was a Native of *Cyprus*, but became an *Athenian* by Choice. Being shipwrecked on the Coast of *Epirus*, he visited *Athens*: and the Sciences which flourished there, induced him to make choice of it for his Country. The Works he published in that City were so esteemed, that the public Affairs were wholly regulated by them. He perfected the known Systems, and formed new ones relating to Motion, and several other Parts of natural Philosophy.

He had the Courage to reunite all the Deities of Paganism into one: But he corrected that Error by another even more absurd. He gave his Deity a Body, which was the World, and supposed it was actuated by a Soul. Thus the History of the ancient Philosophy, also, seems nothing more than the Delirium of human Reason.

Zeno, however, notwithstanding his wandering Notions, was an extraordinary Person, and blessed with a sublime Genius. His Morality may be reduced to these three Heads. Man is born to be happy; to attain it he must follow the Impulse of Nature; but this Impulse of Nature must be regulated by the Dictates of Reason, its necessary Guide. The Novelty of these Maxims drew to him so great a Number of Disciples, that they soon formed another Sect called *Stoics*, who were the implacable Enemies of the *Epicureans*; though the latter did not deserve so cruel a Persecution, nor Adversaries so virtuous. Perhaps Mankind thought two thousand Years ago the same as they do at present; that there was as much Glory in demolishing a System, as in establishing one. The equivocating Talent of sophistical Subtleties formed the Character of the Man of Learning.

† *Epicurus* was an *Athenian* by Birth, and after thirty-six Years Travel in the neighbouring Countries in Quest of Knowledge, he settled in his native City, where he taught Philosophy with such Success, that his House soon became too small for the Number of his Disciples. A spacious Garden which he purchased became the School of his Maxims. This profound Genius taught Men to know Pleasure, esteem it, enjoy it, and how to live without it. He made Happiness to consist in that pure Enjoyment of the Mind, which flows from performing the Duties prescribed by Virtue. Life he esteemed at so low a Rate, that he thought it a Duty incumbent on a wise Man, to die when his Circumstances required it. None of the Senses were excluded from the Happiness he proposed, but the Heart alone was the Centre of it.

The whole Life of *Epicurus* was but one continual Warfare against the *Stoics*, who were perpetually persecuting him. He bore their Attacks with Magnanimity and Indifference, and absorbed in the Pleasure he professed, died in Tranquility in the Midst of Tor-
tures,

To these Objections I can only answer, that my Intention is to imitate my Leaders; but am far from pretending to come up to their Precepts; it is sufficient I can follow their Example.

As for the rest, I am going to demonstrate that I do not err from the Principles of the Stoics more than themselves have done; should I therefore, be culpable, if contented to be faithful to their Examples, I should be unfaithful to their Precepts.

For this Purpose, I shall divide this Discourse into two Parts: In the first I shall shew, how from our Infancy, in a Retirement, we may apply ourselves to the Search of Truth, trace out a Plan of Life which leads to the Knowledge of ourselves, and pursue it to Advantage. After having spent our Youth in serving truly, and meriting the Esteem of our Country, like the Vestals who had different Employments assigned them, are we not at Liberty to lead a Life rendered more calm and serene, by the Study and Instruction of Truth?

In the second Part I shall endeavour to prove, that the Stoics themselves are of the same Opinion. Not that I have made a Vow to receive blindly whatever *Chrysippus* and *Zeno* have advanced; but because it is evidently implied by their Maxims. For, in truth, to believe without Examination and Reflection, shews more the Spirit of a Party, than the Reason of a Philosopher.

How happy would Mankind be, if there was nothing remaining for them to discover! Our Opinions would then be no longer subject to change. But such is the Uncertainty of human Understanding, we are obliged to study the Truth with those that profess the Science.

The *Epicureans* and *Stoics* are divided on this Head: Both, however, lead to the same End, though they take different Paths. Let not the wise Man encumber himself with the Affairs of Government, unless the Circumstances of this demand it, says *Epicurus*. If the wise Man meet with no Obstacle, he ought not to oppose his entering into the Government, was the Opinion of *Zeno*. The one pro-

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tures. Time, however, rendered Justice to his Memory; a Feast was instituted in Honour of his Birth, which was celebrated many Ages after his Decease.

poses Rest as the Object, the other as the Motive ; and this Motive certainly comprehends a great many Things. If, for Example, the Manners are corrupted, without a Possibility of restoring their Purity or Authority invaded by wicked Men, it would be ridiculous for a wise Man to attempt a Reformation. On the other Hand, no Country should commit the Reins of Government to Subjects void of Credit, Consideration, and that Equality of Conduct, requisite in the Management of Affairs. We should not chuse to embark on board a Ship shattered by Tempests, or have our Names enrolled, when our Constitutions are unable to support the Fatigues of a military Life. It is the same with Regard to Government. A Man should never undertake a Race he knows he is unable to perform. But the most unexperienced may from the Shore contemplate the Sea, and the Storms by which it is actuated. We may even, in such a State, study the fine Arts, and the Delightfulness of Virtue. Nothing is more compatible with this Calm of a profound Leisure, than this Occupation. For one must be convinced, that we should, if possible, do good to all Men in general ; to a small Number at least, especially those who have a near Affinity to us, but especially to ourselves : These are Duties indispensably necessary. Whilst we render ourselves useful to others, we act for the general Good. On the contrary, he who abandons himself to Vice, hurts more than himself ; because his Misconduct deprives others of those Advantages his Wisdom might have procured. In short, he that is a Friend to himself, is of real Utility to his Country ; he promises it a Citizen, who will serve it faithfully in Case of Extremity.

Let us imagine that in our Souls are contained two Republicks, the one immense and truly extensive, to which belongs all that concerns the Gods and Men : With Regard to this it is of little Moment what Part of the Earth we inhabit. The Universe being but one common Country, let us follow the Sun in his Course ; he alone measures the Boundaries of it.

The other Republic is more confined : 'Tis an Attachment we take from the Place of our Birth ; *Rome*, for Instance, or *Athens*, or elsewhere. This last, disengages

s it were from the Species of Mankind in general, concerns itself with a certain Portion in particular. There are Men who fill the Duty of both Republicks; others who busy themselves but in the last; and others again who embrace wholly the Duty of the great Republick. Those sacred Duties which the general Republic of Mankind imposes on us, stretches so far as to engross even our Leisure: Nay, perhaps tis the properest Time wherein to practise our Duty. In what other Situation can we so seriously debate with ourselves, Whether Virtue is a simple or complex Idea? If Probity is a Gift of Nature, or gained by Habit? If there is but one World, or God has created many in different Situations? Whether at rest in Heaven, he leaves the World to follow the Impression he has given it, or takes upon himself the Conduct thereof? Whether he confines himself within Space exterior to the World, or penetrates into every Part of it? If, in fine, the World is immortal, or to be reckoned among Things perishable? How acts the Soul with regard to God, while intent on such Considerations? She adores him by confessing his Wonders. Men are apt to say, that our sovereign Good consists in living as Nature directs us. But does it not equally direct us to Contemplation and Practice?

To prove what I have advanced, let a Man consult his own Heart, and consider the strong Impulse in him to enquire after he knows not, so far as to give Attention to Fables. Is not this Proof enough? The Man that wilfully banishes himself, and embarks on a long and painful Voyage, what excites him? A longing Desire to know more. 'Tis this Curiosity which opens into the Bosom of the Earth, pries into her Bowels, draws Crouds to our public Shews, runs thro' all Antiquity, and makes us all Attention, even to a bare Account of the Manner and Customs of Savages.

'Tis not without Design that Nature has implanted in us so great a Fund of Curiosity: She, in giving it us, has shewn all the Perfection of her Art, and the Excellence of her Works. To present herself, she must have Spectators. This lavish Expence of Beauties spread abroad all around us, the Grandeur, the Delicacy, the Lustre of those Luminaries, were never made to display themselves on uninhabited Deserts.

sarts. Yet without Man all this Profusion of Nature would be lost.

Imagine not that Nature is content to be seen only : No, she courts us to consider her Works. To convince you, examine where she has placed you ; in the very Centre of her glorious Works. Cast your Eye on what Side you will, all is equally wonderful. Why is the Head of Man erect ? Why turns his Neck so flexibly ? 'Tis that from their rising to their setting we may with our Eye follow them in their Course. To pursue : The Zodiac, whose Signs are equally divided between Day and Night, with what Design, think ye, has Nature offered you her Light ? 'Tis to satisfy her Impatience to shew herself to you entire, and to raise your Desire to know those other Objects, which she hides from you, by the View of those you see.

And what Beauties we see, alas ! how little do we know of them ? How many do we lose Sight of ? The Sight at least of what becomes the Object, without a Cloud intervening, helps us to form a Judgment of what we see, but through a Cloud. The Truths we see clearly have this Advantage in them ; they serve as Steps whereby to mount up to the Knowledge of Things wrapt in Obscurity. The Weakness of our Sight traces all within its Compass. Weak as it is, yet undoubtedly it has Strength enough to teach us there must be some Existence previous to this World. Subjects of Contemplation are inexhaustible. Those glittering Stars over us, whence came they ? What could the Chaos be before the Separation of Elements ? Did the heavy Bodies descend, the lighter fly upwards by their natural Motion ? That unknown Power, which imposed Laws on Nature, could he subject Nature to the same Laws for ever ? What is commonly believed (an incontestable Proof that the Soul holds its Existence from God himself) are those Particles, those Sparks of Divinity, which we are assured fell upon Earth, real Facts, or an Opinion ? All these Prodigies, which Nature has openly discovered to us, but little affect us ; They are common. Our Curiosity pushes further, even to storm Nature in her Intrenchments. Fain would I search, methinks, beyond this narrow Globe : Is it an immense *Vacuum*, or a Portion of Matter limited ? This Matter,
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does it hold of this World, or make a separate Body, and rolls in the wide Expanse fortuitously? This Matter, whence is ingendered all that exists or ever will exist, whether a Continuity, or a Divisibility makes its Essence? The Elements, do they combat each other by an inseparable Opposition, or do they all conspire by different Means to one and the same End?

All these Topics of Consideration are Objects for which we were born. Compare the Extent with your Life: But, you'll say, if Solitude renders the Philosopher absolute Master of his Days; if Society robs him not of the least Tittle; if no Idleness creeps in to steal a Moment from him; if this Course is continued to the final Period of his Life; if no Accident divests him of any Part of the Time Nature has allowed him: Though this were the Case, yet for the Knowledge of so many surprizing Phenomena, Life is far too short. To conclude, I fulfil precisely the Intention of Nature, if I devote myself wholly to pay her the Object of my Admiration. You may reply, that Nature equally requires of us two Things; to act, and to contemplate. But if Contemplation is never without Action, by her alone you perform both Duties. You'll say again, I want to know, if, while you contemplate the Beauties of Nature, you do not solely confine yourself to it, without admitting any other Object, where is the Harm of it? The Answer is very easy; we give ourselves up to the Study of Nature, as you do to Society. Is your Agitation of Mind there perpetual? Do you not sometimes retire to your respective Occupations? Do you never find Time to pass from the Fatigues of Life to the Consideration of Things immortal? What determines you to love Virtue? Her Charms, which the more you reflect on, the more you discover. Were it possible to separate her from the Recess which inspires us with a true Relish of her Beauty, in all Appearance we should be as indifferent as others. Believe me, that careless Indolence which produces nothing, arises from a lame imperfect Virtue, and which scarce deserves the Name of Virtue.

We ought to be assured in ourselves by a settled Experience, of the Progress we have made both in Science and Virtue. The whole World agrees in this Point; nor is it sufficient

sufficient to form Rules to ourselves; we should communicate them to the Public, to establish Truth. Why then should you blame the wise Man for his Retirement, a Retreat only into himself. We should not give him up as a lost Man. He is ready at all Demands. The Works you charge him with may cease; but for him, he never fails. To devote one's self to such Occupations as may be of Service to the Public, and even to Posterity: This is the Spirit of a wise Man in his Retreat. How could we think otherwise, more especially we *Stoics*. Those illustrious Men, laden with Honours, those renowned Captains and celebrated Lawgivers, do not we place them far beneath *Chrysippus* and *Zeno*? The Laws which these great Philosophers settled were not confined to one Republic; they extend to all Men in general; in order to maintain Tranquility in future Ages, to declare the Truth, not to one Nation alone, but to all, and for all Ages to come. What an Advantage to Men! What a Glory accrues to their Retirement! What greater Happiness can a good Man desire in this Life!

Can there be a good beneficent Man, who thinks not his Pains well rewarded at this Price? I have but one Question to make to finish the whole. Did *Cleanthes*, *Chrysippus*, or *Zeno* observe the Precepts they left us? No doubt, you'll say, they lived as they proposed to others. How comes it, then, that none of them were charged with the public Administration? Because, you'll say, they neither had the Name, nor the Fortune to be so. Born without Title, or Character, had they the less Art to fill up the Void of their Condition? 'Tis plain their tranquil State of Life, their Leisure, was of more Use to Society, than the great Labours and Hurry of those, who held the Reins of Government. Their Modesty kept within their Cells the very Depth of Wisdom, which the Public risled in Time, and was then proud to do them Justice.

Conclusion of the Dissertation on the Roman Laws and Bar, continued from page 449.

HAVING already spoken of the Rise and Progress of the Roman Laws, nothing remains but to give you a cursory View of the Lawyers and the Bar of Rome.

In the Infancy of that Republic, the Advocates were quite unacquainted with Law Maxims: They were Friends or Relations, who occasionally made the Cause of their Client their own; solicited, but spoke little for it. They gathered together as many Citizens as they could by Acclamation or Intreaty; and being come to the Place of Judgment, by this Concourse endeavoured to move the Judge in Favour of their Client; this they called an *Advocation*, from the Latin Word *Advocare*, to call together.

So that the Advocates were then meer Supplicants; the Retinue they brought with them had the greatest Influence in the Dispute.

Cæsar, in his first Book of Commentaries, speaks of one *Vigetorix*, who on the Day his Cause came on to be try'd, came to Audience, attended by all his Family, to the Number of 10,000 Men, and by his Dependants to a much greater Number, and by this Means was acquitted.

To these Advocates succeeded the *Cognitors*: This appears in *Alciates parergon juris*, lib. ii. ch. 5. These were Men versed in the Science of Law, and appeared when *Cneius Flavius* published the Book of the *Appian Laws*, and the Forms of proceeding therein. These *Cognitors*, instructed in the Practice of the Court, gave Advice to Pleaders, and assisted them; not by their Presence, as the former Advocates, but by their superior Knowledge.

There appeared at the same Time, subaltern *Cognitors*, called *Practitioners*; these were employed wholly in the Forms of Proceeding, not meddling with the Law itself; they drew up Cases, and conducted the Process, but never spoke.

This Advantage was left to the *Cognitors* of the higher Class, whom they stiled *Patroni*. It was not allowed even to these, to speak as long as they might think fit, but were under

under the *Clepsidra* of the Judges, according to the Custom of the *Greeks*. This *Clepsidra* was invented by *Clebibias*. It was an hydraulic Machine, or a Sort of Water-clock, consisting of a double Phial. The Water fell Drop by Drop from the upper Phial, set full into the under empty one. By the last being full, the Speaker knew when to close his Discourse. The Judges caused these *Clepsidras* to be delivered in great or small Sizes, according to the Nature of the Case to be decided. They allowed notwithstanding, the Defendant or Person accused half as much Time again to plead in, as the Plaintiff or Accuser. This equitable Difference was introduced by *Cneius Pompeius*.

Behind the Patrons sat the Monitors, who had the Authority to check the Sallies of the Speaker, if he grew too warm; or to remind him of a Circumstance, when omitted.

These Monitors differed but little from the *Custodes*, whose Office was to keep the Boxes or Bags that contained all the Instruments of the Process; these were chiefly employed in criminal Cases to prevent Collusion between the Accuser and the Accused.

In Causes of Importance, in Lieu of Patrons in Ordinary, they had Recourse to the Orators; these seldom meddled with an intricate Point of Law, but gave into a florid Way of Expression; their Style more concise, correct, and elaborate than the Lawyers. They mounted the *Rostrum* on solemn Occasions, harangu'd the People and Senate, which the *Cognitors* even of the first Rank, were not permitted.

History shews that the Consuls, the highest Magistrates, the most illustrious *Patricians*, gloried in performing the Functions of an Orator. Such were *Hortensius*, *Cicero*, *Antonius* and *Pliny* the younger; yet it little became those, who had a Right to impose Silence on their Audience, to be subject to a Water-clock.

At first no Bounds were set to the Fees of Advocates. The Emperor *Claudius* was the first that confined them. He forbade them to take above ten Sesterces for a Cause, which amounts to above two hundred and fifty Crowns of French Money.

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The Number of *Advocates*, or Lawyers, was limited; not arbitrary as with us, they were exempted from all Taxes. Professors of long Practice they called *Veterans*, and gave them the Title of *Counts*, or *Clarissimi*, most eminent Personages, an high Dignity in those Days, and not allowed even to Men, who had served twenty Years in the Wars. They took Place of Knights; they distinguished their Houses by planting Laurels before them, to shew that Honour was the Soul of their Profession.

These Lawyers not only spoke standing, but had no Bar before them to cover half their Bodies. When the Lawyer had done, whatever Success he had by this Discourse, the Audience was sure to applaud, and lavish their Encomiums with loud Acclamations; the Judges themselves would also often rise from their Seats and join them.

If at *Rome* Lawyers acquired an higher Reputation than they do with us, that arose not so much from the Superiority of their Talents, as from their Manner of Study, and the Nature of their Causes.

Scarce had a Youth attained the Age of Seventeen, but he was presented at the Bar by Men of the first Rank, where they gave him the *toga virilis*, and committed him to the Care of an eminent Lawyer, whom he scarce ever quitted, but saw what Preparations he made to appear in Public, and took him for his Pattern.

Among the *Romans* Causes were tryed with much more Attendance and Solemnity than with us. Sometimes they related to Ministers accused of Bribery; sometimes to Provinces, of whom those Lawyers were Protectors, and whose Interests they defended. They spoke often for or against Kings within the Dominion of the Republic.

Yet the Lawyers had much fewer Days to attend Business than we have. In like Manner, in the Army, they had their *Dies iusti*, Days of Rest, and *Dies præliares*, Days of Battle. Thus at the Bar they had their Days of Silence, Days of Speaking, and Days prohibited; *Dies fasti*, *nefasti*, *intercisi*.

The *nefasti Dies* were looked upon as privileg'd Days; the Prætor then was silent; he could not take Cognizance of any Cause; such were Days of Devotion, or of Triumph, holy

holy Days, Birth-days of Emperors, &c. As for the *Dies fasti*, there were of several Kinds, the *Comitiales*, or Session-days; *Nundinae*, Fair-days, afterwards called *Lex Hortensia*. For before they were held sacred. Those Days appointed to try foreign Causes, were stiled *Dies statim*: Those of Delay by Appointment *Comperendini*: Those on whom the Senate used to meet, *Dies legitimi*. The *Dies fasti* and *nefasti* were held from Sun-rise to Sun-set.

It was not so with the *Dies interdicti*; they were maimed or broken Days, divided between Worship and Business. They held no Court in the Morning, nor in the Evening; but in the Interval between Worship and Worship. *Inter Hostiam & Canfam*.

These Days were what the Romans call *Feriae*. As for the Place where they rendered Justice, it was called the *Forum*, a spacious Place where the *Curiae* met. It was not covered: In pleading *sub Diis*, under the Heavens, the Romans followed the Custom of the Greeks.

They afterwards made a Distinction between public and private Causes. As more People were concerned in the first than the last, they judged it more convenient to raise a Building for them, called *Basilica*. They continued to try the last where the *Comitia* or Sessions were held next the Orators *Rostra*. We must observe, that the last Sort of Causes run either on Facts, or on Right; those of Facts were determined by one of the *Tribunes*; those of Right belonged to the Judges of the *Decuriae*; so that at length private Causes became *Basilicanæ*; the rest remained *Subsidi-ales*.

It often happened, that on Account of pleading in the open Air, public Causes were ill-judg'd, or not at all. For Instance, we read in *Valerius Maximus*, that *Lucius Seso* obtained his Discharge in this Manner. There fell a great Rain; *Lucius Seso* took hold of this Opportunity. He fell at the Feet of the Judges, covering his Face with Dirt, and thereby moved them to Compassion. *Claudius* pleaded his own Cause; when a Storm arose, the Judges extremely incommoded with the Rain, rose from their Seats, thought the Gods interested themselves in his Favour, and durst not order him to begin again.

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The People however contented themselves with the old *Forum*, till *Julius Caesar* caused another to be built at an immense Expence, the Description of which may be seen in *Vitruvius*, lib. 5.

Business increasing with the Number of Citizens, *Augustus* caused a third to be built very magnificent. *Domitian* began a fourth, which was finished by *Nerva Caesar*. But the most superb of them all was that of the Emperor *Trajan*, who erected a Column an hundred and forty Cubits high, where he caused to be engraved all the principal Actions of his Life. On the Top of this Column were preserved the Ashes of the Emperor. *Dion Cassius* assures us, that the Architect of this Column was the great *Apollodorus*. I have before observed, that the Cognizance of private Causes, appertained to the *Prætor*, exclusive of others. In common Matters, a Petition was made to him, to bring the Defendant before him. The Assignment was made by the same Party. The Creditor then went to find his Debtor, and in Presence of two Witnesses, cited him to appear at the Time assigned before the Judge.

They took care to take the Witnesses by the Ear, not to forget the Time assigned. Hence the Phrase *Aurem vellere*, or *aureclari*. In Case the Debtor made a peremptory Refusal, or would not promise to appear, the Plaintiff was permitted to take him by Force. On the contrary, if he came, or promised to come, he was then said to be *Vadimonio adstrictus*; the Allowance of Time was but three Days. If the Cause turned upon Fact, the *Prætor* delegated Judges to settle the Point; if upon Law, he determined it himself, in Conjunction with his *Centumviri*, or left it to their Determination. The *Centumviri* were Assessors to the *Prætor*: They chose three by their Tribes, that is to say, when the People were first divided into thirty-five Tribes, there then were one hundred and five *Centumviri*. Their Number afterwards increased to one hundred and eighty. They were divided into four Courts, or Councils. These were called *Judices ordinarii*. As for the Judges Delegates, they were but simple Commissaries; they had no extensive Power like the *Centumviri*; they were confined to the *Formula* set before them. For Instance, they were charged to

enquire if *Quintius* had acted counter to the Prætor's Edict. They took no Cognizance but of Fact, and only made a Report. They decided precisely according to the Form before them, but in Effect settled nothing; *Si parat 2 dare oportere, &c.*

In criminal Matters there was always an Accuser and Accused: The Libel or Information was deposited in the public Treasury. There it remained till an Abolition had followed. The Rewards for Informers who gained their Point, were settled by the *Papian Law*. Though in some Cases the Rewards were arbitrary, we find many private Ordonnances in the Law, against *Calumniators* and *Tergiversators*, or those who held Intelligence with the Party accused.

Notice was given by the Person accused of the Day of Trial, lest his Adversary should deceive him, or find a Subterfuge. The Accuser caused his Seat to be placed in the most convenient Place of the *Forum*.

In a criminal Matter the Delay allowed from the Citation to Judgment was at least of thirty Days; that is to say, there must be three Markets, *Trinundinum*, between Citation and Sentence. *Cicero* complains bitterly, that this Rule of Form was not observed when they condemned him to Banishment.

After the third Market-day the Party accused appeared before the Prætor. His Adversary in few Words declared the Subject of his Complaint; as thus, I say you plundered the *Sicilians*; *Aio te Siculos spoliasse*. Then the Accused either denied it, kept silent, or acknowledged it.

In the first Case they gave Time to get the Witnesses together, to find Proofs, and furnish Exceptions.

In the second Case, they settled on the Spot Costs and Damages with Interest thereon, *Lis æstimabatur*, and gave Sentence for corporal Punishment, if necessary.

As for public Crimes, the Prætor convoked proper Persons from every Decury, to make a sufficient Number of Votes; they wrote their Names on little Billets, and put them into an Urn; from whence they drew till they had gotten as many as the Importance of the Cause required. Commonly this amounted to about seventy-five. The Accuser

or

or Accused might equally except against such, as they thought morose or suspected Persons.

They then proceeded to draw other Billets of Scrutiny, to replace the Judges, who upon a former Refusal to act had lost their Votes.

They delivered to those appointed Judges three Tablets; upon one was the Letter *A*, *absolvatur*; this imported a Discharge: Upon the second, *V. P.* This implied that the Charge against the Prisoner was not fully supported, *Non liquet*. Upon the third was a *C.* the Mark of Condemnation. After the *Advocati* had finished their Pleadings on both Sides, the Prætor pronounced aloud *Dixerunt*. That Instant the Judges rose to consult with each other; each of them threw into a Box one of their Tablets. By this Means no Body knew, who condemned or who acquitted. Yet as every *Decury* had its different Tablets, they knew in general, which *Decury* had been most favourable.

Upon this the Prætor threw off his Gown, and pronounced Sentence as given by the Judges. 'Twas however permitted to appeal to the People or Senate.

The Use of Tablets in giving their Opinion, was taken from the *Greeks*. Again, they made use of these Tablets, when the *Comitia* met together upon establishing a Law. These two Tablets sufficed: Upon one were the Letters *U. B. Uti rogas*: Upon the other *A. Abrogetur*.

We shall take no Notice here of Courts held in private Families, where Parents judged of their Children, or the Relations of a Wife judged of the Husband's Complaints. These Courts were afterwards abolished. In effect, they were not so odious as many would have them. They were founded by the *Roman* Policy, which in Honour would not suffer that a Family should fall into Disgrace for the Crime or small Fault of one in it. The Punishment there was private. The Judges strove all they could to save the Delinquent; so that it was presumed they would not condemn him, but to avoid a Tarnish, which might accrue to them from a solemn public Condemnation.

Literary Memoirs, taken from the Registers of the Royal Academy of Inscriptions and Belles-Lettres, from the Year 1744 to 1746 inclusive. Quarto 847 Pages, besides Copper-Plates.

AS no Reader of polite Literature can be a Stranger to the Merit of the Works of the learned Members of this Academy, it will be needless for us to expatiate on that Subject. We shall therefore content ourselves with giving the Titles of the Memoirs contained in this Volume, which are as follows :

A Dissertation upon the Principles of Etymology, with Regard to the *French* Tongue, by M. *Falconet*.

Remarks on the Signification of the Word *Dunum*, by M. *Falconet*.

Remarks on the Signification of the Word *Danum*, by M. le Abbe *Fenel*.

A Memoir on the Name of *Merovingians*, given to the first Race of our Kings, by M. *Gibert*.

Observations on the Name of *Merovingians*, by M. *Freret*.

A Memoir on the Situation of the Isle *d'Oscelle*, called *Oscellus*, in the historical Records of the IXth Century, by M. l'Abbe *Lebeuf*.

A Memoir on the Isle *d'Oscelle*, or *d'Oissel*, by M. *Bonamy*.

A Supplement to the Memoir on the Situation of the Isle *d'Oscelle*, known by the Name of *Oscellus* in the historical Records of the IXth Century, by M. l'Abbe *Lebeuf*.

A Memoir on the Policy of *Clovis*, by M. le Duc de *Nivernois*.

A Memoir concerning the Independancy of our first Kings, with regard to the Empire, by M. le Duc de *Nivernois*.

A History of *Gondevald*, pretended Son of *Clotarius I.* to serve for Explanation of the Medals struck at *Arles*, and the Coins of the Emperor *Maurice*, by M. *Bonamy*.

Critical Observations on the Acts of the Bishops of *Maus*, by M. de *Foncemagne*.

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A Memoir on the *Martinienne* Chronicles, by M. l'Abbe *Lebeuf*.

A Memoir concerning the Custom of writing on wax'd Tablets, shewing that this Custom did not cease with the Vth Century; but has been practised in all the following Ages, and even in the present; and for a Confirmation of the Fact, there is an Account given of several Voyages of our Kings of the XIIIth and XIVth Centuries, written on Wax, by M. l'Abbe *Lebeuf*.

The Life of the Sire de *Jainville*, Author of a History of *St. Louis*, by M. *Levesque de la Ravalere*.

A Memoir on the Writers of Fables, by M. *le Comte de Caylus*.

A short Account of two Volumes of Poetry, *French* and *Latin*, preserved in the Library of the *Carmes-Dechaux*, or bare-footed *Carmelites* at *Paris*; with an Explanation of that kind of Musick which is found there, by M. l'Abbe *Lebeuf*.

The first Memoir on *William de Machaut*, Poet and Musician in the XIVth Century; containing a Scrutiny into his Life, with Observations on his principal Works, by M. *le Comte de Caylus*.

A second Memorial of the Works of *William de Machaut*; containing the History of the Taking of *Alexandria*, and of the principal Events of the Life of *Peter de Lusignan*, King of *Cyprus* and *Jerusalem*; taken from a Poem of the above-mentioned Writer, by M. *le Comte de Caylus*.

A Dissertation on *James de Dondis*, Author of a Clock of a singular Invention; and also on those made in old Times, by M. *Falconet*.

An Abridgment of the History and Proceedings which arose at the beginning of the XIVth Century, between the King of *France* and the King of *England*; and of the Judgment given on this Account: Extracted from two Manuscripts in the King's Library, by M. l'Abbe *Sallier*.

Reflections on the Contriver and Epocha for forming the County of *Bar* into a Duchy.

A Memoir on the criminal Process begun in the Year 1389, against *Audonin Chauveron*, Prevost of *Paris*, and Prevost of the Merchants of that City, by M. *Secousse*.

Memoirs of the last Years of the Life of *James Cœur*, by M. Bonamy.

Memoirs, as a supplementary Account of the Proceedings of *James Cœur*, By M. Bonamy.

A final Termination of the different Opinions, which have been offered, concerning the Original of the House of *France*, by M. de *Foncemagne*.

On the original Rise of Armories in general, and particularly on those of our Kings, by M. de *Foncemagne*.

The first Memoir on ancient Chivalry, considered as a politic and military Establishment, by M. de la *Curne de St. Palaye*.

The second Memoir on ancient Chivalry, considered as a politic and military Establishment, by M. de la *Curne de St. Palaye*.

The third Memorial on ancient Chivalry, considered as a politic and military Establishment, by M. de la *Curne de St. Palaye*.

The fourth Memorial on ancient Chivalry, considered as a politic and military Establishment, by M. de la *Curne de St. Palaye*.

The fifth Memorial on ancient Chivalry, considered as a politic and military Establishment, by M. de la *Curne de St. Palaye*.

To this Account of the Memoirs contained in this Volume, we shall add the following Extract from the Memoir on the Writers of Fable.

Having formed a Design, says the Author, of laying before the Society my Thoughts on Fables, it was natural to fix their Antiquity, and trace their Original, in order to render my Work worthy Notice.

The first Reflections I made on these little Works, assured me they must have preceded our Romances of Chivalry: Every one knows these Writings, which are an odd jumble of Galantry and Religion, mixed with Fighting and Honour often ill understood, had their Original in *France* and *England*; and that the *Croisades* spread this Taste all over *Europe*, it became general even to the Middle of the 17th Century, when as the Manners of Men changed, Romances followed their Revolution: Thus *Europe* forsook what she
had

had invented; for Antiquity has left us no Example of Romance Writing.

These are Things we can easily form a certain Judgment of; but the Origin of Fables, seems lost in the Ignorance and Obscurity, which preceded the XIth Century, in which Age however, I meet with some too elegant, both in their Moral and Imagery, to appear of modern Creation, if I may be permitted to make use of the Term; besides, I was persuaded Men in all Ages have loved to amuse themselves, and the Works I am speaking of are a Consequence of that Taste. These Reflections engaged me to look into Antiquity, and I have found enough to support my Opinion.

It is certain, the Greek Word *Μῦθος*, was a common Term applied to the Apologue properly so called, to Tales, or fabulous Narrations, whether in Prose or Verse; it may be applied also to Parables, Numbers of which are to be met with in the Old and New Testament. All these Narrations or Fictions differ only in Form, which depends on the Customs or Manners of different Nations, and the Climate of the Country, which always makes the Genius of the People; but all have essentially one and the same Thing for their Object, Instruction or Entertainment.

I shall not enter upon any Detail of the Figures and Parables in the Old Testament; it is enough for me, that we may place the Origin of these allegorical Narrations among the *Hebrews*; and as this People was very much given to Poetry and Music, we may presume, that besides Songs sacred to Religion, they had some also merely profane.

Homer, the most antient of the fabulous Poets we have left, was born in *Asia*, where Learning flourished in his Time. He had been instructed in the Learning of the *Phœnicians* and *Egyptians*; his Writings furnish many Proofs of this; we may say of his Writings that they are Fables, and may be compared to those which *Æsop* wrote after him; there is properly no Difference more than this, that instead of Animals, *Homer* has introduced Men to act and speak, and has by that means given the Representation a greater Scope. Besides, *Homer* has inserted Fables or private Stories, as the Adventure of the Companions of *Ulysses*,

the *Cyclops*, the *Lotophagi*, the *Lestrygons*, the Amour of *Mars* and *Venus*, and the Net of *Vulcan*, which *Demodorus* sung at the Feast of *Penelope's* Suitors, and several other allegorical Tales.

Æsop among the *Phrygians*, lived in the Reign of *Craesus*. *Pitpai*, the *Indian*, might be placed about the same Time, and his Fables are not always simple Apologues, but sometimes true Stories, or fabulous Narrations, wherein he makes Men both Actors and Speakers.

Anacreon, almost cotemporary with *Æsop*, has composed ingenious and pretty Fictions, which though they are of a different Species, may be comprehended under the same Genus of Writing.

Pherecydes of *Scyros*, the Master of *Pythagoras*, and who first published Works in *Greek* Prose, brought the Custom of wrapping up Truth in Allegory and *Ænigma* from *Phœnicia*, and thence the *Greeks* derived their Taste for Fables or Stories in Prose.

Isocrates observes in his first Discourse to *Nicoles*, that to please the *Athenians* you must amuse them with fabulous Narrations and agreeable Fictions. He says in his Discourse intitled *Pannathenaicos*, that he had never an Inclination even in his Youth to write fabulous Essays, full of amazing Fictions, apt to dazzle and strike the Imagination, by being marvellous; though these Writings are more to the Taste of the Bulk of Mankind, than those which tend more to their Service and Preservation.

Plato banishes Poets out of his Commonwealth, because of the Nature of their Fables, the Effect of which was to kindle dangerous Passions, and inspire Sentiments contrary to those we ought to entertain of the Deity. Yet he does not banish all Kind of Fiction, that is to say, Fable and Allegory, but recommends those after the *Phœnician* Manner, and immediately gives a Specimen in the third Book of his Commonwealth.

We have yet *Lucian's* *As*, and *Apuleus's* golden *As*, and especially the allegorical Romance of *Psyche*, which contains all the Ideas that have been since conveyed by any Tale formed on the same Plan. This is not all; we may trace even up to Antiquity the Tales or Stories that Mothers or Nurses

Nurses use to please or terrify Children with. Thus Fairies were afterwards introduced into Romance.

I shall forbear, in an Enquiry of this Nature, running into Matters too trivial; besides, I think I have sufficiently proved, that these agreeable entertaining Stories, this Fable-writing, was perfectly well known to the Ancients. I am very sensible, it may be objected that the twelfth and thirteenth Centuries, and even some that preceded these, produced neither Authors nor Poets on the Model of the Ancients, whose precious Remains will not be restored by this wise Criticism, which must perhaps yet travel a great Way before it arrives at the End of its Journey. This Objection is so natural, that it presents itself at first with an Air of Verisimilitude. Now I am of Opinion, the first *Literati* have imitated the first Travellers, who in their Histories have told us of Men with one Foot only; of others, with their Heads growing out at their Breast, and a thousand other Extravagancies; and the more I have applied myself, think the Traces of Antiquity more discoverable in Fabulists. I am persuaded therefore, that some Authors have been always known to our Forefathers, though they have been prodigiously ignorant of others, and all Learning in many Respects, especially in Geography. I shall, however, only consider this Question; How this Communication of ancient Authors of the highest Renown, has been made and continually supported? I can't take upon me to answer the Question, no more than account for the Loss of Learning in the fourteenth and fifteenth Centuries, with Regard to those before them. It suffices for me, that this Source of Learning, possibly from another Quarter, is plainly indicated to us, by the *Greek* Books translated into *Arabic*, and brought into *Spain* by the *Moors*. Far from excluding the Probability of this Supposition, I admit it; as likewise the Communication of the like Ideas from *India*. The *Dolopathos* contains in itself a sufficient Proof of this; inasmuch as this Romance, quite oriental by its Style, which we call the Square or the genuine Form of Things, is a celebrated Piece throughout *Europe*.

Fauchett tells us, that this *Dolopathos* or the Romance of the seven wise Men, was composed by an *Indian* Author,
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translated into *Hebrew, Arabic, and Latin*, by *Dam. Jehans*, called *de bonne Vie*, a Monk of the Abbey of *Mont Selve*, afterwards put into Verse by *Hebers*, about the Year 1220; and near our own Age we have seen it in *Italian*, and in *High-Dutch*, sometimes under the Title of the seven wise Men, and at other Times under the Title of Prince *Eraflus*. I venture to say, that the *French*, born gay, light, and frolicsome, have seized upon this Sort of Tradition with greater Eagerness than any Nation of *Europe* beside; and it appears almost a Proof to me, that they have communicated this Taste to their Neighbours, and to the *Italians* in particular.

Having already given you the general Reflections which this Work obliges me to, I must now be more particular.

We have still by us a great Number of Manuscripts, in which we find Truth in Fable. They are extant in several Libraries; but more especially in the King's. But that which has furnished me with almost all the Materials of this Memoir, appears to me the most considerable of its kind; It is preserved in the Library of *St. German des Prez*, N^o 1830. As to the rest, it appears to have been written in the XIIIth Century.

And whereas the Time when these Authors lived, is almost impossible to fix, I content myself to give you only the Date of their Productions; for the Fragments are not by far of the same Date. We may see some, and those in great Numbers, much anterior by the Difference of Style, or the Fashion of Writing more crude and barbarous. So that the Words alone prove their Antiquity. This is not the only Proof, we find further the Citation of Authors, of whom no Works appear to remain among us. This is not all, *William of Lorris* lived about the Middle of the XIIth Century: *John de Meane* lived about forty Years after him, and finished his famous Romance *de le Rose*, which the first began. Neither of these Authors speak of the Person that began the Work, but their Language appears very different, and both *William de Lorris* as well as *John de Meane* copy the Phrase and Manner of their Predecessors; we see it in a thousand Places. By all these Reasons I am induced to think, I can fix the Time of these Poets, at least

least of the youngest, to the End of the Reign of *Philip Augustus*, or that of *St. Louis*. These Enquiries will no doubt be made sooner or latter, by Men of more Learning than myself, who will acquit themselves better than I can.

I now return to my original Design, that is to give you a true Idea of ancient Stories, comprised under the Name of *Fableaux*. We find this Word in Manuscript wrote indifferently *Fabel*, *Fabelę*, *Flablete*, probably from the Errors of Copyists. But it is plain that *Fabel*, a Word still existing in *Germany*, has its Etymology with our Word *Fable*, and comes from the *Latin Word Fabula*, just as *Fabbau*, *Fableur*, *Fabliau* from *Fabelę*; or *Tableau* from *Table*. Not to dwell on such Trifles, we need only observe, that this was the ancient Way of Poetic Writings.

Aut prodesse volunt, aut delectare Poeta.

Hor. de Arte Poetica.

I shall only speak of the means the Author of the *Fableau* makes use of to gain his Point of instructing with Pleasure. For which I resume the Terms he makes use of in his Definition.

It is a Poem. It has its Rules, that is an Exposition of the Subject, a Plot, and Catastrophe.

As to the Versification, it has that in common with other Works in Verse, to be subject to Rhime and Measure; still without being confined to one Measure more than another. Yet Verses of ten Syllables, tho' less common than those of eight, have the Advantage in all Narratives, as it affords you the Opportunity to throw an Hemistich on the Verse following.

Which has a Recital inclosed in it. The Recital should ever be as plain as possible. This Simplicity takes beyond a Repartee, a pleasant Play of Words, or any ludicrous Turn of Expression. The Epigram shines only in a sudden Flourish of Wit, that gives a Relish either by the Delicacy of Phrase, or some malign Insinuation. The Madrigal depends on some lucky Expression, or some gallant Turn of Sentiment: A single Trace of Morality characterises the whole Sentence; the Proverb, Diction, or Apophthegms are no more than the Sequel

quel of a Recital given. But after all, the Recital is the sole Effence of a Fable.

Elegant and ingenious. The Recital, I say, is the sole Merit of this kind of Work, and its Character claims the greatest Distinction; M. de la Fontaine was of this Opinion. The Manner of relating the Tale cleverly is a Varnish, without which the whole would appear lifeless, and vanish from the Fancy: This Varnish often shifts Colour, and changes with the Nature of the Subject; this Variety of Images is more frequent in Fables than the Colours in a Picture. I will not insist on the Choice of Words, the precise Formality of Ideas, with their Connection with each other, nor on many other Particulars incident to all Works of Wit and Poetry. It would indeed be too difficult a Task to point out Rules in particular, for every Sort of Narrative; Example is the best Rule in such Cases. Yet thus far I may speak in general, that a long Detail cloyes the Reader, if we dwell only on such Images as are necessary to support the Action, and occasionally flourish upon them enough. No foreign Imagery must be admitted: This is a dangerous Rock; too eager to paint Particulars, we often lose Sight of what we should paint. A Narrative will admit also of a Reflection here and there, but modest, and ingenuous, and precisely to the Purpose. The Sentiment should have no borrowed Grace in it, but naked Truth and Candour. In fine, these momentary Escapes may be allowed, if made with Discretion; nay, it is one of the greatest Charms of this kind of Poesy. Wit invents, and Judgment disposes. This speaks the Man of Genius.

Of an Action invented. These Conditions implied in the Name of the Word Fable or Fableau; not but that some true Facts may be admitted, which concur with the Fable; but we are not obliged to call in Truth to our Aid: If there's a Probability it is sufficient, nor is that always necessary.

Fontaine is pleased to observe; 'Tis not the Truth, nor the Resemblance of Truth, that give a Grace to Works of this Nature; it is the manner of relating them.

Small. 'Tis the Object presented to us by the Action constitutes the Greatness or Smallness of it, of what Condition soever the Persons are concerned in it. This depends not

on the Personages. That Action, the Object whereof is noble, and the Incidents exalted, become not a Fable. Kings indeed, and Princes may in private Life have their Familiarities, and in that Case may be admitted into a Fable.

With a small Share of Intrigue. Suppose an Action, the Object of which is but small, still it may contain many Circumstances, require many Personages, display a Variety of Sentiments opposite to each other, so far as to be able to reconcile them, but no farther.

Though with a certain Proportion. Should a Man give a loose to his Fancy, and make a long detail of Particulars that coincide not with the main Action, his Work would then degenerate from a Fable into a Romance.

But pleasant and engaging. These are the only Proofs we must use to gain our Point in this Strain of Writing. They are founded on some arch Criticism, with a Moral under it, which serves by way of Satire, or on a Piece of Gallantry over strained, so as to make it ridiculous.

It will not be required, I suppose, that every Fable wrote in the XIIth and XIIIth Centuries, has all the Conditions I have here laid down, but I dare affirm that not one of them, but in some Part of the Fable, may serve as a Model.

This Species of Poetry proves, that in the earliest Times, even in the Ages of Ignorance, Men have written in Verse, and that Poesy has accompanied the greatest Productions of Wit and Learning.

We do not find in the Books of Fabulists, that diffusive wandering from the Subject, as in Books of Romance. Of such Importance are these obsolete Fables, now extant in the Library of *St. Germain*, that upon strict Enquiry, both *Italy* and *Spain* have borrowed from them. *Italy*, for instance, so proud of *Boccace*, who was born amongst them, would lower its Crest, were the Manuscripts of old *French* Fables in the Collection of *St. Germain* to be published; it would then appear whence he drew his Hints, and by a discreet Use made them his own. Can we doubt in the least, but that *Moliere's* humorous Piece, *Le Medecin malgre lay*, was taken from a Fable in the King's Library.

M. de la Fontaine's Silence, with regard to the Spring from whence he drew his Inventions, is no Argument that he drew them not from the same Origin. We may be more free with Rabelais; we can easily trace him. In the *Spanish Decameron* there are above ten Novels, with an incredible number of Particulars, so like the Fables in the Library of St. Germain, that they must be taken from thence. Thus far for the Antiquity of the Miscellany of Fables preserved in the King's Library.

PROCEEDINGS of Foreign Literary Societies.

Publick Meeting of the Academy at Rouen.

THE Academy of Sciences, Belles Lettres, and Arts of Rouen, held its publick Assembly on *Thursday* the 2d of *August*, at the Great Hall in the Town-House. The Prizes were instantly distributed, founded by the Ladies *de Marle* and *le Cat*, for Pupils of the Drawing-School, and left to the Judgment of the Academy; viz. the first nearest the Model, to Mr. *James Nevay* of *Edinburgh*.

The second, to Mr. *Stephen de la Vaux Pouffin*, of *Rouen*.

The third, to Mr. *Michael Loyer* of *Rouen*.

The Prize of Designing, to Mad. *Dor. Henrietta Ribard*, of *Rouen*.

The Prizes of Anatomy, founded by M. *le Cat*, for the Pupils of the Chirurgical School, of which he is Professor, were won.

The first, by Mr. *James Philip Fremanger* of *Ey*, near *Bayeux*.

The second, by M. *Augustin de Lanney* of *Glanville*, near *Beaumont* in *Auge*.

The third, by M. *Louis Daupley*, of *Rouen*.

The Academy had proposed for the Prize Subject on Natural Philosophy for this Year, *A History of the Mines of Normandy*, &c. but as there were no Memoirs presented on that Head; it was resolved to propose a new Subject,

viz.

viz. *What venomous Animals are there found in France; the Nature of their Poison, and the proper Specifics?*

The Subject of the Prize of Poetry proposed for the Years 1752 and 1753, was for the Establishment of a Free School for Drawing in this City.

The Academy proposes again the same Subject, hoping the Authors will do their Endeavours to complete their Works.

The Academy proposes farther the alternative Prize of the *Belles Lettres*, for a Literary Dissertation, the Subject of which is: *In what Kind of Poetry are the French superior to the Ancients?* This Dissertation, as well as the Memoir of Natural Philosophy, is to take up about an Hour's Reading. These three Prizes, founded by *M. le Duc de Luxembourg*, Protector, consist in each of a Gold Medal of three hundred Livres, and will be distributed in the Assembly of the 1st of August, 1754. The Authors are to send their Works correctly written, Carriage paid, with their Names and Devices, under a sealed Cover, before the 1st of June; (viz.) the Memoirs of Natural Philosophy to *M. le Cat*, Secretary for the Sciences; and the Pieces of Poetry and Literature, to *M. de Pregmagny*, Secretary for the *Belles Lettres*.

After the Declaration of the Prizes, *M. de Pregmagny* gave an Account of the Memoirs read to the Academy during the Course of this Year, and amongst others, the Description of a monstrous Turtle, thrown by the Sea into the Port of *Dieppe*. By *M. des Groffilles*, Associate.

An Account of two extraordinary Distempers, on Subjects at least sixty Years old, who, on the opening of their Bodies, were found to have only the right Kidney. By *M. de la Roche*.

Two Volumes of numerical Tables, of composite and incomposite Numbers; a Work of great Importance. By *M. de Mercastel*, of the Oratory of *Rouen*, Associate.

Letters on the Experiments of *M. Franklin*, relating to Electricity; and a Memoir on a *Sarcocoele*, or a Tumour of the Ovaries, with a Method of the extirpating that Tumour; By *M. Le Cat*.

A Description of the *Aurora Borealis*, of the 13th of October, 1752: An Observation on the Eclipse of the Moon,

Moon, on the 17th of *April*, and of several Occultations of the fixt Stars, by the Moon.

A Calculation of the Transit of *Mercury* over the Sun's Disk, on the 6th of *May*; a Theory of that Planet, and an exact Observation of its Passage. By *M. Pingre*.

A Memoir on the Use and Virtues of *Epsom Salts*, and an Enquiry into the Virtues of the Plants growing about *Rouen*. By *M. du Fay*.

A Memoir relating to the Distempers incident to Children. By *M. Le Danois*.

A Translation of several *English Works*. By *M. Yart*.

A Translation of several Odes in Verse. By *M. Fontaine*.

A Memoir on the History of *Normandy*. By *M. du Boul-
lay*.

A first Volume of the Lives of the *Flemish Painters*. By *M. Dechamps*.

A poetical and prose Translation of some select Epigrams of *Owen*, by *M. de Premagy*. And Observations made by the Help of an excellent Microscope, of the *Sieur Cann*, Optician, a Member of the Academy.

An historical Memoir of *Havre de Grace*, with other Memoirs of natural History. By *M. Dubocage de Bleville*, Associate.

A Memoir on the Life of *Leonard Arstin*. By *M. l'Abbe Goujet*, Associate.

Afterwards, *M. le Cat* read the Result of the meteorological Observations, which he had made in the Years 1752, and 1755. The greatest Rising of the Barometer at *Rouen* was twenty-eight Inches and an half, and the lowest twenty-seven Inches a Line and a Quarter. The great Cold of the 28th of *January* sunk the Thermometer but to six Degrees below 0. The greatest Heat of the 7th of *July* raised it but to twenty-nine Degrees. The most wet Days were the 1st and the 14th of *February*: The driest was the 24th of *July*. The great Quantity of Rain amounted to twenty-one Inches on the Territories of *Rouen*. The Declination of the magnetic Needle all the Year was westerly, between seventeen Degrees forty Minutes, and nineteen Degrees.

The

The last Article of these Observations was an Account of the Distempers which were predominant in each Season; each Article was accompanied with proper Remarks.

On Occasion of the Declination of the magnetic Needle, *M. Le Cat* related and explained an Observation on an artificial Load-stone, which had lost all its Virtue, but recovered it again by being placed near a natural one, unarmed.

Amongst the Distempers which have reigned this Year, *M. le Cat* has in a particular manner described one, which under the Appearances of a Peripneumony, consisted of a suppurated Inflammation of the Pericardium, which killed the Patients the fifth or seventh Day by Oppression, and was not to be cured but by Laxatives and Emeticks. *M. le Cat* had observed the foregoing Years, that the greatest Part of malignant Fevers, begun with a kind of Eruptions, or inflammatory Pustules, on the Stomach or Intestines, which not terminating either by Resolution nor Suppuration, proved at last Mortal. He likewise caused these Eruptions to be drawn from the Life, the better to distinguish the different kinds of them. He remarked, and explained the good Effects of Emetics at the beginning of these Disorders, and recommend laxative Emetics, and Limonades, as very proper for the Patients to make use of during the Course of these Distempers.

M. de Cat read afterwards a long Dissertation on the present State of the Sciences, and fine Arts, and on the Possibility of bringing them to greater Perfection. In this Dissertation, he gave a succinct Account of the Sciences and fine Arts in the famous Ages of *Alexander, Augustus, Lewis XIV.* and of our own. And observed, that notwithstanding the great Progress which they made, they are yet for the most part susceptible of greater Perfection; and that the Schools and Academies (which are now very numerous) are proper to inculcate in the Mind whatever is deficient, to preserve those Things which are acquired, and to restore what may have been lost.

M. l'Abbe Yart read a Discourse on Fables, shewed their Origin, explained their Nature, and laid down the most essential Rules to be observed in them: To which he added a Translation of that famous Tale wrote by *Dr. Parnell*,

entitled, *The Hermit*, which *M. de Voltaire* has imitated in his Romance of *Zadig*.

M. Maillet du Boallay read a Discourse, entitled, *An Idea of the History of Normandy*.

He first observed, that the most important Object of an Academy, always tended towards the particular Advantage of that Province in which it was established; and gave as a Proof of his Zeal, publick Lessons on Drawing, Anatomy, Natural Philosophy and Botany, established by his Care, and performed by those appointed under him in the City of *Rouen*; adding, that he had yet a Design of greater Consequence, as well for its Profit, and curious Discoveries; that he soon intended to give the Province a Civil, Ecclesiastical, Literary and Natural History of *Normandy*.

M. du B. intimated, that if under the Name of a History of *Normandy*, an imperfect Work appeared, it could be attributed to the Barrenness of the Subject, or the want of Persons equal to the Task, *Normandy* having produced a great Number, who had all the Talents requisite for such an Undertaking.

To shew how necessary a History of *Normandy* would be, *M. du B.* read a short Abridgment he had made of all the Events relating thereto, from the Invasion of the *Normans* in 112, a Northern People, which the *Romans* called *Jugermances*, and whom they could not subdue. These People, who always knew how to preserve their Liberty, after having made all *Europe* tremble for almost a whole Century, at length forced our Kings to receive them as Vassals, and to give to their Leader a Princess of the Blood, and one of the most beautiful Provinces of the Kingdom; then it was that they began to sweeten their native Fierceness and soften their Manners, and to learn what were the Duties and Virtues requisite in human Society; and at length attracted the Esteem of those People to whom, for a long time, they had been a Terror. In a short time, however, they began to think that the Boundaries of their own Province was too narrow for their Ambition and Courage. *William Duke of Normandy* conquered *England*; he civilized the *English*, as *Wallon* had civilized the *Normans*, and as it were became the Founder of that flourishing Monarchy,

chy, who, rivaling *France*, claims the Sovereignty of the Seas, and maintains one of the highest Ranks amongst the Powers of *Europe*.

It was the Destiny of the *Normans* to be Founders and Conquerors of Kingdoms, continues *M. du B.* and then proceeds to relate the first Rise and Foundation of the Kingdom of *Naples*, and the heroic Deeds of *Norman* Knights in *Calabria*, in *Sicily*, and at the famous Siege of *Jerusalem*.

‘Conquering like *Hannibal*, said he, the most delightful Countries in the World, they did not, like him, suffer their Courage to be softened amidst Idleness and Pleasures; they pursued their Glory still farther, by making their Names known, even to the farthest Limits of the East, immortalizing their Fame by their renowned Actions, which deserve to be sung by the Virgil of modern *Italy*: The Names of *Bremont* and of *Tancred*, *Norman* Princes, will last, as long as that admirable Epic Poem that hath celebrated them, that is, while one of the greatest Master-pieces of Epic Poetry shall find Admirers.’

M. du B. afterwards enumerated the long and ruinous Wars, of all which *Normandy* was at once the Subject and Theatre, which for near three hundred Years had almost desolated *France*. The reuniting this Province to the Crown under *Philip-Augustus*: ‘Was a flattering and remarkable Epoca for us, said he, and did not a little contribute to illustrate the Reign of that great Prince, who making us all entirely *Frenchmen*, destined us to participate of the Happiness and Glory of a Nation, which Posterity will equally Rank with the *Greeks* and *Romans*.’

He then mentioned the Invasion of the *English*, which brought the Kingdom almost to Destruction; and their total Expulsion under *Charles VII.*

After this, *M. du B.* related the Events of the following Reigns, in which *Normandy* had always a large Share, and during which she supplied *France* with diverse able Ministers, as well as many great Captains. He next gave an Account of those unhappy Times, when Fanaticism and Superstition obscured all the Lights of Heaven; when the Fury

of civil Wars, of which Religion was made the Pretence, and Ambition the Cause, deluged *France* with the Blood of its own Inhabitants. *Normandy* had the Misfortune to be more engaged in intestine Divisions than any other Province. *M. du B.* instanced in the Battles of *Arques*, *Yvry*, and the famous Siege of *Rouen* by *Henry IV.* ' Unhappy Valour, ' for opposing her own Happiness, and but for which she ' has made Atonement by the most lively Testimonies of ' Love, Respect, and Fidelity for her King.' *Henry*, surnamed the Great, thought himself not truly King of *France*, till he had reduced *Normandy*, and made his triumphal Entry into the City of *Rouen*.

' Under the famous Reign of *Louis le Grand*, when *France*, ' respected by all *Europe* on Account of her Power, became the Rival of antient *Greece* and *Italy*, by her Improvement in Literature; what Province contributed more ' to her Glory than *Normandy*? What a Multitude of great ' Men of all Kinds did not she produce? Men of exquisite ' Wisdom, great Orators, sublime and elegant Poets, Historians of uncommon Merit, famous Artists, and to sum up ' all, there were no valuable Characters but what were ' conspicuous in our Countrymen, even to a high Degree. ' What a Subject of Emulation offers for our Imitation? ' What a Magazine of Treasure for our Literary History!

M. du B. afterwards enumerated the three other Branches of the History, the literary, the ecclesiastical, and the natural; shewed that they were both copious and worthy of Cultivation, and concluded by exhorting (in the Name of the Academy) all those who had in their Possession, or knew of, any valuable Memoirs, assuring them of the Gratitude of those concerned, towards any Persons that would concur with them in a Thing of such public Utility.

Publick Meeting of the Academy of Dijon.

The Academy held its public Meeting the 19th of *August*, when *M.* an honorary Academist, read a Discourse or literary Amusement, on a Specific against Sadness, and the Vexations of Life.

If

If the Body hath its Diseases, the Mind has also its Indispositions which are still more difficult to prevent. In effect, no Regimen can prevent Vexation; this human Executioner spreads in our Hearts that Poison and Bitterness, which often renders Life itself a Burthen. The Impossibility to prevent and the Difficulty to destroy this Indisposition, render it only susceptible of a palliative Remedy, which consists in weakening its Force. For with Regard to Physic (tho' a friendly Art) it can afford us very little Relief. *Homer*, that Friend to Sports and Mirth, takes Notice of a Plant, of which he boasts the Efficacy; but even the very Seed of it is perhaps now entirely lost; at least it grows in none of our Gardens. A Poet of the *Eastern Franconia*, *Conradus Celtus*, offers us as a Recompence for that Loss, four Specifics, which he terms, the Vehicles of Life, viz. Wine, Sleep, a Friend, and Philosophy. By adopting this Sentiment, we propose to shew, that by the moderate Use of good Wine, the Sweetness of Sleep, the Agreeableness of a sincere and reciprocal Friendship, and the Maxims of Philosophy, we may in some Measure alleviate the Cares of Life. The Author agrees, that we can look on this Assertion only as a Piece of Humour; but adds he, without a little Amusement, an Orator is often only an ingenious Artist in growing tiresome. This Discourse was followed by that of *M. Lantin*, against the Hirelings in Literature, who working for the Academies, pay more Regard to Interest, than to the Reputation and Glory of having done well.

After which *M. l'Abbe Richard* read a Memorial on the Manners of the *Gauls*.

The Actions of Individuals, their Manner of Living, and their Inclinations, form the Character of a People; and one may judge of the Manners of a Nation, by observing several People of various Characters assembled together. It is by this Method we have acquired some Knowledge of the *Greeks* and the *Romans*, and our modern Travellers have so well described the Taste and particular Genius of the People of the *Indies* and *America*, the greatest Part of whom are so savage in respect to us, that at their first Approach, they would fill us with Astonishment.

But where shall we find Memoirs that give us as perfect an Idea of the *Gauls*, as we have of the *Greeks* and *Romans*? The same Authors that have written the Histories of these famous Empires, will also inform us how to know our Ancestors.

Diodorus of *Sicily*, *Pausanias*, *Plutarch*, *Atheneus*, *Titus Livy*, *Caesar*, *Tacitus*, *Strabo*, *Pomponius Mela*, *Aulus Gellius*, *Clement* of *Alexandria*, even the Philosophers and Poets, *Plato*, *Aristotle*, *Cicero*, *Juvenal*, and *Martial*, have interspersed through their Works an infinite Number of Particulars, which will give us a sufficient Idea of the Manners of the *Gauls*: And this Plan the Author of the Memoir has pursued.

He has advanced nothing positively concerning the Origin of the *Gauls*. We can discover nothing, saith he, to give us any Certainty with regard to their first Establishment in that Part of *Europe* which they inhabited. The most ancient Authors mention them as a People well known, and living according to their own Laws. The *Gauls*, by their various Emigrations to form new Establishments, took Possession of a great Part of *Italy* and *Spain*, penetrated even into *Asia*, and peopled the neighbouring Isles of *Europe*; and hence became at last the Stock of many People, who still preserve a near Affinity to their Name. All these concurring Circumstances are strong Suspicions for the Antiquity of the *Gauls*.

Some Authors, from the Etymology of their Name, endeavour to fix their original Residence. They observe that the Word *Wal* in the *Celtic* Language signifies a Forest; and therefore will have that to have been their first Dwelling-place. From *Wal* was formed *Walli*, and according to the *Roman* Pronunciation, which makes use of a *G*, instead of a *W*, *Galli*, *Gaulois*, or the Inhabitants of Forests.

But it is by a more important Examination of the Hearts and Minds of the *Gauls*, their Manner of acting and thinking, with regard to what related to the fundamental Principles of Society, and wherein the Repose and Glory of it consists, that we must form an Idea of the Manners of the *Gauls*. We shall therefore begin with the Education of their Youth.

What

What was the Nature of their Education? They all had the Interest of the State at Heart, looking on that as a thing essentially necessary to the Constitution. Neither the *Egyptians* nor *Spartans* excelled them in that Particular. It is true, the *Gauls* could not boast of learned Men, nor Artists, but they instructed them how they should be respectfully useful to one another. When they arrived at Years of Maturity, their Minds were inculcated with this important Principle, that it is impossible to find any particular Advantage, without augmenting the general Good.

The Food of their Youth, their Exercises, their Sports, the Care taken of their Manners, the Exactness of their Masters, and the Severity of their Discipline, did not a little concur in forming robust Citizens, and faithful Members of the Community. We shall omit speaking of their Marriages, the Ceremonies observed therein, their matrimonial Conventions, the despotic Power which Husbands had over their Wives and Children; of the Rank observed among the Societies of their Women, because these Customs were not the same among all the *Gauls*.

Some Authors represent the Manners of the *Gauls* under a very favourable Aspect. Their Inclination disposed to Generosity, and a natural Propensity for Humanity, were conspicuous; they used Hospitality, without being interested in it, with a Zeal peculiar to themselves. They established a Law in Favour of their Guests, which does Honour to Humanity itself. They speak of their public Edifices, their Festivals, and the Household Goods of the *Gauls*. These Accounts form an agreeable Description, full of Variety, and instructive Lessons to Mankind.

The Author concluded his Memoir with displaying the national Endowments of the Mind observed by the *Gauls*. Some Authors have taxed them with Inconstancy and Levity; those who have known them better, have discovered the true Cause of these pretended Defects, their Vivacity and natural Disposition, their sudden Resolutions in determining on any thing as they thought the Circumstances of Time required. They have also been accused of a most unsupportable Curiosity towards Strangers.

They had a great deal of Vanity, believing themselves invincible. The *Romans* taught them the contrary, tho' it is true that of all their Conquests none cost them so dear as this, and which the superior Genius and Valour of *Cæsar* alone could have performed.

They were often laughed at for their Credulity, inasmuch that it passed for a Proverb at *Rome*; and the *Greeks* likewise looked on the *Gauls* as a People void of Wit or Understanding. And for why? Because they never deceived any body, and thought no Person was capable of that Vice: They did not place Distrust among the Virtues. Too much Credulity may perhaps be a Fault; but when it is a national one, which proceeds from a Simplicity of Manners, and an ingenuous Heart, 'tis then that this supposed Fault becomes honourable to that Nation, and forces us to look on such a People with the highest Veneration, as Guardians of Truth, who never imagined that Dissimulation and Deceit would ever be admitted into the ordinary Commerce of Life.

The Prize which was postponed last Year, by the Authors not having answered the Views of the Academy on the following Subject; *Whether the Temperature of the Air of a Climate has not an Influence on the Strength of the Inhabitants?* was judged to M. Gravier, Doctor of Physic at *Paray in Charolois*, who was Author of the Memoir N^o 2. which had for its Motto *Mutat omnia cali temperies*.

Theses proposed.

The Prize on Morality for the Year 1754, consisting of a Gold Medal of the Value of thirty Pistoles, will be allotted to him who shall best resolve the following Problem, *z. From whence springs the Inequality amongst Men, and whether it be authorized by the Laws of Nature?*

It may be written either in *French* or *Latin*, but the Reading must not exceed three quarters of an Hour. The Memoirs when frank'd, are to be directed to M. Petit, Secretary to the Academy in the *Old Market-street*, at *Dijon*, who will take no more in after the First of *April*. The same Method will be observed for the future with regard to *Pacquets* directed to the Academy; where none will be received but what come Post-paid.

Th. t

That Subject of the medicinal Thesis for the Year 1755, is the *Method of acting with Regard to Water Baths; their Advantages and Inconveniencies, occasioned by the different Temperaments, and particularly, in what kind of Distempers they may be useful.* These Pieces, which are not to exceed an Hour's reading, will be received under the same Conditions as the above, till the first of April 1755.

Publick Meeting,

Of the Academy of Sciences, Belles Lettres, and fine Arts, at Besançon the 24th of August 1753.

This Assembly, which met in the Morning after divine Service, was preceeded by a grand Flourish of Musick in the Church of the *Carmelite Friars*, with a Panegyrick on *St. Louis*, spoken by M. l'Abbe Robert, Curate of *Lisle*, was opened in the Evening in the Saloon of the Hotel belonging to M. *le Duc de Tallard*, by a Discourse of M. *Quinsonas*, first President of the Parliament, and President of the Academy; the Distribution of the Prizes affording him sufficient Matter.

He afterwards expatiated on the numerous Collection of Works presented to the Academy, and observed that the extraordinary Efforts used by the Authors of them to merit the first Rewards, were glorious for those that were to receive them, honourable for those that had established them, and flattering to those that could discern them.

The Discourse of the first President, met with a universal Applause, after which the Distribution of the Prizes followed. He declared, that the Academy had allotted the Prize of Eloquence to the Discourse No. 16, whose Motto was *Nec rude quid profit video ingenium*, Hor. Art Poet. and the Accessit to the Discourse No. 41. which had for a Motto *Ego nec studium sine divite vena, nec rude quid profit video ingenium*. Hor. de Art. Poet.

He also declared, that the historical Prize had been judged to the Dissertation No. 4, which had for its Motto, *Terra antiqua potens armis atque ubere gleba*, Virg. *Æneid. lib. 3.* The Prize of Arts to the Memoir No. 12, whose Motto was *Dedit incultæ doctrina naturæ*. And No. 13, whose

Motto

Motto was, *Le Travail produit la Science*, obtained the *Accessit*.

M. l'Abbe *Bergier*, Curate of *Flangebouché* in *Franche Comté*, the Author of the Dissertation Numb. 16, received from the Hands of M. the first President the two golden Medals as allotted to him, and from the Public, such Acclamations as were due to a double Triumph. The Prize of the Arts was committed to M. the Secretary, to be delivered to the Author of the best Memoir, when he discovers himself.

The Perusal of the diverse Works which had fixt the Attention of the Academy, was not sufficient to take up the Remainder of the Time of Sitting: So that it was finished on a Lecture on the Subjects of the Prizes for the Year 1754. The Academy proposes for that of Eloquence; *The Danger of premature and excessive Praise*. This Discourse to be a Lecture of about half an Hour. For that of History, *What were the principle Cities of the Province of the Sequanois whilst they were under the Roman Empire, and their Situation?* This Dissertation to be a Lecture of a about three Quarters of an Hour; not including the Chapter of the Proofs, which must be added at the End of the Dissertation.

The Authors are desired not to put their Names to their Works, but a Mark or a Sentence with such Motto as they shall think proper. They are to repeat the same in a Billet sealed up, in which they are to write their Names and Directions. The Pieces of those who shall make themselves known, either by themselves, or by their Friends, will not be admitted into the general Meeting.

The third Prize established by the City of *Besancon* is a Gold Medal of the Value of two hundred Livres, destined for the Person who shall discover *the most effectual Method of preserving and even encreasing the Action of Fire in Furnaces for making Salt, by a less Consumption of Wood than is at present used in the Preparation of Salt, without diminishing the Product, or spoiling the Grain.*

The Authors may join the Plans and Profils of their Inventions.

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The Authors are desired to send their Works before the first of next *May*, to the *Sieur Daclin*, Printer to the Academy at *Besancon*, post-paid ; without which Precaution they will not be received.

Public Assembly

Of the Academy of the *Belles Lettres* held at *Montauban*, on the 25th of *August* 1753.

The Assembly of the Academy of *Belles Lettres* of *Montauban*, was celebrated on *August* the 25th, being the Festival of *St. Louis*, with the usual Solemnity. The Members belonging to it attended at Mass in the Morning, which was followed by an *Exaudi* for the King, and a Panegyric on the Saint, which was spoken by M. l'Abbe *Courtade*, Curate of *Cours*, in the Diocese of *Cahors*.

After Dinner they adjourned to the great Hall of the *Hotel de Ville*, where they were received agreeable to the Ceremonial prescribed by the King ; and M. l'Abbe *Bellet*, the Director of it, opened the Assembly with a Discourse, in which he undertook to explain the Nature of Taste, the Necessity of it, the Manner in which it is formed, and the immediate Cause of the short Duration of its Reign amongst all Kinds of People. He took Notice of the Insufficiency of the Definitions which various Authors have given of it, adding that one might better succeed in defining it, if we did not limit ourselves, by considering it rather as a Thing inherent in the Soul in general, than as attached to any one of her Faculties in particular ; and that there was none to which it appeared to belong, at the Exclusion of the rest ; so that they all contributed to its Existence.

He proved that good Taste is only still the same, and that it was as necessary for the Writer as the Reader ; for him that composes, as for him that is to be a Judge of it. To explain the Manner of which Taste is formed, he observed that Nature first drew the rough Draught, and that Art afterwards brought it to Perfection. It is from thence he endeavours to give some Account for national Tastes, likewise the different Tastes observable in the both Sexes, and what kind of Taste seems to be adapted to the Character of every

every Man of Letters in particular. In a Word, he infers, that commonly speaking, we are apt to look too far for the immediate Cause of the Depravity of Taste, because it resides within ourselves. One Generation does not transmit its Taste to another, as Men transfer an Inheritance. It is a Wealth which every one in particular is obliged to acquire, if we may be allowed the Expression, at his own Expence. We are all equally born ignorant; and Ignorance is a kind of Disease, for which there is no Possibility of finding a general Remedy. It then must necessarily follow (says the Author) that in order to retain, and to fix a good Taste among Men by succeeding one another, they should constantly walk in the Path of those that had the good Fortune to chuse the right.

M. l'Abbe de Verthamont, grand Archdeacon of the Church of Montauban, and great Vicar of the Bishoprick, read afterwards a Translation of Cicero's Oration for the Poet Archias. Every one knows, that the Roman Orator there pleads the Cause of Learning, and that according to M. Patru's Remark, he there displays in their Favour all the Mysteries of his Art. To give the Reader a Specimen of this Translation, would require too long an Extract; let it therefore suffice to say, that it is faithful and exact without having any thing forced or uneasy.

M. de Saint Hubert, an ancient Captain of Horse, and Knight of the Order of St. Louis, full of Zeal for the Glory of the Academy, read a Discourse on the Choice of Academists. "If, says he, we regard any thing but Merit at the Election of a Fellow-member, we come short in the Duty we owe the Body with whom we have the Honour of being associated; we are wanting to the Public as well as to ourselves; and it is rendering an ill Turn to the Person we intended to favour; because a Man who perhaps has enjoyed all his Life-time the Reputation of a Man of Sense, loses it by the first Proof which Literary Societies may expect from him." He likewise observed, that an Academy is not a School, but rather a Tribunal, where Men are to declare their Sentiments on all Works relating to Literature, &c.

The

The Assembly broke up with the Distribution of the Prize of Eloquence, and proposing the Subject for the Lecture of the following Year.

The Bishop of *Montauban* having allotted the Sum of two hundred and fifty Livres, as a Prize to him that, according to the Opinion of the Academy of *Belles Lettres*, of this City, shall make the best Discourse on a Subject relating to some moral Points drawn from good Books, the Academy will distribute this Prize the 25th of next *August*, being the Festival of *St. Louis*.

The Subject proposed for the Discourse for the Year 1754 is, *Whether it may be said of the Academies, what the Scriptures record of wise Men, namely, that their great Number is an Advantage to Society: Multitudo autem sapientium sanitas est orbis terrarum. Wisd. 6, 26.*

The Academy desires the Orators to be careful in taking the right Sense of the Subject given them, to avoid the Tone of a Declamator, not to vary from their Plan, and to fill up all their Parts with Justice and Exactness.

The Discourses are not to take up more than half an Hour's reading, and conclude with a short Ejaculation to the Saviour of Mankind.

No Person will be admitted, without an Approbation signed by two Doctors of Divinity.

The Authors are not to put their Names to their Works, but only a Mark or Paragraph, with a Passage taken from the Scriptures or the Fathers, which is to be entered in the Register of the Secretary by the Academy.

The Authors are to send their Works, before the End of *May* next, to M. de *Berney*, perpetual Secretary to the Academy, at his House in *Montmurat-Street*; or in his Absence, to M. l'Abbe *Bellet*, in his House in *Cour de Toulouse-Street*.

The Prize will not be delivered to any Person, without giving in his Name, and appearing either in Person, or by a Deputy to receive it and sign the Discourse.

The Authors are desired to direct three very legible Copies of their Works to M. le Secretary, and to get their Packets franked which they send by the Post. Without these

these two Conditions, their Works will not be admitted at the general Meeting.

The Prize of the Year 1753 has been judged to the Author of a Discourse, whose Motto is, *Artes, ingenium, sensum, premit una libido*; of which M. Fromageot, Advocate to the Parliament of *Dijon*, and perpetual Secretary of the Academy of Sciences and Belles Lettres of the same City, is the Author.

Foreign Literary News.

THE Academy of *Toulouse*, famous by the Prizes which it has for a long time distributed for Eloquence, Poetry, and Arts, being willing likewise to contribute towards Progress of the Sciences and Belles-Lettres, by his Majesty's Permission, though fit to settle a Prize, to the Value of five hundred Livres, to be given every Year by the Royal Academy of Sciences, Inscriptions and Belles-Lettres to him, who by the Judgment of the Company, shall best handle the Subject proposed.

The Subject to be alternately on the Mathematicks, Physick and Literature.

The Academy had proposed as a Prize Subject for this Year 1753, to determine the Direction and most advantageous Position of a Dike, so as to resist in the most effectual Manner, the Force of the Waters, with regard to the different Ways they are liable to be destroyed by it.

Although amongst the Number of Pieces which have been presented, some contained Views and profitable Principles; the Academy hath withheld the Prize, because even those Authors who best treated on the Subject, limiting themselves only to Dykes which guard the Sea Shoar, or that of Rivers, neglected to speak of those destined for raising of Waters, or to changing their Course.

The great Utility of this Subject has engaged the Academy to propose it again, as a Prize for the Year 1756, which will be double.

The Academy is likewise determined to double the Prize of 1755, and proposes anew for the Subject of this Prize,
viz.

viz. The State of the Arts and Sciences at Toulouse, under the Gothick Kings; and what the Laws and Manners of that City were under the Government of their Princes? The narrow Bounds which several Authors who wrote on this Subject were allowed, makes it necessary to take Notice, that by *Toulouse*, the Academy means not only the Space shut up inclosed by the Walls of this City, but also the whole Extent of the Kingdom, of which this was the Capital.

The Learned were informed the last Year, that the Academy had propos'd again for a Subject of a double Prize for the Year 1754, *the Theory of Hearing*, by which it is expected of the Authors to give an exact Explanation of the Functions adapted to every Part of the Ear, with the Advantages accruing from its Form, and Manner of acting in the Reception of Sound.

Authors who have already treated on these Subjects, may present them anew, after having first made what necessary Alterations they may think proper.

The Learned are invited to display their Talents on these Subjects, and even the associated Strangers of the Academy. The other Academists are excluded from any Pretention to the Prize.

Those who propose to be Candidates are desired to write in *French* or *Latin*, and to keep by them a Copy of their Works, legibly written, especially when any algebraic Calculations may happen therein.

The Authors are to write at the End of their Works, a Sentence or Motto, but are not to put their Names to them.

They may however join to it a separate Billet sealed, containing the same Sentence or Motto with their Name and Directions: The Academy expects they would take this Precaution when they direct their Writings to the Secretary. This Billet will not be opened, if the Piece has not the Fortune to win the Prize. The Authors are desired to direct their Writings to M. l'Abbe de Sapte, Perpetual Secretary of the Academy, or cause it to be delivered to him at *Toulouse*. In this last Case, he is to take his Receipt, on which shall be wrote the Sentence of the Work, with its Number, according to the Order in which it is to be received.

The

The Packets directed to the Secretary must be post-paid.

The Works will not be received after the last Day of *January*, of the Years for the Prize of which they will be composed.

The Assembly will declare the Prize at their publick Meeting on the 25th of *August* every Year.

The Academy, who prescribes no System, declares likewise, that it will not adopt Principles of Works, which it shall crown.

The Academy of the Sciences, of *Belles Lettres*, and of *Arts* of *Amiens*, celebrated the Feast of *St. Louis*, on the 25th of *August*; the Panegyric was spoken by M. *Daire*, Curate of *Epinai*.

The public Meeting had been held the 13th of the same Month, and honoured with the Presence of M. le Duc de *Chaulnes*, Protector of the Academy, who on the 12th had made his public Entry into *Amiens*, as Governor General of *Picardy*.

M. *Dirct*, the Director, opened the Assembly with a Discourse, in which he proved how much the Study of Letters was conducive to form a Man for Commerce.

The other Works which filled up the remaining Time of the Sitting, were the Encomiums that M. *Baron*, perpetual Secretary of the Academy, made on M. *Bersin de Villers*, Master of the Requests, and honorary Academist; and on M. *Bernard*, Advocate and Residentiary Academist, both deceased in the Course of the Year; Reflections on Imagination, by M. de *Vuailly*; an Ode upon Sincerity by M. le *Picart*; three Fables by M. de *Riveri*; and an Ode by M. l'Abbe *Clerge*, on the Solemnity of the Entry of M. le Gouvernor General.

M. *Gresset* of the *French* Academy closed the Sitting with a Lecture; and protested against all the pretended Collections of his Works, which have been hitherto published; declaring that he was not in anywise privy to the same, neither in *France*, nor elsewhere: This is a Truth, that no Editor or Bookseller can contradict; thus M. *Gresset* has no Hand in the Imposition on the public by these frequent Editions always loaden with Things he disowns, and with Faults that he is ignorant of. He therefore shortly intends to remove

those

those Obstacles, which have hitherto hindered him from publishing an Edition, which he will own to be his, together with several other Pieces which as yet have never appeared to the World.

The Academy having thought fit to reserve the Prizes of this Year, for Subjects of those that are to be distributed the 25th of *August* 1754, proposes the following Questions to be resolved: *What are the different Qualities of Wools proper for the French Manufactory? Whether we could not do without foreign Wool? And after what Manner both the Quality and Quantity of French Wool may be brought to Perfection?*

The Prize for this Dissertation will be a Gold Medal of the Value of 600 Livres, given by M. le Duc de *Chaulnes*, Protector of the Academy.

What is the Nature of the Turf of *Picardy*? Whether it grows or decreases? And how to retrench the Expences in drawing them from the Ground? The Prize of this Dissertation will be a Gold Medal, Value 300 Livres, given by the Hotel de Ville of *Amiens*.

The Authors who have sent their Dissertations on Wool are free to send them again with any new Observations; even the Academists themselves advise them so to do: They may send their Works Post-paid, with their Names and Mottos sealed up, before the first of *June* 1754, to M. *Baron*, perpetual Secretary of the Academy at *Amiens*.

The grand Gallery of *Versailles*, and the two adjoining Saloons painted by *Charles le Brun*, first Painter to *Lewis XIV.* were designed by *John Baptist Masse*, Painter and Counsellor of the Academy Royal of Painting and Sculpture, and engraved under his Inspection, by the best Masters of the Age.

All the Connoisseurs of *Europe* waited with Impatience for the greatest Piece of Engraving that ever was undertaken and executed in a Country, where Engraving has been cultivated and meets with the desired Success; we take this Occasion therefore to acquaint them, that this vast Enterprize is at length finished, and very much supports the Honour of the *French School*.

Foreign Dramatic HISTORY.

LA *Pipee*, an Italian Interlude, not meeting with the Approbation as was desired, the Royal Academy of Musick gave on Tuesday the 16th of last Month to the Band called the *Artists of Quality*, the Interlude called *La Bohemienne*, which had a good Run this Summer.

The French Actors have lost M. *Poiffon*, the 24th of last August; this Player, born in the Month of March 1696, and appeared on the Stage the first of March 1725, performed in different Characters with equal Applause; but especially he had a singular Talent of drawing to the Life such Characters as are scarce to be met with in this Age; such as the Gentleman-Cit, *Pourceaugnac*, *Dem Japhet of Armenia*, the ridiculous Marquis in the *Coquettish Mother*, and *Barnadille* in the *Wife Judge*, and Party concerned. The Personages in which he most shined, were the *Jodelets* in the *Jodelet Master and Valet*, and *Jodelet Prince*, and the *Crispins*, and in the Plays of the *Universal Legate*, the amorous *Foilles*, the *Crispin Musician*, the witty *Crispin*, and in the *Crispin Rival to his Master*. He also performed in a very high Manner the Characters of some subaltern Financiers, amongst others that of *Turcaret*; Insomuch that of all the French Actors he may be said to come the nearest to Nature of any; he often would appear imitably cunning, as in the Part of *Lafleur* in the Comedy of the *Boaster*. He was little of Stature, and ill-proportioned, but at the same Time he had so comical a Figure, as to cause a universal Laughter whenever he made his Appearance. He surpassed his Father and Grandfather, who were likewise Players of great Merit, but they seldom excelled so much in any Thing as they did in their *Crispins*. *Poiffon* died in the fifty-seventh Year of his Age, after he had belonged to the Theatre about 38 Years. Having done Justice to his Talents, we cannot help saying that he had two great Faults, the one was his Want of Memory, which is insupportable, especially in comic

comic Scenes, which require a quick and ready Answer; the other, was his being a Stammerer, which hinders the Spectators (especially those that are not used to his Voice) from understanding what he is going to say.

It seems as if M. Preville would make Amends to the Public for the Loss of *Poiffon*. This Actor appeared on the 20th of September, in the Character of *Crispin* in the *Universal Legate*, and in that of the *Valet* in the *Extravagant Family*. His other Parts have been the *Marquis*, in the *Gamester*; *Crispin* in the *Amorous Follies*; *Menechme*, in the Comedy of the *Menechmes*; the principal Part in that of *Crispin Doctor*; *Strabo*, in *Democritus*; *Sganarelle* in the *Doctor malgré lui*; and the *Valet*, in the *Surprize of Love*. He met with the greatest Applause imaginable in the three Parts of *Crispin*, in *Menechme*, *Strabo*, and *Sganarelle*; but was not quite so much extolled in that of the *Marquis* in the *Gamester*, neither in the *Valets* of the *Extravagant Family*, nor in the *Surprize of Love*.

M. Preville is well made; makes a good Figure; has Youth, a superior Understanding, an exceeding good Memory, a good theatrical Air, a great Justness in his Action, which seems peculiar to himself; he has perhaps more of Agility than Vivacity.

The same Players, before their Departure for *Fontainebleau*, exhibited three Performances of *Amasis*, wrote by M. de la Grange Chancel, which had not been acted before since 1740. This Tragedy took its Run whilst it was new; but it had the most compleat Success of all in the Year 1731. The Parts of *Amasis*, *Sesostris*, *Phanias*, and of *Menes*, were at that Time represented by Mess. Sarrafin, Dufresne, le Grand, and Dubreuil; and those of *Nicreti*, and of *Arténicia*, by Madem. Duclos and Dufresne. These Parts are now supplied by Mess. Paulin, Grandval, le Grand, and Dubreuil, and by Madem. Damesnil and Hus.

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